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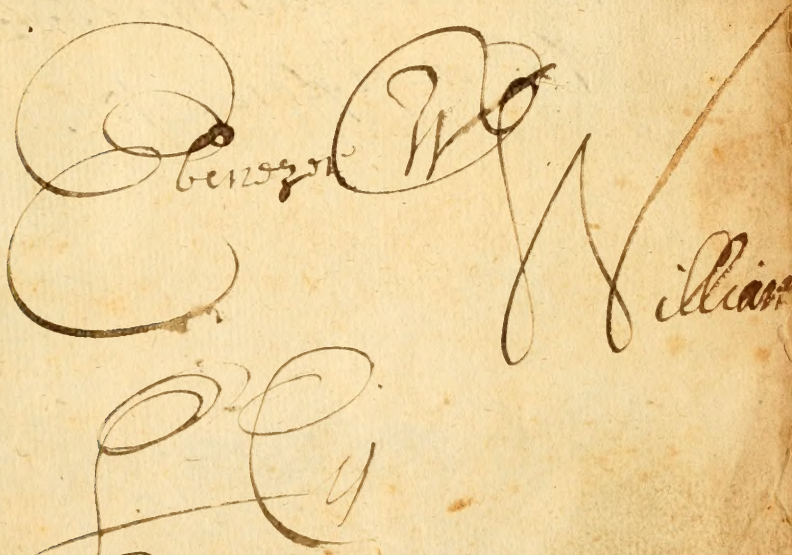
This is a good Commentary upon the Psalms & ought to be perused by all Ministers. —

Jabez Huntington Brooks

Ebenezer W



Elisabeth Chesters

1807

Presented to the
Theological Seminary
by the Rev. William Chester.
of Burlington. N. J.

Elisabeth Chesters 1807

THE Psalmes of *Dauid and others.*

With M. Iohn *Caluins Commentaries.*

ANNO. DO. M. D. LXXI.

¶TO THE RIGHT HONORable and his verie good Lord Edward de Vere

Erle of *Oxinford*, Lord great Chamberlain of England, Vicount *Bulbecke &c. Arthur Golding* vvisheth increace of godly knowledge with health, honour and prosperitie.

IT may peraduēture be thought in respect of the matter wherof this woork treateth, that it ought rather to haue bin dedicated to som of my very good Lords the Lords spirituall, or to some of the Clergie, as to whom such things seeme to perteine more peculiarly, by reason of theyr charge and calling. VVhich opinion as I purpose not to encounter, but rather most willingly submit my selfe and my doings to the iudgement & reformation of such reuerend Fathers & learned men, as god hath put in trust with the care of his flock and the charge of his Church within this Realm: euen so forasmuchas the things which the holy ghost vttereth in the sacred Scriptures, belong indifferently vntoo all men, of what estate, degree, sex, age, or calling so euer they be without exception: I haue at this time set all other respects and considerations aside, & only had an eye to my dutie toward your Lordship. And bicause my cōtinuall troubles and sutes in the Lawe (as yit vnended after more than three yeeres trauel) haue bereft mee of the greatest part of my time, so as I could not dispatch things with such expeditiō as otherwise I might haue done: my care and indeuer hath bin, too recompence mine ouerlong silence with goodnes of matter, that might redound to the furtherance of our Christen common weale, and also be meete for your Lordship too looke vpon. But you perchaunce, according too the noble courage and disposition of your yeeres, doo looke I should presente vntoo you some Historie of the Conquestes and affaires of mightie Princes, some treatise of the gouernmēt of common weales, some description of the platte of the whole Earth, or some discourse of chiualrie and feates of Armes. These things are in deede meete studies for a noble manne, and in their season right necessary for the common welth: but as nowe I present vntoo your honour muche greater things: that is to wit, true Religyon, true Godlynesse, true Vertue wythout the whych, neyther

force, policie, nor freendship are of any value, neyther can any comon weale, any Citie, any houſeholde, or any company bee wel gouerned or haue any ſtable and long continuance. Theſe be the things wherin your Lordship may do God, your Prince, and your Cuntrie beſt ſeruice, and which do giue true nobilitie, or rather are the very nobilitie it ſelf. The greater that you are of birth and calling, the more doo theſe things belong vnto you. The greater gifts of Nature, the mo graces of mind, the mo worldly benefites that God hath beſtowed vppon you: the more are you bound to be thankful vnto him. But thankful you cannot bee without the true knoweledge of him, neyther can you know him rightly but by his woord. For his woord is the lanterne of your feete and the light of your ſteppes. VVhoſoeuer walketh without it, walketh but in darkeneſſe, though hee were otherwiſe as sharpe ſighted as *Linceus* or *Argus*, and had all the ſciences, artes, conning, eloquence, and wiſedome of the worlde. No ſound and ſubſtantiall truthe is too bee founde any where els ſaue onely there. And therfore the holy Ghoſt by the mouth of Moyſes willeth you that the lawe of God (that is to ſay his word and doctrine) shoulde not departe from your mouth, but that you should bynde it about your wriſts, imbroyder it vpon your garments, ingraue it vpon the poſtes of your houſe, and write it in the tables of your hart. And Dauid ſpeaking by the ſame ſpirite, exhorteth you by his owne example to ſet your whole delight in it, too occupy your ſelfe in it day and night, too lay it vp in your hart, too ſet more ſtore by it than by riches, to be mindeful of it, to make it your counſayler, to ſtick too it, too talke of it afore Kings and greate men, to loue it, too make your ſongs of it, to remember it night and day, too count it ſweeter than Hony, too take it as an heritage, and too make it the ioy of your hart. Neyther is it without cauſe that GOD calleth ſo ofte vppon Magiſtrates and noble men by name, that they should be diligent in his worde. For looke how muche the greater burthen and charge lyeth vpon their shoulders, and the greater accounte they haue to make afore him: ſo muche the greater wiſedome and knoweledge haue they need of, which are not to be atteyned elſewhere than in his lawe. I beſeeche your Lordship conſider how God hath placed you vpon a high ſtage in the eyes of all men, as a guide, patterne, inſample, and leader vnto others. If your vertues be vncounterfayted, if your religion be ſound and pure, if your doings be according to true godlines: you shalbe a ſtay to your cuntrie, a comforte too good men, a bridle too euil men, a ioy too your freends, a corzie too your enemies, and an increace of honor to your owne houſe. But if you should beecome eyther a counterfayt Proteſtant, or a peruerſe Papiſt,

or

or a colde and carelesse newter (which God forbid) the harme could not be expressed which you should do to your natiue Cuntrie. For (as *Cicero* no lesse truely than wisely affirmeth, and as the sorowfull doomes of our present dayes do too certeinly auouch) greate men hurt not the cõmon weale so much by beeing euil in respect of themselues, as by drawing others vnto euil by their euil example. I assure your Lordshippe I write not these things as though I suspected you to be digressed frõ that soundnes and sinceritie, wherein you were continually trayned and traded vnder that vigilant *Vlisses* of our common welth, sometyme your Lordships careful *Chyron* or *Phoenix*, and nowe your faithful *Patroclus*, or as though I mistrusted your Lordship to be degenerated frõ the excellent towardnes, which by foreward proof hath giuen glad foretokens and (I trust also) luckye hansels of an honorable age too ensue: but bycause the loue that I owe to God and his religion, the care that I haue of the church and my natiue cuntrie, the dutie wherin Nature hath bound mee to your Lordship, and (which is an occasion too make all good and honest men look about them) the perilousnes of this present time wher in all meanes possible are practized to ouerthrowe Christes kingdome, and to abolishe all faithfulnes from among men, make mee to feare and forecast, not so much what is true, as what may bee noysome and hurtful: and therfore I seek rather too profite by wholesome admonition, than to delight by pleasant speeches. These be no dayes of daliance: for Sathan the workmaster of all mischeef being greued that his own kingdome draweth to an end, not onely goeth about like a roring Lyon too deuoure folke by open force: but also like a slie Serpent setteth snares and pitfalles innumerable, to intrap men and bring them to destruction by policie: laying wayt for all men, but specially for such as are of high estate, as who alwayes carye greatest nombers with them which waye so euer they incline. Hee turneth himselfe intoo mo shapes than euer did *Proteus*: and suche as himselfe is, suche are his ministers. First and formost the obstinate and stubborneharted *Papistes*, the sworne enemies of God, the pestilent poyson of mankinde, and the verye welsprings of all error, hipocrisie and vngraciousnes, (who while they beare sway bee more cruel than Beares, VVolues, and Tigres: and when they bee kept vnder, more deceitfull than *Cerastes* and *Crocodyles*: & at all times more mischeuouse than the Diuel himselfe) labour with tooth and nayle too winde their owne trash into credit with all men, and to bring the heauenly doctrine of the Gospel in hatred. Ageine the *Atheistes* which say in their hartes there is no God: and the *Epicures* which depriue GOD of his prouidence in gouerning the world, as though hee eyther vnder-

ſtoode not what is doone vppon Earth, or els cared not for mennes affaires: ſeeke they not by all meanes poſſible too weede all Religion, all feare of GOD, all remorſe of conſcience out of mennes harts? Out of theſe rootes ſpring other impes, no leſſe perniciouſe than the ſtockes of whiche they come: men of all Religions, Shippemen that canne ſayle with all wethers, Carpenters than can hewe with bothe handes, Laddes that canne holde with the Hare and hunt with the Hounde, and (as the Scripture termeth them) time ſeruers and men pleaſers. Of which ſorte be the picthank Preeſts of *Hammon*, who with the venemouſe blaſte of their filthie flattery, corrupt the wel inſtructed mindes of our *Alexanders* (that is to ſay, of our noble men) by bearing them in hand that they bee the ſonnes of *Iupiter*, and making them beleeue themſelues too bee Gods, yea ſometimes before they be ſcarce men. Theſe after the maner of *Panthers* and *Mermaides*, aſtonne the ſenſes with a deadly ſweetnes, & work deſtruction by delighting. Moreouer, to the further withdrawing of mens minds from the eſtimation of the ſound Religion, it falleth out that euen in the outward face of the Church, there be many Hipocrites, many looce liuers, many Sectaries, and many wranglers, whiche pretending the countenance of Chryſtes flock, but beeing in deede the Deuils hirelings, confeſſing GOD with their mouth, but denying him in their works, cauſe his holy, pure, and reuerend doctrine to bee ſlaundered and ill ſpoken of among the *Gentiles*, (that is too wit, among the *Papiſt* and worldlings) and ſo alienate men frō Chriſt. The ignorant ſort alſo deeming things vntowardly by the outward shew, charge the Goſpell with the faultes of men, which it reproueth and bringeth too lyght, as who would ſay, that hee whiche bewrayeth a Murtherer, or rebuketh an Adulterer, were too bee counted an offender in the ſame caces, bicauſe hee diſcouereth their wickedneſſe, too the intent too haue it punished or redreſſed. And theſe are ſtumbling blocks common to all ſortes of men: but more peculiar to great menne are thoſe that I ſpake of in the third place, and alſo theſe enſuing. Namely, noblenelle of birth, renowne of Aunceters, fauor of their Prince, freendship of their peeres, awe of their inferiours, great alyances, greate retinewes depending vpō them, libertie aboue the cōmon rate, welth, honour, riches, eaſe, ſumptuouſe fare, coſtly apparel, gorgeouſe buildings, attendaunce of ſeruants, and ſuche other like: whiche as they bee the ſinguler good giftes and benefites of God beſtowed vpon them for their comfort, to the end they should the more loue him and imbrace his truthe: So Sathan abuſing the infirmitie and corruption of mans nature, dooth in many menne wreſt them all too a contrary ende, namely too the proude contempt and impugning, or at leaſtwiſe

leaſtwiſe to the careleſſe neglecting of Gods true Religion and ſeruice. As for the fraylneſſe of youth it ſelf, the open manaces and priuie practizes of *Antichriſt*, the common hatred and diſdeine of the VVorlde ageinſt the ſincere worshippers of GOD, the hardneſſe and aduerſities which they endure in this life, and infinite other by matters, whiche are no ſmall hinderances too the proceeding of the Goſpel: I wil not ſtand too intreat of them. For doubtleſſe although *Antichriſt* were abolished, although Sathan were a ſleepe, although the world were at one with vs, although wicked counſel were vtterly put too ſilence, although no euill example were giuen vs, although no outwarde ſtumbling blocke were caſt in our waye: yit haue wee one thing in our ſelues and of our ſelues, (euen originall ſinne, concupiſcence or luſt) which neuer ceaſeth too egge vs and allure vs from God, and too ſtaine vs with all kinde of vnclennes: according as Sainct Iames ſayth: Euery man is tempted of his owne luſt. This is the breth of the venemouſe *Cockatrice*, which hath infected the whole offspring of *Adam*. This is the ſting of that olde Serpēt whoſe wounds neither *Chyron*, *Aeſculapius*, nor *Apollo* can heale, no nor any wight in Heauen or Earth, ſaue onely God. This is the bitter fountaine *Exampeus*, which with his brackiſhneſſe marreth the ſweete Riuer *Hipanis*, that is to ſay, the flowing ſtreame of all Gods graces, benefites, and gifts in vs. Good cauſe haue we therfore to bee forewarned and continually admonished to beware of the miſcheef that is armed with ſo many weapons and policies to anoy: ſpecially conſidering how the operatiō therof is to ſlea both bodie and ſoule, and to drown them togither in to endles damnation. For this I dare be bolde to ſay vpon the warrant of aſſured truthe, that whoſoeuer is but lightly blaſted with the poyſon of Papiſtrie, is the vnapter to all the duties of true vertue and godlines, like as a Cripple or lame man is the vnmeeter and vnabler for the affaires of this life. But as for him that is throughly ſaped in it, & hathe digeſted it into his bowels, and hath ſetled the roots of it in the bottome of his hart: depending vpon the *Antichriſt* of *Rome* as vpon the mouth of God: He can neyther be the faithful ſeruaunt of God, nor a hartie Subiect too his Prince, nor a good and ſound member of the common welth, vntill hee haue done as the Snake dooth when he commeth to engender with the Lamprey. For the better manifeſtation of all the which things, I beſech your good Lordship to peruſe this preſent booke, which doubtleſſe, for the excellency therof, not onely deſerueth more ſingular cōmendation than mans wit is able to yeeld: but alſo is worthy too be had continually in all mennes hands, or rather too bee printed in their hartes. For if you haue an eye too the Authors: it was written by Prophets, Preeſtes, and

Kinges inspired with the holye Ghost the fountaine of all vnderstanding, wysedom, and truth, and auouched vnto vs by Christ the Sonne of the euerlasting God. Or if you haue an eye to the matter: it conteineth a treatise of the Doctrine of lyfe and euerlasting Saluation: the particulars, wherof are as many as are the points of true Religion and holinesse to Godward, or the points of faithfull meening and honest dealing too manward. And these things are common to it with the residue of holy Scripture. The thing that is peculiar to it, is the maner of the handling of the matters wherof it treateth. For whereas other partes of holy writ (whither they be historicall, morall, iudiciall, ceremoniall, or prophetical) do commonly set down their treatizes in open and plaine declarations: this parte consisting of them all, wrappeth vp things in types & figures, describing them vnder borowed personages, & oftentimes winding in matters by preuention, speaking of thinges too come as if they were past or present, and of things past as if they were in dooing, and euery man is made a bewrayer of the secretes of his owne hart. And forasmuche as it consisteth cheefly of prayer and thanksgiuing, or (which comprehendeth them bothe) of inuocation, whiche is a communication with God, and requireth rather an earnest and deuout lifting vp of the minde, than a loud or curious vtterance of the voice: there be many vnperfect sentences, many broken speeches, and many displaced words: according as the voice of the partie that prayed, was eyther preuented with the swiftnesse of his thoughtes, or interrupted with vehemency of ioy or greef, or forced to surcease through infirmitie, that hee might recouer newe strength and cheerfulnesse, by interminding Gods former promises and benefites. Notwithstanding, the obscuritie of those places is not so great, but that it may be easely ouercome, by such as when they pray, doo vtterly sequester their mindes from all earthly imaginations and fleshly conceits, and after a sort forsaking their bodies for the time, do mount vppe aboue the world by faith, and present themselues before the heauenly throne of grace, to seek the vnspeakable and inestimable comfort of their soules. Suche are the conteints, and suche is the maner or disposition of the ground worke of this booke, that is to say of the Psalmes themselues. Vnto (for the better vnderstanding of them) heere is added an exposition or Commentarie written in Latin by that learned Clerk and faithful minister of Chryst in the church of *Geneua*, Master *Iohn Caluin*, whose worthy praise and commendation, his owne manifolde woorks most peinfully, sincerely, and soundly set foorth too the greate furtherance and profite of the whole Christen common weale, doo better declare than my pen can vtter or my wit deuise.

uice. And among the reſte of them, it is thoughte of moſt learned men, that next vntoo his Inſtitutions, this preſente volume beareth the Bel, bothe for varietie of matter, ſubſtantialnes of doctrine, depth of iudgement, and perfectneſſe of penning. For it is not puffed vp with vaine ſound of emptie woords, nor with Rhetorical inlarging of painted ſentences: but it is ſtuffed with piththy and groũded matter, ſuch as plainly sheweth him too haue bin a man indued with the ſpirite of God, and alſo well practized and tryed in the affaires and troubles of this world. VVhat is to bee thought of the tranſlation of it: that I remitte to your Lordships fauourable acceptation: vnder whoſe Anteſigne it is my deſire that it may fight in the defence and maintenance of the true religion, againſt Antichriſt and his wicked members. Onely thus muche I may ſafely ſay of it, that in all pointes (to the vttermoſte of my power, and according to the abilitie which God hath giuen me to edifie withall) I haue ſincerely performed the dutie of a faithfull Interpreter, rather indeuering too lay foorth things plainlye (yea and ſometimes alſo homely and groſſely) too the vnderſtanding of many, than too indyte things curyouſly too the pleaſing of a fewe. For in this and ſuche other workes, the rude and ignorant haue more intereſt, than the learned and ſkilful. If any thing be amiſſe (as I dare not preſume too vpholde that nothing hath eſcaped mee in ſo great a woorke) my hartie deſire is that the ſame may be amended by ſuch as are of ſound iudgement & knowledge in Gods woorde, ſo as no inconuenience may enſue of it too the churche of Chriſt. And look what I requeſt in the behalfe of this preſent booke: the ſame do I requeſt for all other books whiche I haue or (by Gods grace and permiſſion) ſhall heerafter put foorth for the edifying of Chryſtes flock: for I knowe how ſuche things are the woork of God and not of man. VVhat remayneth then, but that your Lordship framing your ſelfe according to the rule of Gods moſt holy word, ſhould hie you apace to the atteinment of the true honour and immortall glory, by ſubduing ſinne, the world, and the Deuil, the *Hectors* that cannot bee vanquished but by a chriſten *Achilles*: and by your good guyding bring many vnto Chriſt, that in the end you may receiue the rewarde of true and perfect bliſſedneſſe, euen the euerlaſting ſaluation of the ſoule, whiche is the faire *Helen* for whoſe ſafetie it behoooueth all good men too endure, not tenne yeeres warre, but continuall warre all their life long. To the furtherance wherof, God hath by houſeholde alyance lincked vnto your Lordship a long experienced *Neſtor*: whoſe counſaile and foòtſteps if you folowe, no doubte but you shalbee bothe happie in your ſelfe, and ſingularly profitable to your common welth:

and moreouer, GOD shall blisse you with plentiful and godly issue by your vertuous and deerbeloued Spouse, to continew the honour and renowne of your noble house after the happy knitting vp of bothe your yeeres, which I pray God may bee many in vnseperable loue, like the loue of *Ceix* and *Alcyonee*, to the glory of God, and the contentation of bothe your desires.

VVritten at *London* the xx. of *October*. 1571.

¶ Your good Lordships moste humble to commaund *Arthur Golding*.

¶ IOHN CALVIN TO THE godly Readers sendeth greeting.

IF THE READING OF MY Commentaries may yeld as much profit to the Church of God, as I haue gathered frute by writinge them: there is no cause why I shuld repent me of my paines taking. A three yeres a go, I had expounded the booke of Psalmes in this my slender schole. Now when I had dispatched my self of that charge, I was not determined to publish further abrode the thinges that I had uttered familiarly among my frendes at home. And before I went in hand with the exposition at the entreatãce of my brethren, I said (as truth was) that I therfore surceased, bycause that most faithfull Doctor of the Church Martin Bucer had by the singuler lerning, diligence, and faithfulnesse, which he hath performed in this work, at least wyse atteyned thus much, that there shuld not be so greate nede of this my trauell. Neyther were it lawfull for me to passe ouer with silence the Commentaries of VVolphangus Musculus, if they had then forthwith haue come abrode, sith that he also, by the iudgement of good men, hath deserued no small praise by his trauell and painestaking. I was not yit come to the end of my work, but behold I was sewed vnto with intreatance, that I should not suffer my trauels to perish, which not without great labour had bin faithfully and orderly gathered vp at my hand. I abode all in one mind, graunting only that which I had purposed a late: namely that (least my countrimen should want furtherance in so profitable a booke,) I would write somewhat in French. whyle I thought to go in hand with it, sodeinly contrarie to my determination, (I know not by what instinct) I made a triall in one Psalme how I could er pound it in Latin. Now when my successe answering my desire farre surmounted my hope, I toke hart to me, & so began to attempt the same in a fewe others. When this was perceiued, my acquaintãce (as though they had had me bound) spurred me forewards more boldly, ỹ I should not giue ouer in my race One reason ther was ỹ made me incline vnto thẽ, which also drawe me to the

the first attempt at the beginning. Namely least the thinges that had bin receyued at my readinges, should steale forth without my consent or knowledge. Surely this feare did rather driue mee than myne owne free will leade mee to weaue this web. Notwithstanding, by the way, in the goinge forwarde with my worke, I began more certeinly to perceiue, how it would not bee a superfluous labour: and also I found by myne owne experience, that I should become a commodious helper for the vnderstanding of the Psalmes, to such Readers as haue not bin much exercised in them. How sundry and beawtifull Iewelles this Threasorie conteyneth, it is hard to vtter in wordes. For whatsoeuer I shall speake therof, I knew it wilbe farre inferiour to the worthinesse of it. Yewbeit for asmuch as it is better to giue some smatch of so greate profit to the Readers be it neuer so little, than to say nothing at all of it: it shalbe lawfull for me to giue a glaunce at that thing, whiche the greatnesse of it wilnot suffer mee to set out to the full. Not without cause am I wont to terme this booke the Anatomy of all the partes of the Soule, inasmuch as a man shalnot find any affection in himselfe, whereof the Image appeareth not in this glasse. Yea rather, the holy Ghost hath heere lyuely set out before our eyes, all the greefes, sorowes, feares, doutes, hopes, cares, anguishes, and finally all the troubblesome motions wherewith mennes mindes are wont to be turmoyled. The rest of the Scripture conteineth what commaundmentes God hath enioyned to his seruantes to be brought vnto vs. But in this booke, the Prophets themselues talking with God, because they discouer all the inner thoughtes, do call or drawe euery one of vs to the peculiar examination of himself, so as no whit of all the infirmities to which wee are subiect, and of so many vices wherwith we are fraughted, may abyde hidden. It is a rare and singular profit when by serching out all the lurking holes, the hart is clenzed from the most noysome infection of hypocrisie and laid open to the light. Agein if the calling vppon God bee the greatest defence of our welfare: in asmuch as a better and more certeine rule therof cannot be fetched from elsewhere than out of this booke: the better that euery man hath profited in the vnderstanding thereof, the more heauenly Doctrine shall hee haue obteyned. Earnest prayer springeth first of the feeling of our owne neede, and secondly of beleef of Gods promyses. Heer shall the Readers as well bee wakened to feele throughly their owne euilles, as also putte in mynde to seeke remedies. Yea & whatsoeuer may make to our encorage-

ment

ment when GOD is to be prayed vnto, the same is set out in this booke. And not only promises meet vs, but also betweene Gods allurement and the impedimentes of the flesshe, there is oftentimes set in the mids before vs, one that addresseth himselfe to praying: that if at any time sundry doubts do disquyet vs, we may learn to wrestle with them vntil the minde mount vp free vnto GOD. And not this only, but also let vs wade euen through doubtings, fearfulnes, and trembling, vnto prayer, vntil wee bee glad of it for the comfort that we receiue. For thus must we determine with our selues, that although distrust foreclose the gate against our prayers: yit must we not giue ouer as oft as our mindes wauer or be troubled with vnquyetnes, vntil faith getting the vpper hand do put vp hir hed. And in many places a man may perceiue the seruants of God so wauering at their prayers, that beeing erewhiles in manner oppressed, they haue muche a do to get the victorie. There on the one side the weaknes of the flesshe bewrayeth it self, and on the other side sheweth himselfe the force of faith, though not so strong as were to bee wished, yit at leastwise ready to encounter, vntil it may by little and little get perfect strength. Notwithstanding, bicause the things that are auayleable to the maner of praying aright are to bee found dispersed through the whole worke, I wil not burthen ȳ readers with a superfluous rehersall, nor stay them from their going forward. Onely this thing was worthe the telling by the waye, that in this booke (than which nothing is more to bee wished) there is brought to passe for vs, not onelye how wee may haue familiar accesse vnto God, but also how wee may lawfully and freely vtter before him the infirmities which shame forbiddeth vs to be aknowen of vnto men. Moreouer in what sorte the sacrifice of thankesgiuing is to be offered aright, the which God auoucheth to bee moste pretious and of moste sweete sent vnto him, it is heere also prescribed moste exactly. No where are read more euident commendations as wel of Gods singuler bountie towards his Churche, as also of all his workes. No where are shewed so many deliueries, or proues of his Fatherly prouidence and care towards vs so beautifully set out: to be short, no where is there eyther a more ful and perfect manner of praysing God taughte vs, or a sharper spurre put to vs for the performance of this dutie of godlines. Besides this, albeeit that this booke be replenished with all maner of precepts, whatsoeuer may auaile to frame the life after a holy, godly, and rightful sorte: yit will it cheefly instruct vs to the sufferance of the Crosse, whiche is the true tryall of

obedience

obedience, whē vtterly forsaking our own affectiōs, we submit our selues to god, & suffer our lyfe to be so gouerned at his pleasure, that the miseries which are to vs most bitter, do wer swete bicause they come from him. Last of all, not only the generall commendacions of gods goodnes are hēre recited, which may teach vs to stay vpon him only, that ỹ godly minds may loke for assured help at his hand in all their necessities: but also the frē remission of sinnes (which alone both maketh God at one with vs, & purchaceth vs quiet peace with him) is so set out, that ther wanteth nothing at all toward the knowledge of euerlasting saluation. Howbeit, if the labour taken by mē in theis commentaries shal profit ỹ Readers, they must know that the meane experience of the encounters (wherwith the Lord hath exercysed mē) hath not a little furthered mē, not only that I might apply to my preſēt vse whatsoeuer doctrine was to be gathered: but also ỹ ther might be opened a readiar way to vnderstād the purpose of euery of the writers of the Psalmes. And wheras among them ỹ chēf is Dauid: to thintent I might ỹ fuller vnderstād his cōplaints concerning the inward mischēues of the Church, it auailed mē not a litle that I had abiden the same things that he bewaileth or much like, at the handes of the housholde enemies of the Churche. For although I bē to to farre his inferior, yea or rather that in aspiring painfully and slowely toward the manifolde vertues wherin he excelled, I still am attainted with the cōtrary vices: yit it irketh mē not to make comparison with him wherein I haue any thing commō with him. Therfore albeit that in reading the examples of his faith, patience, heate, zeale, and purenes, the vnlikenes betwēne him and me did worthely wrest out innumerable sighs from mē: yit did it greatly auaile mē to beholde as it were in a Glasse, bothe the beginnings of my vocation, and also the continuall race of my ministerie, inasmuch as I knew for a certeintie, that whatsoeuer that most excellent King and Prophet endured, was sette forth to mē for my instruction. How muche my estate is inferiour, it maketh nothing to the matter to tell. But like as hē was aduaunced from the shēpfolde to the high estate of a kingdome: euen so God drawing mē from base and slender beginnings, hathe vowtsaued me this honorable office, to make me a preacher and minister of his Gospel. My Father had appointed me to Diuinitie when I was yit but a tender Babe. But when hē sawe that the knowledge of the Lawe did euery where enriche the professers therof: that hope did sodenly driue him to alter his purpose. And so it came to passe, ỹ I being

ing called back frō the ſtudy of Philoſophie, was ſet to learn ẏ law. Wherunto albeit I endeuered to apply my ſelf faithfully for ſatiſfiing of my fathers wil: yit God with ẏ ſecret bridle of his prouidēce, did at ẏ length turn my race ageine the other way. And wheras at ẏ firſt I was more ſtifly addicted to the ſuperſtitiōs of the Papiſtrie, than ẏ I might with eaſe be drawn out of ſo dēp a puddle: he ſodenly turned my mind (which for my yēres was ouer muche hardned) & made it eaſie to be taught. Therfore being touched with ſome taſte of true godlines, I burned with ſo great a deſire of profiting: that although I did not quite giue ouer all other ſtudies, yit I folowed thē more coldly. And it was not fully a yēre after, whē all ſuch as were deſirous of ẏ purer doctrine, came flocking to me being as yit a Nouice & a rawe ſcholer, to lerne at me. I (bēing ſomewhat rude of nature & louing alwaies mine owne eaſe and quietnes, ſought to hide my ſelf out of the way: which then was ſo hard for me to do, ẏ where ſoeuer I withdrew my ſelf, my Cabane was as a comon ſchole. Finally while I ſet my mind on nothing but how to liue at eaſe & vnknown: God led me about by ſo many windlaſſes, ẏ he neuer ſuffred me to reſt, vntil (notwithſtanding the drawing back of mine owne diſpoſition) I was haled forth into the light. And for ẏ ſame purpoſe forſaking my cuntrie, I departed into *Germanie*, to the intent that by lurking there in ſome blinde noke, I might enioy mine eaſe ſo long time denied me. But loe, at ſuch time as I lay hid at *Baſil* vnknown, bicauſe many godly perſons, had bin burnt in *Fraunce*, the *Germaines* tok great diſpleſure at ẏ burning of thē. For the pacifying of whō, were many lewd & lying bookes throwen abrode, auouching ẏ none were ſo handled but Anabaptiſts & ſedicious perſōs, who with their froward dotages pulled down not only religion, but alſo al ciuil order. I perceiuing that the craftmaiſters of the court ſought, not only to bury the vndeſerued bludſhed of the giltles, in the vntrue ſlaunder of the holy Martirs: but alſo that it might be lawful for thē hērafter to cōmit what ſlaughters they liſted without pitie of any man: thought my ſilence could not be excuſed of vnfaithfulnes, if I did not ſet my ſelfe ageinſt thē to ẏ vttermoſte of my power. This was the cauſe of putting forth mine Inſtitutions, both to defend my brethrē frō wrongful ſlaunder whoſe death was precious in ẏ Lords ſight: And alſo that (foraſmuch as many ſely ſoules ſtod vpon the point of like puniſhmēt) other forein natiōs might at leſt wiſe be touched with ſome greef & remorſe for thē. For this houge and painful work (ſuch as it is now) came not then abrode: but onely a ſhort manual: neyther

neither was it published to any other end, than to testifie the faith of those whom I sawe to be wickedly rayled vppon by vngodly and false flatterers. Furthermore whither my intente was to hunt for fame, it appeered by my spedy departure, specially considering that no man there knew mee to be the author therof. Which thing I alwayes dissembled in other places also, and so was minded to haue done stil, vntil I was stayed at *Geneua*, not so muche by the counsell or persuasion, as by the dreadfull obtestation of vvilliam Farel, as if God had layed violent hand vppon mee from Heauen. When the warres had stopped my way that I could not go directly to *Strausbrough*: I had determined to passe with suche spede, as that I would not tary aboue one night in the Citie. A little before, this good man and Peter Viret, had so wrought, that Popery was put to flighte: but as yit matters were vnsettled, and the Citie was diuided into lewd & noysome factions. One man (who now by shamefull reuolting is turned again to the Papists) brought me byanby to knowledge. The Farel (burning with incredible zele to further the Gospell) forth with bent all his force to the vttermost to stay mee there. And when he vnderstode I was addicted to priuate and secret studie: after he perceaued he could preuaile nothing with me by entretance: he fell to flat cursing that God would curse my restinesse if I shoulde withdraw my selfe from helping them in so great a neede. Wherevpon being stricken with feare, I left my purposed iourney in such wyse, as acknowledging myne owne shamefastnesse and fearefulnesse, I would not bynd my selfe to take vppon mee any certein office. Scarce fower monethes were passed, when wee were assaulted on the one side by the Anabaptists and on the other side by a certein wicked renegate, who being vphyld with the secret succours of certein noblemen, was able to put vs to much trubble. In the meane while, inward seditions (& those one vppon anothers necke) did wonderfully tosse vs. I being (I confesse) of nature fearful, and of a tender & smal courage, thought it went sore against my hart to bee welcomed with such raging stormes at my firste enterance. To which although I yeelded not: yit had I not so great stoutnesse to stay mee by, but that I reioyced more than became mee in this trubblesome throwing of mee out. And so being set lose and free from this bond of vocatiõ, I determined to sit at rest in priuate state, vntill that most excellent minister of Christ Martin Bucer vsing like intreatance as Farel did, drew mee backe againe to a new standing. Therfore being stricken with feare by the example

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of Ionas which he had alledged, I proceeded in the office of teaching. Also wheras I was alwayes like my self, and shunned famousnes, I was (I wote not by what meanes) brought to the assemblyes of the Empire, where (would I or would I not) I was faine to come into the sight of many. Afterward when the Lorde pitying this Citie had appeased those deadly turmoyles, & by his wonderfull power had disappointed as well their wicked deuyses, as also their bloudy practizes: there was no shifte but (contrary to my harts desire) I must go to mine olde standing ageine. For although I had more regarde of the welfare of this Church, than that I would refuse to suffer death for it: yit notwithstanding, mine owne fearfulnes yelded mee manye pretences of excuse, why I should not willingly take so houge a burthen vppon my shoulders ageine. At length the feare of God and the truste of my charge ouercame mee, and made mee to restore my selfe ageine to my flocke from which I was haled awaye. Howbeit with how great sorowe, with how much weeping, & with how great griefe, the Lord is my best witnes, and so are many godly men, which would haue wished mee to haue bin discharged of that burthen, if the same feare wherewith I was streyned, had not bilde them bound as wel as me. From that time forth, if I should tel with how sundry encounters he exercised mee, and with what tryalls hee prooued me, the story would bee long. But to the intent I bring not some lothesomnesse to my Readers by mine vnprofitable talke: I nowe ageine do breefly repete that which I touched a little before: namely that when Dauid shewed me the way by his own footsteps, I found no small comforte thereby. For like as that holy King was sore bayted with continewall warres by the *Philistines* and other foreine foes, but more sorer wounded by the inward malice and wickednesse of faithlesse persons at home: so I also beeing assaulted on all sides haue scarcely had one Minutes rest, eyther from outwarde or from inward fightings. After that Sathan had oftentimes practised many things to ouerthrowe the state of this Church: it came at length to that point, that I who am fearful & vnapt for the warres, was compelled to breake the deadly conflicts by setting mine owne body ageinst them, whole fiue yeeres togither, when frowarde men were furnished with to muche power, and that part of the comoualtie also beeing corrupted by their enticements sought vnbrideled libertie: we were faine to fight continually without ceasing, to maintein good order, For vnto heathenishe men and despisers of the heauenly doctrine, the destruction of the church was but a trifle, so they

might haue obteyned the authoritie which they wished, to worke what they lifted at their own pleasure. Many for derth and famine, and some through vnsatiable Ambition, or for greedy gripplenesse of shameful gaine, became so woode, that confounding all things togyther, they had leuer to destroy themselues and vs to, thã they would abide in order. During this long time I think they scarce omitted any thing that is wont to be forged in Sathans shop. Neyther could there at length be any other end of their lewd practizes, than in the shameful slaughter of them, which was euen a sorowful sight to me to beholde. For although they were worthy of any punishment: yit had I leuer they might haue florished in welfare and safetie: which had come to passe, if they had not bin vtterlye vnobedient to all good counsel. Theis fiue yeres tryall was hard and troublesome to mee: yit no lesse greeuous was the malice of those that with their venemous slaunders cease not to assault mee and my Ministery. For albeit that a great nomber are blinded in their owne lust of rayling, so as it forthwith bewrayeth their shamelessenes to their owne reproche: and that the wilines of some others cannot so cloke thẽ, but that they also being conuicted, lie vnder foote with shame: yit notwithstanding when a man hath bin purged from a faulte a hundred times, it is a bitter corsie to bee cast in the teeth with it without any cause. Bicause I vpholde that the worlde is gouerned by the secrete prouidence of God, lewde men start vp togither, and cauill that by this meanes God is made the author of sinne. It is a trifling slaunder, and suche a one as would easily of it self vanishe away, if menne were not to haltie to heare it. But some mennes mindes are so possessed with enuy and spightfulnes, or with cancrednes, or with lewd nosse: that they millyke no lie bee it neuer so vntowarde, yea or neuer so monstruous. Some striue to ouerthrowe Gods euerlasting predestination, whiche putteth a difference betweene the chozen and the ofcasts. Otherseme take vpon them the defence of free will. And by and by, not so much the want of skil, as I wote not what a kinde of froward inclination, draweth many to their side. Nowe if our ope enemies had put vs to these troubles, it were to bee borne. But bycause they lurk vnder the name of brotherhode, and not only feed of Christes most holy bread themselues, but also minister the same to others, boasting themselues with full mouth to bee preachers of the Gospel: how detestable a thing is it, that they should practize so wicked warres? Here may I of good right complaine with Dauid: the man with whom I was at peace, and that ate bread with me, hathe

lifted

lifted vp his héele ageinſt mée, Pſalm 41. Verſ. 10. Alſo, Pſalm, 55. Ver. 14. My entier frend and my Companion that went with mée to the Temple of God, with whom I haue taken ſweete counſell, hath aſſaulted mée with ſlaunder lyke an enemie. Some ſpred abrode vayne tales of my treaſours: and ſome of my taking to much vppon mée: and otherſome prate of my deynty fare. As who would ſay, hée is to bée counted deanty, which contenting himſelfe with ſlender fare and apparell of the common meaner ſorte, eracteth not euen of the baſeſt ſorte more thrifty ſparing than is to bée ſéene in himſelf. As for the authoritie which they enuye, would GOD they might ſucceede in it: for they meaſure my ſouereintie by the howgeneſſe of the paynes wherewith I am ouerwhelmed. That I am no monied man, if ther bée any that I cannot perſuade whyle I liue, my death ſhal ſhew it at ỹ length. Howbeit I cõfeſſe I am not poore, bycauſe I couet no more than ſuffiſeth. Wheras in theſe ſurmyſes ther is no color of truth: yit do many receyue them with clapping of hands, bycauſe ỹ greater part think ther is none other cloke to hyde their miſchéeues withal, but only by ouerlaying whyt with black: & that the next way for thẽ to ſcape ſcotfrée & to do what they liſt, is if the authoritie of Chriſtes ſeruants may bee impeached. Moreouer there bee alſo certein trencherſlaues, of whom Dauid complaineth, Pſal. 35. 16. And not onely licktrenchers, but alſo clawbacks, which curry fauour with great men by their falſe appeachings. Although by beeing enured to the ſwalowing vp of ſuch wrõges as theſe, I am alate weren almoſt as hard as brawne: yit can it not otherwyſe bée, but I muſt now & then bée ſtung with bitter prickings, when ſuch malapertneſſe groweth to farre. Neyther was it ynough for mée to bée entreated ſo vncourteouſly by my Neyboures, onleſſe I wote not what diſtemperature had kindled vp a ſorte of leawd loyterers ageinſt mée, from the frozen ſea. I ſpeake yit of the inward enemies of the Church, who making great braggs of Chryſts Goſpell, aſſault mée with more than enemylike violence, bicauſe I embrace not their groſſe inuencion concerning their fleſhly cheawing of Chryſt. Of which ſorte I may alſo lawfully proteſt with Dauid, that whyle I ſeeke peace, they ruſh to battell, Pſal 120. 7. Furthermore, herein dooth the vnmeaſurable vnkyndneſſe of them all bewray itſelfe, that on all ſydes they aſſault ſuch a man as they ought to ſuccour, bycauſe hée is diſtreſſed for his ſtout ſtanding in defence of their comon cace. Surely if they had any ſpyce of manhod in thẽ, though it were neuer ſo ſmall: the fury of the Papiſtes which ruſ-

sheth vpon them with full force, ought to pacifye their hatred, were it neuer so great. But seeing that Dauids estate was such, that although hee had deserued wel of his people, yit many hated him without cause, as hee complayneth in the 69. Psalm 5. how hee payed that which hee had not taken: it was no slender comfort to mee, when I was assayled with vndeserued hatred (by those, whose deutie it had bin to haue reskewed mee), to frame myselfe according to so noble and excellent a patterne. Yea and this experience was no small help to mee to the vnderstanding of the Psalmes, least I myght haue wandered as in an vnknowen countrie. And if I bee not deceyued, where I expound the inward meenings, as well of Dauid, as of other men, the readers wil confesse that I intreat of things wherwith I am well acquaynted. Furthermore, whereas I haue endeuered to communicate the vse of this treasure to all godly folke, although I haue not atcheeued the thing that I desyred: yit this endeuer deserueth some thankes. And yit I request none other thing, but that euery man according to the profit and frute that hee shall receyue, will become an vpryght and freendly iudge of my trauell. Certeinly, the reeding itselfe shall plainly shewe that which I haue sayde: namely, that I neuer coueted to please, further forth than by profyting. And therfore I haue not onely obserued everywhere a playne maner of teaching, but also (to the intent all vaunting myght bee dis barred the furtherof) I haue for the most part absteyned from refutacions whereseoeuer was ministred vnto mee any free scope of boasting that might cury fauour. Neyther haue I at any tyme touched contrarie meenings, fauewhere by holding my peace I myght leaue my Readers doubtfull and in the breers. And I am not ignorant how much sweeter I should haue bin to many men if I had vsed allurements by manyfold heaping vp of things that myght minister matter of ambitiouse gloriousenesse. But I esteemed nothing more than to prouyde for the edifying of the Church. GOD who hath gyuen mee this mynd, graunt that succesfe answerable thereunto. At *Geneua*, the xxiij. of Julij. 1557.

¶ John Caluins Commentarie vpon the Pſalmes.

¶ The contentes of the firſt Pſalme.

Whither it were Eſdras or ſome other man that gathered the Pſalmes into one volume, he ſeemeth to haue placed this pſalme in the beginning, inſted of a preface: to thentent to exhort all men to occupy themſelues in Gods law. The ſumme therof is, that thoſe are happy which apply their endeuer too the heauenly wiſedome, and that the heatheniſh deſpiſers of God ſhall come to an ill end, though for a time they thinke themſelues bliſſed.

The firſt Pſalme.

BLiſſed is the man that walketh not in the counſell of the vngodly, and ſtandeth not in the way of the wicked, and ſitteth not in the ſeat of the ſkorners:

2 But delighteth in the law of the Lord, and occupieth himſelfe in his law day and night.

John Caluins Commentarie.

1 [Bleſſed is the man. &c.] This (as I ſayd euen now) is his cheefe meening, that it ſhall alwayes go well with the deuout Worſhippers of God, which endeuer continually to profite in his lawe. For in as much as the greater parte of the World laugheth at their ſimplicitie, as thoughe they did but loſe their labour: it was behoueful that they ſhold be ſtred with this ſhield: that all men are wretched without Gods bleſſing, & that God is fauourable to none, but to ſuch as are bent to his doctrine. Howbeit, bicauſe ther hath euermore reigned ſo greate corruption in the worlde, that the common trade of liuinge was almoſt nothinge elſe but a falling frō Gods law: before that the Prophete denounceth the followers of the law to be happi, he giueth thē warning to take heed, that they be not caried away with the vngodlineſſe of the common ſort. For he beginning with a deteſtation of the euill, teleth them it is not poſſible that any man ſhoulde apply his heart to the minding of Gods law, onleſſe he gather in, and ſeuer himſelfe from the felowſhip of the vngodly. A profitable admonitiō ſurely. For we ſee how vnaduiſedly all men caſt themſelues into the ſnares of ſathan: or at leaſt wyſe how few do ſhift themſelues frō the enticements of ſinne. Therefore leaſt we ſhould haue ſo little forecaſt, it is neceſſary for vs to vnderſtand, that the world is fraughted with deadly corruption, ſo as the firſte ſtep to liue well, is to forſake the cōpany of the vngodly, which elſe would attaint vs with the infection therof. And bicauſe in the firſt place the Prophet hath willed the godly to beware of euill lettes: Let vs alſo follow the ſame order. Where as he auoucheth thoſe to be bleſſed which haue nothing to do with the vngodly: common reaſon and opinion would ſcarce admit it. For albeit that all men naturallye couet bleſſednes: yet do we ſee, how careleſſye they conſider themſelues in their ſinnes: yea the further that euery of them hath rauinged from righteouſneſſe after his owne luſt, bicauſe he obteineth his hearts deſire, he is counted bleſſed. But clean contrarywiſe the Prophete teacheth here, that no man can be rightly minded to the feare & Worſhipping of God and to the ſtudy of his lawe, vntill he bee fully perſwaded, that all vngodly men are wretched, & that all thoſe ſhalbe wrapped in the ſame miſchef,

that depart not a great way fro their company. But bycause it is a hard matter, in such wise to shunne ẏ vngodly with whō we are intermedled, as that we may be altogether estrāged from them: the prophet to augment the force of his exhortation, vseth a plentifulnesse of woordes. And first of al he forbiddeth vs to walk in their coūsel: secondly to stand in their way: and lastly to sitte in their seate. The effect, is that Gods seruants must endeuer, vtterly to abhorre their maners. Howbeit forasmuch as Sathan craftily thrusteth in his deceites, least any man should be begiled vnwares: the Prophete sheweth after what sort men are wont by little and little to turne aside from the righte waye. For they procede not at the fyrste dashe too the proud contempt of God. But when they haue once begon to giue eare to euill counsell, then Sathan eggeth them further on from time to time, til they run headlong into manifest falling away. Therfore ẏ Prophete beginneth at [coūsell:] by which terme I vnderstand the lewdnesse which as yet sheweth not it selfe abrode Then nameth he the [way] which is taken for the maner and trade of liuing. And thirdly he putteth the [seate] by which word he betokeneth (in a borowed maner of speech) the settlednesse that is cōcicked of the cōtinuall custome of liuing. To the same purpose also ought these three wordes [walke, stande, & sitte.] to be referred. For when a man wilfully goeth astray after his owne lewd lusts, the custome of sinning maketh him drunken, so as forgetting himself, he hardeneth in his own naughtinesse, which is the thing ẏ the Prophet calleth, [to stand in the way.] At lēgth foloweth desperate stubbornesse, the which he noteth by the metaphore of sitting. Whither there be the same goinge by degrees in the Hebrew wordes.

[Reshagnim, Cataim, Letsim.] Let other men consider. To me it seemeth not, onlesse it be in the last worde. For they are called [Skorners,] which casting away all feare of God, presume to sinne the more boldly, bicause they scape vnpunished, & without remorse scoffe at gods iudgmēt, as though they should neuer come too account for it. Notwithstanding, bicause the Hebrues call such as are manifestly wicked, [Cataim:] it is not amisse that they are matched with ẏ professed maner of liuing. Now thē if in the time of the Prophet, it stood ẏ deuout worshippers of god in hād to withdraw themselues frō the felowship of the vngodly, too thentent they myghte frame their life aright: then at this daye, the corrupter that the world is, so muche the more carefully must wee shunne all noysome feloshippe, that we may be preserued pure from the defilements therof. And yet the Prophete not only commandeth the faithful to draw backe frō the vngodly, least their infectiō shold atteint thē: But also his warning extendeth thus farre, that noman should be a scholemaister of vngodlinesse to himselfe. For it may fall out, that he which hath taken no blemish by euill example, may notwithstāding become like vnto the euill by counterfeting of his owne accorde. In the second verse he doth not simply pronounce those blessed that feare God (as in other places): but he betokeneth godlinesse by the study of the lawe. Whereby wee are taught that God is not otherwise woorshipped aright, than whē his worde is obeyed. Then must not euery man deuise a religion after his owne fancye, but the rule of Godlinesse must be fetched oute of Gods woorde. Wheras in this place he speaketh, only of the lawe, it is not to bee taken in suche wyse, as though the rest of the scripture shold beare no swaye: but rather forasmuche as all the whole scripture is nothing els than an exposition of the lawe, vnder it, as the head, is comprehended all the whole body. The Prophet therefore commendeth the lawe with the appurtenāces. Neither could it otherwise stand (which I sayde euen now) that it was his purpose to exhorte the faythfull to the reading of the Psalmes also. And wheras he requireth at the first, that [the delyght of the godly should be in the lawe of the Lord:] by these wordes wee may lerne that constrayned or bond seruyng of God is in no wise allowable, & that none other are meete Disciples of the lawe, but those that come to it with a chereful mind, and whō the doctrine therof delighteth in such wyse, that they accoūt nothing more deere or more swete than to profit in the same. Out of this loue of the lawe floweth

the

the continuall minding of it, which the Prophete mencioneth by and by after. For it can not be, but that they must willingly exercise themselues in it, whosoeuer they are that be touched wyth the loue therof.

3 And he shalbe like a tree planted by the riuers syde, which shall yelde his frute in dew season, and whose leafe shall neuer fall awaye: and what soeuer he doeth it shall prosper.

He both beautifieth and also confirmeth the sentēce going before, with a similitude. For he sheweth after what sorte they are to be counted happye, that feare God: namely, not bycause they enioye a transitory and vayne gladnesse for the turning of a hande, but because their estate is stedye. And there is a certain couert setting together of contraries, betwene the freshnesse of the tree that is plāted in a moyst plotte, and the fading beautye of ẏ which though it florish trimly for a whyle, doth notwithstāding soone wither by reason of the barreinnesse of the soyle. For as concerninge the vngodly, we shall see in the Psal. 37. 35. That they are erewhyle lyke the Ceders of Libanus. For they swim in such wise in all abundance of welth, & honour, that nothing wanteth which maye make them happye in this worlde. But be they growen neuer so hygh, and spread they out their boughes neuer so farre abrode: yet because they haue no roote in the ground, ne moysture suffiseth them to mainteine their sappe: all the whole beautye of them eyther vanisheth & perisheth out of hand, or els withereth away. It is only the blessing of God therfore, that maintaineth us in prosperous state. They ẏ by this similitude do gather, that the cause why ẏ faithfull bring foorth their frute in season, as for that they skilfully discerne when good is to be done: do (in my iudgement) reason more subtly then the Prophete ment. For he ment nothing els but that Gods children florishe continually, and are alwayes watred with the secrete Grace of God, so as whatsoeuer happeneth to thē is a furtheraunce to their welfare, when as eyther ẏ sodeine storme washeth away the vngodly, or els excessiue heate feareth thē vp. And wheras he sayeth they bring forth their frute in dew season: by so saying he expresseth their ful ripenesse: because that although the vngodly make a showe of hasty frute: yet doo they bringe foorth nothing, but such as commeth forth before his full time.

4. So are not the vngodly, but as the chaffe which the wynde scattereth.

He might haue cōpared the vngodlye to a tree that soone withereth, as Jeremye in his. 17. chap. 6. ver. likeneth them to Heathe that groweth in the wildernesse. But being not content with this similitude, he casteth them down with far greater despyght: verely bycause he hath not an eye to their ioly prosperitie wherin they vaunt themselues for a short time, but rather weyeth what maner of end shall betyde them at length. Therfore the meaning is, that though the vngodlye haue prosperitie nowe, yet within a whyle they shalbe like to chaffe, bycause that assoone as the Lorde shall haue brought them vnder foote, he shal tosse them hither and thither with ẏ blast of his wrath. Moreouer by this maner of speeche, the holye ghoste teacheth vs to behold that thing with the eyes of our faith, which otherwise myght seeme incredible. For although ẏ vngodly persone perke vp like a highe tree: yet must wee assure our selues, that he shalbe as chaffe or drosse, assoone as God listeth to cast downe his heyght, with his breath.

5. Therfore shall not the vngodly stand in iudgement, nor the wicked in the congregation of the rightuouse.

6. For the Lord knoweth the waye of the rightuouse, and the waye of the vngodly shall perishe.

In the fyfth verse the Prophete sheweth that the state of happy lyfe is founded vppon a good conscience: & therfore that it is no maruel though ẏ vngodly do sone slide frō the happinesse which they imagined vpon. Here is vsed a certein kynd of

graunting, as if the Prophete should couerely confesse that the vngodly do in dede like well of themselues, and are in their ruffe as long as things are turmoyled in the worlde: like as robbers ronne ryote in the woodes and in their caues whyle they are out of the iudges syght: But he sayeth that things shal not bee so turmoyled euermore, and that when they shalbee brought into lawfull order, the vngodlye shalbe disappointed of these their wanton toyes, so as they maye perceyue that they were but drunken when they thoughte themselues most happie. We see now how the Prophete auoucheth the vngodlye to be miserable, bycause happynesse is one of the inwarde goodes of the conscience. He denieth not but that before they be driuen to the tryal, al things go well with them: but he denieth them to be happye, onlesse they be founded vpon substantial and stedfast purenesse. For by the tryall of the good, appeareth their true purenesse in the end. Moreouer althoughe the Lorde do dayly execute the iudgement by which he putteth a difference betwene the rightuouse and the reprobats: yet notwithstanding bycause the same is doone but in part onely: it is meet we shold lift vp our eyes hygher, if wee purpose to behold the congregation of the rightuouse wherof mencion is made in this place. Euen nowe treuly beginneth the prosperitie of the vngodly to fade away, as often as God vttereth forth the signes of his iudgemēt. For then beinge wakened, they are enforced whither they wil or no, to acknowledge ẏ they are banished from the company of the godly. But bycause this is not accomplished all wayes, nor in all men: wee must patiently wayt for the day of the last reuelacion, in which, Christ shal separate the Lambes from the Gotes. Howbeit, it is to be hild, that generally the vngodly are appointed to mischiefe, bycause they are giltie in their owne consciences: and bycause that as often as they are called to account of their life, being as it were wakened from sleepe; they perceiue it was but a dreame that they semed happye to themselues, vntil they loked into them selues. Notwithstanding, forasmuche as thinges seeme to be tossed here at auenture, and it is not easye in so cōfused mingling, to find the meening of the Prophete: therfore he calleth vs backe again to an other principle: Namely that God is the iudge of the worlde. Wherupon it foloweth, that it can not be possible, but it must go wel with the vpright & iust persones: & that vtter destructiō must light vpon ẏ vngodly. Therfore although (to owtwarde apperance) the purenesse of the worshippers of God booteth them nothing at all: yet notwithstanding inasmuche as it is the peculiar office of God, to defend them and to laye for their saftye: they must of necessitie bee happye vnder his protection. And herupō again we may gather, that because he is an assured auenger of wickednesse, he will at length destroy all the vngodly, though he wink at them for a time. Wherfore least their fantastical felicitie may deceyue vs: let vs in all troubles and turmoyles, set before vs the prouidence of God, whose duetye it is to settle the state of the world according to the right squyre.

The contents of the second Psalme.

Dauid bosteth that his kingdome, although it be assayled with houge multitude of enemies and mightye power, shal notwithstandyng be perpetual, bycause it is vphild by the hand & power of God. He addeth also that it shalbe enlarged euen to the vttermost coastes of the earth, maugre his enemies. And therfore he exhorteth Kings and other magistrats to lay downe their pride, and with meeke harts to take the yoke that the Lorde layes vppon them, bycause it is in vain for them to struggle to shake it of. Neuerthelesse, this figure conteineth a prophecie concerning Christs Kingdome that was to come.

The

The second Psalme.

WHY doo nacions rage, and why doo people murmur in vaine?
2 The kings of the earth band themselues and the princes are assembled together in counsel against the Lord & against his Christ.
3 Let vs breake their bondes asunder, and let vs cast their yoke from vs.

We know how many conspired against Dauid, and endeuered to let hym that he should not reigne, by whom he might bee put in such feare (according to the sense of the flesh,) that he might by and by haue cast away all hope of being king. And no doubt but he was driuē to wrestle sorowfully against most greuous temptations. But bycause he was well assured in himselfe, that he had attempted nothing rashly, (as ambition and leaud lust moue many to innouation of things:) but rather was throughly persuaded, that wheras he coueted no suche thinge, he was created king by the appointment of God: he raysed himselfe with courageouse truste against all the worlde, according as he ropally bauneth in these wordes, as well against the kings as their armyes. He confesseth in deede that he hath a hard encoūter, for that not onely a small band, but whole nacions with their kings conspire against him. But afterwarde he boasteth courageouslye that their so doinge is in vayne, bycause they wage battell, not against a mortall man, but against God himselfe. Moreouer it is vncertaine whither he spake onely of inward enemies, or whither he extend his complaint to forreners also. Certeinly in a manner as enemies rose vp against him on all sydes, and that as soone as he had pacifyed the tumults among his owne people, his neighbours also (taking their turne) were at deadly foode with him: I willingly admit that he meeneth them both, as well the Iewes as the Gentyles. For it were a hard maner of speeche, that vnder many nacions and peoples, but one nacion should be ment: and also that mencion should bee made of many kings, if he ment but onely Saule. Besydes this it agreeth better to the accomplishmēt of the figure, that sundry sortes of enemyes should bee knit together: for we knowe that Christ had to do, not onely with household enemies, but also with forreners, in so muche as all the whole worlde layd their heads togither to practise his destruction. And firste the Iewes began to rage against Christ, as they had erst doone against Dauid: and afterwarde lyke madnesse caught other nacions also. This is the summe, that although they which go about to ouerthrow him, be able to make neuer so strong force, yet are their vyzores vayne, and their deuises to no purpose. In attributing commotion and vyzore to the people, and meeting too take counsel to the kings & states, he spake most aptly. By the way his meening is, that when the kings haue consulted neuer so long and neuer so mutch, and when the people haue powred out all their spyght, they shall all auayle nothing. But the reason of his assurance is to be marked: namely that he thrust not himself into the seege royall, rashlye or vppon his owne head, but onely followed the calling of God. Wherby he gathereth, that in his persone God is heaued at, bycause it can not be but that God must shewe hymselfe defender of the kingdome, whereof he is the founder. For in honoring himself with the title of Messias or anointed, he giueth to vnderstande, that he reigneth not but by the authoritie & commaundement of God, bycause the oyle that was brought to him by the hand of Samuell, created him king of a priuate persone. Dauids enemies thought not that their striuinge was against God: yea they would haue denyed it stoutly that they ment any such thing. Yet, not without cause Dauid setteth God against them, as though they leueled all their assaults full at him: bycause they purposing to weaken the kyngdome that he had set vp, do ronne vppon him wyth theyr blind woodnesse. For if they bee rebelles against God as many as withstād the power ordeined by hym: the same must much truelyer agree to that holy kingdom, whiche was stablished by a singular priuiledge. But now it is hygh tyme to come to the substance of the figure. For, that

Dauid prophecyed of Christ, herby it appereth of certentie, because he knewe his owne kingdome was but shadowishe.

And to thentent wee may learne to referre vnto Christ, whatsoeuer Dauid in tymes past soong of himselfe: this principle (which we shall meete with euery where in all the Prophetes) is too be hild, that he with his posteritie was created king, not so much for his owne sake, as to represent the image of the redeemer. And although this rule is to bee oftentymes repeted: yit notwithstanding for this tyme the readers are to be shortlie warned, that forasmuch as that temporall kingdome, was as it were an earnest penny to the people of old tyme, of the euerlasting kingdome which at length was throughly stablished in the persone of Christ: the things that he vttereth of himselfe, are not violently or allegorically wrested too Christ, but trewly prophesyed of him. For if wee marke well the nature of the kingdome, it were a feno thing too leaue the end or mark, and too stay in the first shadowe of it. That Christs kingdome is heere described too vs by the spirit of prophesye, the Apostles are sufficient witnesses, who beholding the vngodly too conspyre against Christ, do arme themselues too praier with this doctrine. Act. 4. 24. But least our fayth may be subiect too any quarellings: it appeareth openly by all ỹ Prophets, that the things which Dauid hath witnessed concerning his owne kingdome, doo fitly agree vnto Christe. Therfore let this be a sure ground, that whosoeuer they be that submit not themselues vnder the gouernement of Christe, they make warre against God. For seing it pleaseth God too rule vs by the hand of his sonne: vntrewly do they professe themselues not too refuse his obedience, which refuse too obey Christ himselfe. For it is a trew saying, whosoeuer honoreth not the sonne, neyther honoreth he the father that sent him Iohn. 5. 23 And it standeth vs greatly in hand too hold fast this vnseparable conjunction, that like as the Maiestie of God hath shone forth in his only begotten sonne: so the father will not bee reuerenced and worshipped but in his persone. Now, out of this place may be picked a dubble comfort. For as oft as it shall happen that the world rageth, to thentent too disturb or hinder Christs kyngdome: if it comme to our remembrance that that thing is fulfilled whiche was foresponken long ago, no alteracion shall abash vs: yea rather it shall greatly auaple vs, if wee compare the things that the Apostles tasted, with the present examples. Of it selfe Christs kingdome would bee quiet, and from thence issueth trew peace to the world: but it happeneth through the default and malice of men, that it neuer putteth vp his head without trouble. Wherfore it is no woonderfull or vnwoonted thing, if the world begin too bustle assoone as a throne is a setting vp for Christ. The other comfort followeth, that when the vngodly haue layd their force togither, although vppon trust of their innumerable multitude, riches, & furniture, they not onely spew out proud blasphemyes, but also furiously assaulte heauen: yit may wee saufly laugh them too scorne, vppon trust of this one word, that they make their chalendge too God in heauen. Wherfore when wee see Christ weincere ouerwhelmed with multitude of enemies and playne force, let it come too our mind, that they make warre against God, with whom they shall not preuaple, and therfore all shalbee but fond & vaine, whatsoeuer they attempt without ceasing. Let vs lerne further, that this doctrine extendeth to the whole course of the Gospell. For, that prayer of the Apostles which I cited euen now, dooth manifestly witnesse, that it ought not to be restreyned only to the persone of Christ.

3. Let vs speake &c. It is a feyning of persone, wherin the Prophete bringeth in his enemyes speaking, to thentent he may the better expresse their wicked and trapterous deuyse: not that they openly professed themselues rebelles against God: for they rather couered their wilfulnesse by any meanes possible, and scercely bragged that God was on their syde. But inasmuch as they were vtterly determined by hooke or by crooke to cast downe Dauid from the right of the crowne what soeuer their mouthes spake, yit their consulting was to this end, how they myght ouerthrowe the kingdome that was set vp by God. And surely I dout not, but that

that by terming his gouernement metaphorically by the name of [bondes & yoke] in the persone of thē, he couertly taunteth their pride. For he bringeth thē in, speking disdeynfully, as it were of some slauish & shamefull subiection, according as wee see all Christs enemyes to take it no lesse to hart if they bee compelled to bee subiect to his gouernement, than if they were put to the vttermost shame that could be.

4. He that dwelleth in heauen will laugh them to skorne, The Lord will haue them in derision.

5. Then will he speake vnto them in his wrath, and he wyll trouble them in his sore displeasure.

6. I haue anoynted him my King vppon my holy hill of Sion.

After that Dauid hath reherced the shuffling, the priuie packing, & the pryde, the furniture and powers, and the strength & attemptes of his enemies: against all theis things he setteth gods might: which to be fulbent against them he gathereth hereby, bicause they feight against his decree. And like as a little before, by terming them kings of the earth, he noted their frayle & brittle state: so now agein by naming God the dweller in heauen, he by this tytle extolleth his power as if he should say, it contineweth sauf and vnappayred, whatsoeuer men doo practize ageinst it. For though they vaunt themselues neuersomuch, yit shall they not reache intoo heauen: but rather whyle they think to confound heauen and earth toogither, they doo but leape like gresschoppers, and the Lord all the whyle beholdeth their franticke turmoylings, quietly from aloft. And he attributeth laughter vnto God for two causes: first that we may knowe how he hath no neede of great hosts to represse mē ẏ wickedly rise vp ageinst him, as thowgh it were a hard & peinfull matter, but ẏ he will doo it with ease as often as he listeth. And secōdly he doth vs to vnderstād, that when God suffereth his sonnes kingdome to be troubled, he ceaseth not bycause he is eyther occupied elsewhere, or is not able to succour, or neglecteth the honour of his Sōne: but delayeth ẏ reuengement for ẏ nonce, vntil their madnesse be ful ripe, & thē maketh thē a lawghingstocke. Let vs assure our selues therfore, ẏ although God stretch not out his hād by & by ageinst the vngodly yet hath he his time to lawgh: & although we be sayne to weepe in ẏ meane while, yit let vs assuage the bitternesse of our sorow, yea & wype away our teares w̄ thinking thus, ẏ God dissembleth not as one that were slowe or weake, but bicause he will with quiet contēpt for a time, confoūd ẏ malapertnesse of his enemies. By this aduerb [then,] he betokeneth the fit time of iudgement: as if he had sayd, assoone as it shal seeme good vnto the Lord to make none account of the wicked practizes of them that set thēselues against his Sonnes kingdome: he will sodeinly turne his copye, and shewe that he misliketh nothing so much, as such malapertnesse. Moreouer he attributeth speech vnto god, not to instruct the enemies withall, but only to cōuince their madnesse. Yea, by the woord [speake] he meeneth nothing else but a manifest shewing foorth of Gods wrath, which ẏ wicked perceiue not tyll they fele it. Dauids enemies thought they might easly haue destroyed Dauid, for ẏ he cōming out of a silie shepherds cote, had rashly taken vpō him to be king. The prophesy & anoynting of Samuel was w̄ thē no better than a maygame. But whē god had at length ouerthrowen them, & settled Dauid in the kingdome: he spake, not so much w̄ his tung as w̄ his hand, to shew openly ẏ he himself was the founder of ẏ kingdom. Therfore let vs lerne, ẏ Dauid entreateth heere of woorkfull speech, whē ẏ lord speaking no woord at all, dooth neuerthelesse opēly declare his determinacion. So also as often as he by sheading foorth his wrath mainteyneth his Sōnes kingdom ageinst ẏ vngodly, howsoeuer he hold his peace, in very deede he speaketh lowd. Afterward Dauid (vnder ẏ persone of god) sheweth more plainly, how his enemies rush wickedly ageinst God himself namely bicause they cānot away w̄ hī whō he hath made their king. The summe of it is, that though the wicked deale neuer so malapertly: yit at ẏ lengthe they shal feele what it is to make warre ageinst heauen. Very piththie is this pronown I, wherby

God doeth vs to wit, that he is further of frō earthly men, than that the whole multitude of them can one myte deface the glorie of him alone. Therfore as often as mās power is dreadfull to vs, let vs bethinke our selues how much God alone is able to outwey them. After in theis woordes is set foorth vnto vs the vnchangeable decree of God, which must stay vp our faith amid the troublesome stormes of ỹ world: verely bycause God wil out of dout mainteine vnto ỹ end, his sons kingdome wher of he is the founder. Therfore whatsoeuer mē do practize against it, let this one thing suffise vs, that Gods anointing can not be wyped out by them. Here is mentiō made of [Mount Sion] by expresse woordes: not for that Dauid was anointed there firste, but for that afterwarde in his dew time, the soothfastnesse of the Prophesye was shewed there by the ceremony of solemne consecration, & stablished by bringing it to passe. Now although that Dauid haue by theis woordes called backe himselfe and others to Gods promis: yet notwithstanding he ment therwithall to giue vs to vnderstande that his kingdom is holy and vnseparable from the temple of God. But this agreeth more truely to Christs kingdome, which wee knowe to be both spirituall and also ioyned with the priesthod, yea and to bee the cheef part of Gods seruis.

7. I will preache the lawe whereof the Lord hath said to mee: thou art my Sonne, this day haue I begotten thee.
8. Desyre of mee, and I wil giue thee the heathen for thine inheritaunce, and the vttermost costs of the earth for thy possession.

[I wil preache &c.] To thentēt that Dauid might take all pretence of Ignorance from his enemies, he taketh vppon hym the office of a preacher to publishe Gods decree: or at least wyse he protesteth that he commeth not without an assured and manifest warrant of his calling: as if he should saye, he stept not out rashly to vsurp the kingdome, but he brought with him the cōmaundment of God, without which it had bin a rashnesse for him to haue mounted to that estate. Howbeit, this was more truly fulfilled in Christ: and no dout but Dauid by the spirit of prophesye had a special eye vnto him. For in this wyse are all the vngodly made vnexcusable, that not only by miracles Christe proued himselfe to haue bin endewed with lawful power from God, but also made it manifest by preaching of the Gospell. Yea & the selfsame witnesse foundeth dayly through the whole worlde. For although the Apostles firste of all witnessed that Christe was created king by God the father, and after them the teachers and doctors executed the same office: yet inasmuch as they all came of ambassade in Christes sted, he doth rightly and fitly chalenge to himselfe alone, whatsoeuer he hath doone by them. And therfore Eph. 2.17. Paule attributeth vnto his persone, whatsoeuer the preachers of the Gospel haue doone in his name. He came (sayeth he) and preached peace to those that were neere and farre. Hereby also is the authoritie of the Gospel the better stablished, for that although it be published by others, yet it ceaseth not to be called Christs. For as often as wee heare the Gospel at mennes handes, wee muste thinke, it is not so muche they, as Christ that speaketh by their mouth. And this is a singular benefite, that leaste wee shoulde dout of the maiestie of Christs kingdome: he himselfe alloureth vs gently vnto hym by his owne voyce. In respect wherof wee must be the warer, that wee do not wickedly refuse the lawe which he publisheth. [Thou art mi sonne.] Surely Dauid in respect that he was a rightful king, might lawfully haue bin counted Gods sonne, according as we knowe that princes, bycause they excel other men, are called Gods, and the sonnes of God. But in this place, God, by honoring Dauid with this singular style, auanceth him not only aboue all mortall wyghts, but also aboue the Angels. Which thing the Apostle wepeth righte wyfely Heb. 1.5. when he telleth vs that there was neuer any Angel that had so much sayd to him. For although Dauid were inferiour to the Angels: yet notwithstanding, so farforth as he

as he bare the persone of Christ, he was worthely preferred a great way before them. Let vs knowe therfore that by the son of God in this place, is not ment some one sonne among many, but the onely begotten sonne, that he alone shoulde surmount all others both in heauen and in earth. And whereas God saith he hath begotte him: it is ment as in respect of mās vnderstanding or knowledge. For Dauid was then begotten of God, when his election was apparently manifest. And therfore theis wordes [this day,] betoken the time of his manifestatiō: bycause that assoone as it was knowen that he was created king by God, he came forth as one lately begotten of God, inasmuche as so great honour could not bee geuen to a priuate persone. The same respect also must be hild in Christ. For he is not sayd to bee begotten, in other respect, than forasmuche as the father witnessed him to be his sonne. I knowe that many haue expounded this place, of Christs eternal begetting: and they haue curiously descanted vpon theis wordes [this day] as who would say, they betokened an euerlasting act without tyme. But Paule is a more faythfull and more apt interpreter of this Prophesye, who in Act. 13. 33. calleth vs backe to that manifestation of Christes heauenly glorie that I spake of. Therfore he is sayd to be begotten: not that he then began (as in respect of himself) to bee the sonne of God, but that he was then shewed to the worlde, to be so. Again this begetting must not be vnderstood of the mutual respect betwene the father & the sōne: but onely signifyeth that the same persone whiche had bin hid in the secret bosom of the father from the beginning, and afterward darkely shadowed vnder the lawe, was knowē to be the sonne of God, from that time that he came forth with his euident markes: according as it is said John 1. 14. We haue seene his glorie, as the glorie of the onely begotten sonne. Yet notwithstanding, herewithal we must bear in mind that which Paule teacheth Ro. 1. 4 namely, ✝ he was shewed to be the son of God in power, when he rose again from death. And therfore that which is spoken heere, agreeth cheefly vnto that day. But whatsoeuer it be, the holy ghost marketh out here ✝ solemne & lawful time of his manifestatiō, like as he doth hereafter. Psal. 118. 24. This is the day which the Lord hath made, let vs reioyce & be merry therin

8. [Deliuer of mee.] Truely it is that Christ entreated his Father, John. 17. 5. to decke him with the glory which he had had with him from the beginning before the worlde was made. Notwithstāding, the playner meening is, that the father will deny his sonne nothing that concerneth the enlarging of his kingdome to the vttermoste boundes of the earth. But as in a strange matter, Christ is brought in offering himselfe to his father with prayer, to thentent Gods free bountifulnesse may appeere more lyghtsomly in this behalfe, that he hath voutsaued to set his sonne ouer al the world. For although that (in respect that he is the euerlasting woorde of God,) the soueraign power and maiestie haue euermore bin of vyght in his hand, in such wyse as no augmentation may encrease them: yet notwithstanding he is exalted in the flesh, in which he tooke vppon him the shape of a seruant. wherfore this is not the style of his Godhead only, but it extendeth to the whole persone of the Mediatour: bycause that after Christ was abased, there was giuen him a name which is aboue all names, that all knees shold bow before him, Phil. 2. 9. And albeit we know that Dauid obteyned notable victories & reigned farre, so as many nations payed tribut too him: yet was it not fulfilled in him which is spoken here. For if we compare his kingdome with other monarchies, it was inclosed within very narowe bounds. Therfore least this Prophesie should bee spoken in vayne, yea and vntowardly cōcerning the largenesse of dominion: wee muste needes come to Christ, who onely hath subdewed the whole worlde to him, and brought all landes and nacions vnder his dominion. And therfore in this place (like as in many other), the calling of the Gentiles is foretolde: least the Redeemer that was to bee sent of God myght bee surmysed to bee but a kyng of some one nation. Now wheras wee see this dispersed kingdome, to bee defaced and mangled with many ruines: that commeth throughe mennes owne maliciousnesse

which maketh them vnworthye to be vnder so happy and desyrable subiection. Neuerthelesse, although mennes vnthankfulnesse be a hinderaunce that Christs kingdome norisheth not thurrowly: yet disseateth it not the effect of this Prophesie, inasmuch as Christ gathereth togither the dispersed remnants from all places, & in this miserable wastnesse holdeth his knie togither with the holy bond of faith: so as, not some one corner only, but al the whole worlde lyeth vnder his dominion. Besids this also, deale the vngodly neuer so stoutly, and reiect they neuer so much his soueraintie: yet can they not by their stubbornesse disanull his authoritie and power: wherunto perteineth also that which foloweth next.

9. Thou shalt broose them with an yron rod, and breake them in peeces as a potters vessel.

This is vttered in expresse wordes, to the end wee should know, that Christ is furnished with power, wherby to reigne ouer them euen whither they will or no, striue thei neuer so much against him. For Dauid giueth an incling, that all shal not receiue his yoke willingly, but many shal be stiffenecked and rebellious: whom notwithstanding he shall subdew by mayne force, and cōpell them to obedience. Truly the goodly beautye of the kingdome that he speaketh of, shyneth foorth so much the more, in ẏ his people of their own accord meete him at the day, to shewe themselues obedient to him. Howbeit forasmuch as the greater part auaunceth it selfe against him with vntreatable feercenesse: it was needefull that this also should bee added. That this king shoulde haue the vpper hand of such impediments. And of this warlike prowesse, God began to shewe a handsel in the persone of Dauid, by whom we knowe that many enemyes were vanquished & ouerthrowen by force of armes. Howbeit the very truth consisteth more in Christ, who not with sword or speare, but with the breth of his mouth, striketh the vngodly euen to their vtter destruction. Neuerthelesse it may seeme straunge, that sith the Prophetes in other places commend Christs meekenesse, mercye, and gentlenesse, hee is heere described rough sharp, & ful of terrour. But bicause this straight and dreadfull lordship of Christs is set forth for none other reason, than to strike his foes in feare: it is no whit contrarie to the courtesye wherwith he gently and sweetly cherisheth those that bee his. For like as he sheweth himselfe a louyng shepeherd to his meeke sheepe: so he must needes handle the wild beastes somewhat roughly, to thentent he may eyther correct or restreine their cruelnesse. Therfore in the Psal. 110.5. after that the obedience of the godly sorte is commended, immediatly also is Christ armed with power, wherewith to destroy kyngs and their armyes that are against him, in the day of his wrath. And surelye both of them are aptly attributed vnto him, bycause he is sent by the father too cheere the poore and wretched with tydings of saluation, to heale the diseased, to bring the sorowfull and afflicted out of the darknesse of death into the lighte of life. Iesa 61.1. Agein bycause many through their vnthankefulnesse prouoke his wrath against them: to thentent to subdue their sturdinesse, he doeth (after a sort) put on a new persone. But the question is, what this yron mace is, that God hath put into Christs hande, to breake his enemies in peeces withall. I answere that the onely breth of his mouth suffiseth him in stead of all weapons, according as I auouched euen nowe out of Esay. Therfore though Christ stirre not a fingar, yet thūdreth he strongly ynough against his enemies by his onely speaking, and consumeth them to nothing with the onely rod of his lippes. For freat they, kicke they, & resist they like madmen neuer so much, they shalbe cōpelled at length to feele hym their iudge, whome they would not honour for their king. To bee short, they are beaten into poulder diuers wayes, till they become his footestoole. Howe the doctrine of the Gospell is a mace of yron, a man maye gather by Paule. 2. Cor. 4. where he teacheth that Christs ministers

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are armed with spirituall weapons, too cast downe all loftynesse whiche lifteth vp it selfe against Christ, &c. Verely I confesse that euen the faithfull are slayne in sacrifyse vnto God, that he maye quicken them with his grace, bycause wee muste first be brought lowe, before Christ reach out his hand to vs. But forasmuch as he dooth in such wyse trayne his scholers to repentance, that he seemeth in no wyse terrible to them, but rather by shewing them his shepherds hooke, dooth out of hand turne their sorowe into ioy he is so farre from vsing his yron mace to breake them withal, that he rather shroudeth them vnder the wholsome shadowe of his hande, and holdeth them vp with his power. Therfore this breaking agreeth not but to the rebels and vnbeleuers, which sink vnder Christs hand: not as subdued by repentance, but as ouerloden with despayre. Howbeit, although he speake not to all men by his owne mouth: yet notwitstanding forasmuch as he pronounceth vp his woorde whatsoeuer iudgement he executeth vppon them, he is truly sayd to slea the vngodly persone with the breth of his mouth. 2. Thess. 2. 8. And he layeth open their foolish pryde by a goodly similitude. For albeit that their stiffeneckednesse bee hard and more than stonye: yet he sheweth them to bee more brittle than earthen vesselles. Notwithstanding forasmuch as wee see them not by and by broken in peeces, which withstand Christ, but rather the weake Church is like a potsherd vnder the hammers of them: it behooueth that all the godly should bee warned too repute Christs dayly iudgements, as florishes of the horrible destruction which abydeth all the vngodly: and to awayt paciently the last day, wherin he shall vtterly consume them with the flame of his cōming. In the meane tyme let it suffise, that he beareth dominion in the middes of his enemies.

10. And nowe ye kyngs bethink your selues: be lerned yee that be iudges of the earth.

11. Serue the Lord in feare, and reioyce vnto him in reuerence.

After that Dauid like a preacher of his iudgement, hath set foorth Gods vengeaunce: now he taketh vpon hym the part of a Prophete and teacher, exhorting the vnbeleuers to repentance, least (when it is to late) they be driuen to feele that those threatnings were not trifling and vayne. And he speaketh to kings and princes by name, which are not verye easly made meeke. Moreouer, the fond swelling of selfwysdome wherwith they are puffed vp, suffereth them not to learne what is rightfull. Nowe if Dauid spare not euen kings, which seeme lawelesse and exempted from common order: much more doth his exhortation touch the common sorte of men, to humble all men euen from the hyghest to the lowest. By the aduerb [Nowe,] he signifyeth that it standeth them in hand to amend betymes, bycause they shall not alwayes haue the like oportunitie. In the meane whyle he glueth them to vnderstand, that as yit it is auaylable to warne them, bycause there is respit of repētance, if they make speede. When he biddeth them to bee lerned, he ouerthwartly taunteth their fond trust in their owne wisdome: as if he should haue sayde, the beginnynge of trew wisdome, is too lay downe all statelinesse, and to submit a mans self to Christs gouernement. Therfore howe well soeuer the Princes of this worlde like of their owne sharp wit: wee maye assure our selues that they bee but starke fooles, till they becomme the lowly scholers of Christ. Agein, he appointeth the maner of their being wyse: commaunding them to serue the Lord in feare. For in asmuch as vpon trust of their owne hygh estate, they surmyse themselues to bee priuiledged from the condition of all other men; this pryde dooth most of all blynd them, so as they cannot fynd in theyr harts to bee subiect euen vnto God. Therfore vntill they haue lerned to stand in awe of hym, he telleth thē they are voyd of right vnderstandyng. And certeinly bycause carelessenesse hardneth them, so as they withdraw their obedience from God: they must first

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bee brought in awe by compulsion, that theyr stoutnesse may be corrected. Notwithstanding, least this seruis too which he calleth them should be trubblesome: he teacheth thē by the woord [reioyce,] that it is a sweete and desyrable seruis, bicause it bringeth matter of trew gladnesse. But least they should (after theyr owne maner) ronne at ryot, & (being drunken with vayn gladnesse,) surmyse themselues happie when they be enemies to God: he exhorteth them once againe (by the name of feare) to lowly and meeld submission. For there is a matching of contraries betwene the merie & cheerfull state of a quiet conscience, whyle the faythfull reioyce that they are in the fauour of God of whome they stand in awe: and the vnbrydled malapertnesse to which the contempt and forgetting of God draweth the wicked. The Prophet therefore giueth vs to vnderstande, that as long as prowd persons reioyce vnmeasurably according to the lust of the flesh, they daly theyr owne destruction: and that the onely ioy, & the ioy that turneth to welfare, is to settle a mans selfe in the feare and awe of God.

12. Kisse the sonne, least happely he be angrye, and yee perish out of the way, vvhen his anger is kindled but for a vvhyle: blessed are all that put their truste in him.

He expresseth, yet more openly what maner of feare & seruis God requireth. For sith it is his will to reigne by ŷ hand of his sonne, and that he hath printed markes & tokens of his glory in the person of him: ŷ lawful triall of our obedience & godlynesse towardes him, is reuerently to embrace him whom he hath appointed king ouer vs, according to this saying, Ioh. 5. 23, He that honoreth not the Sonne, neyther honoreth he the father that sent him. For vnder the terme of [kissing], he implieth the solemne testimonie or token of honour, which subiects were wonte to yeelde to their kings. The very full meening of it is, that God is defrauded of his honour, if he be not serued in Christ. Now although the hebrew woord [Bar] signifye both a sonne & an elect persone: yet take it which way yee will, and the sence shall continew all one. For Christ was in deede chosen of the father, and all power is giuen vnto him, that he alone should surmoūt both Angells and men: in which consideration also he is said to bee sealed by God. Ioh. 6. 27. bycause a peculiar dignitie was bestowed vppon him, which exempteth him from all creatures. Whereas some interpreters expound it [lad or seruant,] that is somwhat hard and more strayned. As for mee, I like well to kepe still the name of sonne, which answereth wel to the former sentence. Where it was sayd, thou art my sonne, this day haue I begottē thee. That which followeth nexte after, doeth vs to wit, that such as despyse Christ shall not scape scotfree with their slatelynesse: as if he had sayde, forasmuch as Christ is not despised without dishonour to the father who hath decked him with his owne glorie: The father wil not suffer such a treason vnreuenged. And least they mighte fode themselues with hope of some long delay, & forge fond delights to themselues of their present ease: he telleth them plainly, that his wrath wilbe kindled out of hand. For wee see that if God wink for a tyme, and beare with the vngodly, they take hart of grasse at his gentlenesse, bycause they cōcepue not his iudgement but according to the sence and experience of the flesh. I knowe that the hebrew woord [Camongat] is otherwise expounded by some: namely, that assoone as gods wrath is kindled (yea but a litle,) the good daies of the reprobate are past. But it is more conuenient to applye it to the tyme, least the proud wer hardened through their long restinesse, and so thinke to scape vnpunished by reason of Gods sufferance. Moreouer although it seeme to be a rendering of a cause, & that the aduerb which is put there is often among the Hebrewes a yelding of a cause: yet notwithstanding I wold not depart frō the allowed translation. Neuerthelesse I thought good to expresse it by the aduerb [when] which betokeneth as well a cause as also tyme. [To perish out of the way] some expound, for your froward wayes, or for your wic-

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ked trade of liuing. Otherſome reſoluc it thus, leaſt your way periſh accoꝛding to this ſaying of the firſte Pſalme in the vi. verſe. The way of the vngodly ſhall periſh. But I like better of the other ſence, that Dauid telleth them plainly how the wꝛath of God will cut them ſoodenly of, when they think themſelues to bee but in the middes of theyr race. Foꝛ we knowe that the deſpyſers of god are wont to flatter themſelues in proſperitie, & as it were to fruſk in a large feelde. Therefoꝛe (not without cauſe) doeth the Pꝛophet threaten, that when they ſhall ſay, peace & reſt, ſuppoſing themſelues to be a greate wape from theyr ende: then ſhall they be ſodeinly cut of, 1. Theſ. 5. 3. The cloſing vp of the Pſalme tempereth that which was ſpoken earſt concerning ſtreightneſſe. Foꝛ Chriſtes vꝛon rod, and Gods fyꝛy wꝛath, ſwoold ſtricke feare into all men without difference, onleſſe this comfoꝛt had bin added. Therefoꝛe after the tyme he had intreated, of the hoꝛrible iudgement that hangeth ouer the wicked: now by ſetting foꝛth the ſweetneſſe of Gods grace, he allureth the faythfull and godly woꝛſhippers of him to hope well. The ſame oꝛder alſo doeth Paule keepe, 2. Coꝛ. 10. 6. Foꝛ when he hath told them that he hath vengeaunce at hande foꝛ the vnbeleuers: then directing his talke to the faithfull, he addeth immediatly, after that your obedyence ſhalbee fulfilled. Now we vnderſtad the Pꝛophets meening. Foꝛ maſmuch as the faythful might haue extended to themſelues the rigour of which he maketh mẽtion: he openeth to them a ſanctuarye of hope to flee vnto from Gods wꝛath: lyke as in Joel alſo. 2. 32. after he hath cited the vngodly to the dꝛeadful iudgement ſeate of God: by and by he addeth a comfoꝛt, whoſoeuer calleth vppon the name of the Lord ſhalbe ſafe. Foꝛ in my opinion, this owtcry [Bleſſed are all they that put their truſt in him,] is to be red ſeueral by it ſelf. And although the pꝛonowne [him] may be referred as well to God as to Chriſt: yet in my iudgement it is moꝛe agreable to be vnderſtoode of Chriſte, whom hee commaunded afoꝛe to be kiſſed.

The contents of the third Pſalme.

Dauid being driuen from his kingdome, albeit that the vtter deſpayre of all men encombered him, calleth notwithſtanding vppon God, and vnder ſhoreth himſelfe with his pꝛomis, againſt his great terrors, and againſt the ſkornings and cruell aſſaults of his enemies, yea and againſt very death, which when preaced before his eyes. And in the ende he reioyceth in the behalfe of himſelfe and of the whole Churche, for the luckye falling out of the matter.

The ſong of Dauid when he fled from the face of Abſolon his Sonne.

HOw bitter Dauids ſoꝛow was in the conſpiracie of his owne houſeholde againſt him, which roſe thoꝛough the treaſon of his owne ſonne, it is eaſy foꝛ euery of vs to coniecture by very naturall vnderſtanding. Beſides this, foꝛaſmuch as he knew that this plage was layde vppon him by God foꝛ his owne fault, foꝛ defyling another mans wyfe, and foꝛ ſheding of guiltleſſe blud: he might haue ſunke downe altoogether and bin ouerwhelmed with penſiuenеſſe, if he had not rayſed himſelfe by Gods pꝛomis & hoped foꝛ lyfe euen in death. Agein inaſmuch as he maketh no mẽcion of his ſinz: it is to be known, that there is but the one halfe of his pꝛayer cõpꝛiſed in this pſalme. In that god punniſhed him foꝛ his aduowtrye & foꝛ his wicked betraying of Urias, it is not to be dowted but that at the firſte he was diſtreſſed with greuous & ſoꝛe toꝛments of mynd. But after he had bin humbled beefoꝛe God, & had recouered hart to him: then aſſuring himſelfe that he had obteyned foꝛgiuenеſſe, he perſwadeth himſelf foꝛ a certeinty, that God was on his ſyde, & that he wold alwaies bee the defender of his kingedome. He cõplained of his ſonne and of all his partakers: bicauſe he knew that they roſe vp wickedly to diſanul gods decree,

decree. So if at any tyme God vse wicked and vngracious folke as whyppes to chastyze vs: it behoueth vs firste too wep the cause: namelye that wee suffer nothing which wee haue not deserued: to thentent the myndinge therof may leade vs too repentance. But if our enemyes assault God rather than vs: let this confidence continually ensew, that we shalbe saued by his protection, whose promised grace they despise and treade vnder foote.

2. Lord how are they encreased that trouble mee? Many are they that ryse vp against mee.
3. Manye there bee that saye vnto my soule, there is no helpe for him in God. *Selah.*

The holy Goste sheweth ✠ Dauid was not only dispossessed of his princely power, but also in maner left poore alon of all mē: so as he had almost as many foes as he had subiectes. For althowgh a feawe of his faithfull freends accompanied him in his flight: yet escaped he in safety, not so much by their defence, as by the couerts of the wylderneste. No maruel therefore though he were afrayd of the multitude that came against him: for nothing could haue happened more vnlooked for, than so sodein a rebellio. But it was a token of rare faith, that being striken with so greate feare, he durst vtter his complaynt into the bosom of God. Certeste the only remedy to assuage our feares, is euen to cast vppon him whatsoeuer cares trubble vs: lyke as on the other syde, they must needes lye ouerthrowen, which thinke themselues not to be regarded of him. Again he expresseth the pryde of his enemies more playnly & vehemently, in that they scoffe at him as a castaway and a desperate persone. And he giueth vs too vnderstand, that their pryde grew hervppon, because they hoped that he had bin forsaken of God. Peraduenture also in their wordes is ouerthwartly noted their wickednesse, for that thei made no reckening of Gods help in preseruinge the king whom he had chosen: And this second is the likelyer. For Absolon warranted not hymselfe the fauoure of God, but passyng ouer the regarde therof, hoped for victorye by his owne power. Dauid therfore for the nonce bringeth in hym and the rest speaking in this wise, too shewe with how vglye and outrageous contempt of God they were encouraged too wickednesse, as if they made no account at all that he had so oftentymes bin deliuered out of most great perils. For althowgh the vngodly when they ryse vp to destroy vs, burst not out openly into so great pryde, as to denye ✠ Gods fauour shall any thing auayle vs: yet notwithstanding, forasmuch as they eyther impute all things vnto fortune, or else determin that according as euery man excelleth in strength, so shall he speede of the vpper hand, and therfore ronne a head by ryght or by wrong without casting of perilles, as thowgh it were all one with them, to haue God displeased or fauorable to thē: it is certein hereby that they make no accompt of his fauour, and that they flowt the faythfull, as if it could doo them no good to bee vnder the hand and protection of GOD. Wheras some translate it [Many say of my sowle,] it agreeth not with this place. For albeeit that [Lamed] bee now & then taken in this sence among the Hebrewes: yet Dauids minde now, was to expresse somewhat more: namely that his hart was after a sort wounded with the raylings of his enemies. Therfore in my opinion the word sowle signifieth the seate of the affections. And vntoo this meening answereth contrariwyse that which wee shall see in another place. Psal. 35. 3. ✠ say vnto my sowle, I am thy welfare. Dauid therfore by his owne example teacheth, that thowgh the whole world with one voyce should moue vs too despaire: wee must rather giue eare to God alone, and euermore foode our selues inwardly with hope of the help that he hath promised: and because the vngodly go about to murder our sowles, we must fēce them by prayer. Concerning the woord [Selah,] the interpreters agree not among themselues. Some vphold it to be a mark of affirmation, and to signify as mutch as truly

truely, or verely, or so be it. Others take it for time without end. Howbeit forasmuch [Salal] signifieth to lift vp: the opinion of those is alowable, which think that by this woord is betokened ỹ lifting vp of the voyce in tune. Neuertheless it is too bee vnderstood therwithall that the notes of singing were applyed to the meaning of the matter, and so the tune answerd the thing or the matter that it was set vntoo.

like as now after that Dauid hath made his mone that his hope was laughed too skorne, as though it booted him nothing to bee defended by God: he standeth vppon this blasphemye, which wounded his hart verye sore, according as anon after, assone as he hath vnderpropped himselfe with assurance of comfort, he will repeate the same woord ageine.

4. And thou ô Lord art a sheeld for mee, my worshippe, and the lifter vp of my head.

5. VVith my voyce haue I cryed vnto the Lorde, and he hath herd mee from the hill of his holynesse. *Selah.*

The copulatiue part of the speeche (that is, [And]) woeld be turned into [But,] bycause Dauid setting his woordes full of confidence, ageinst the wicked malapertnesse of his enemies, dooeth vs to vnderstand, that whatsoeuer they say, he neuertheless leaneth vnto the woorde of God. Now, that he had erst conceiued an assured hope, it appeereth herby, that there is no mention made of the chastisement layd vppon him by Gods hand. But rather trusting vpon the help of God, he encountereth corageously with his foes, who purposing to depose him being lawfull king, from his seate, made vngodly and wicked warre ageinst him. Finally hauing acknowledged his owne fawlt before, he wepeth nothing heere but the present cace. For so becommeth it the seruants of God, that are troubled by the wicked, (after they haue lamented their sinnes & resorted humbly to God for mercye,) to set their eyes to the beholding of their present cace, that they dout not but God will bee their helper when they are troubbled vnwoorthely. Specially when Gods truthe is assaulted by their troubles, it becommeth them stoutly to anauce themselues aloft with this confidence, that out of all dout God will mainteyne the faythfulnesse of his promises ageinst such false forsworne naugty packs. For otherwyse Dauid myght haue seemed too haue taken theis things vpō him wrongfully, when he had bereft himselfe of the glorie and helpe of God. But bycause he was perswaded that he was not vtterly falne from Gods fauour, but that his election stood stedfast still: therfore he taketh hart agein to hope well. And first of all by likening God to a sheeld, he meeneth that he is fenced with his power. Herby likewise he gathereth that he is also his woorshyp: bycause it was his will to bee the mainteyner and defender of the royall estate which he had voutsauced vppon him. And hereuppon commeth that boldnesse of his, that he durst go holding vp his head.

5. [Wyth my voyce.] He declareth that he was neuer yit so quayled wyth aduersities, or cast downe with skornings, but that he turned his praiers vnto God And it was a trew tryall of his fayth, that he exercised it by prayying, euen in the middes of his distresses. For nothing is more vnmeete, than by byting vppon the bit, too withhold our gronings from God, if wee giue credit to his promises. Neyther is there heere a superfluitie in woords: but Dauid of set purpose maketh mention of his voyce, too the intent he myght the better expresse, that howe mutch so euer the vngodly turmoyled, yit he was neuer dum, but the name of God sounded lowd in his mouth: which was a hard thing in so sore and hard a temptation. And it may be that he setteth this voyce of his prayinz, ageinst the combersom out

cryes

cryes of such as either blame fortune, or raple vppon God, or else make a howling without measure, and finally which with vnruly rage power out the vnweeldinesse of their sorow. But it seemes to mee that Dauid meeneth cheefly, that among the blasphemies of his foes wherewith they endeuered too ouerwhelme hys fayethe, he himselfe was not tungtyde: but rather lifted vp his voyce vnto God, whom the vngodly surmised to haue bin turned against him. And to the intent to encourage all godly folke to the like constantnesse, he addeth that he cryed not in vaine. Whereas he sayth [from the hil of his holinesse,] or (which is all one) [from his holy hill:] it is not well to expounde it of heauen as some take it. I confesse in deede that heauen in other places is oftentimes called Gods holy palace. But in this place, I dout not but Dauid had an eye to the Ark of couenāt, which at that time stoode vppon mount Sion. And, he affirmeth expressely that he was herd from thence, though he were compelled to flye into the wildernesse. The holy historie reporteth, 2. Samuel. 15.24. that when Abiathar the preest commaunded the Ark to bee caryed by the Leuits, Dauid would not suffer it. And therin appeereth the woonderfull fayth of the holye man. For although he knew that the Lord had chosen the Arke for his dwelling place: yet he had leuer bee pulled from that holy pledge of Gods presence as it were from his owne bowels, than too alter any thyng without expresse commaundement from God.

And now he bosseth that though he were bereft of the syght of the Ark: yet did not the distance of the place let him to approch vnto God by his prayers. By which woordes he dooeth vs to wit, that he kept the middle way, so as he neyther despised the visible signe, which God had appointed for the rudenesse of the tyme: nor superstitiously tying himselfe to place, conceyued any fleshly opinion of the glorie of God. So did he not rashly thrust out wauering woordes into the aire as vnbeleuers are woont to do, who also do pray, but are in a maineering to what place they ought to direct their speeche. Dauid turned himselfe right towards the Tabernacle from whence God had promised to bee merciful to his seruents. Heruppon springs boldnesse to pray: and the same boldnesse waited not successe. In these dayes (forasmuch as ỹ thyng is fulfilled in christ, which was shadowed in old time by ỹ figures of the Law): we haue a much more redy passage opened vs vnto God, so we stray not wittingly & willingly from the way.

6. I layd mee downe and tooke my rest: and I awaked, bycause the Lorde vpholdeth mee.

7. I will not bee afrayd of thousand thousands of people which haue pitched their tents on euery syde against mee.

If wee keepe the preter tence in the verbes, Dauid vttereth a woonderfull and almost incredible constancie of mind, in that among manye deathes he slept as soundly as if he had bin out of all daunger. And surely although he were tossed amōg the cruell wawes of cares: yet is it certein, that they were assuaged by fayth, so as he rested in God, wer he neuer so much disquieted. Euen so the godly do alwaies escape conquerours out of all feare, like as despayre (euen in the smallest parilles) ouerwhelmeth the vngodly which rest not vpon God. Some suppose that there is heere a shifting of tenees or tymes: and therefore they translate it in the future tence, [I will laye mee downe and sleepe,] bycause by and by after he addeth a verb of the future tence, [the lorde shall vpholde mee]. But bycause he betokeneth heere a continuall act, I thought it not needefull to alter the tence in the three first verbes. Notwithstanding, it is to be knowen, that this quietnesse is not to be referred peculiarly to the tyme of his affliction, or at least wyse is not to be restreyned to it: for in my iudgemēt, Dauid doth rather shew how greate good he had attayned by faith and prayer, namely the peaceable and quiet estate of a well setled mynde. This he betokeneth metaphorically, saying that he hath gone through with the ordinarie affayres of this life quietly: I (sayth he) haue not lyne waking and restlesse in my bed,

bed, but I haue ſlept ſoundly, whereas ſuch maner of ſleeping is not woont too befall thoſe that are full of thought & fear. But let vs note this by ẏ way, that Dauid became thus quiet by reaſon of Gods defence, and not of ſluggiſhneſſe in himſelf. For euen the wicked alſo are ſotted with the ſluggiſhneſſe of their owne mind, whyle they dreame that they haue made a leage with death. But it was otherwiſe with Dauid, who had no reſt in any other reſpect, but becauſe he was vphild by Gods power, and defended by his help. In the next verſe he enlargeth ẏ ineſtima-

ble ſtrength of this truſt, whiche all the godly conceiue by the protection of God. For like as the power of God is vnmeaſurable: ſo beleue they ẏ it ſhall continewe inuincible againſt all maner of aſſautes, outrages, practiſes, & powers of ẏ whole world. And vndoutedly, except we yeeld this honour vnto God, our harts ſhal alwayes be fayuting. Wherfore in daungers let vs lerne, not to meſure gods help after ẏ maner of man: but to deſpiſe whatſoeuer terrour trumpeth in our wayes: euen in this reſpect, for that they are but tryfles whatſoeuer things men do practiſe againſt god.

8. Vp Lorde, ſaue mee ô my God: for thou haſt ſmitten all mine enemies vpon the chekebone, thou haſt broken the teeth of the vngodly.

9. The Lord is he that ſaueth: thy bleſſing is vppon the people.

8 [Vp Lord.] For aſmuch as Dauid in the former verſes boſted of his quiet ſtate, he myght ſeeme now to deſpre of the Lord, that he may continew in ſaufty all his lyfe long: as if he had ſayd, Lord, ſeeing thow haſt ouerthrowen myne enemies, proceede with this thy fauour & continew it to the ende. But foraſmuch as it is no noueltie with Dauid in his Pſalmes too mingle ſundry affections togither: it ſeemeth a more likelyhod, that after he hath interlaced ſome mētion of his truſt, he returneth again to his former prayers. Therfore he deſireth to be ſaued, becauſe he was in preſent daunger. That which foloweth concerning the ſtrikyng of his enemyes, may bee expounded twoo wayes: eyther that by prayng he might call to remembraunce his former victories, or elſe that by feeling Gods help and obteyning his deſyre, he might ad thankeſgeuing: vnto which meening I willingly giue my conſent. Firſt therfore he repenteth that he fled to God for help in his diſtreſſe, and humbly requeſted him to ſaue him. And afterward for ſending him it, he yeeldeth thankes: wherby he teſtifyeth himſelfe to acknowledge, that he receyued deliuerāce at gods hand.

9. [The Lord is he that ſaueth.] Becauſe [Lamed] is now and then taken for [Min] among the Hebrewes: ſome (not vnaptly) do tranſlate it [Saluation is of the Lord.] Neuerthelater I haue folowed that which is plaineſt, that ſaluation or [Deliuerance] is only in Gods power. By which wordes he not onely chalengeth, the office and praiſe of ſauing vnto God alone, couertly ſetting his hand againſt all mans ſuccours: but alſo that although a thouſande deaths hang ouer a man, yit can they be no let vnto God, ẏ he ſhould not be of ſufficient abilitie to ſaue him: or rather that he ſhould not ſpeedily (without any adoo) ſend forth his help which he hath alwayes in redineſſe in him ſelfe. In the ende of the Pſalme Dauid affirmeth that this was not giuē ſo much too hym ſeuerally, as to the whole people, leaſt the welfare of the vniuerſall churche which was grounded vpon his kingdome, ſhould go to wracke. Dauid therfore acknoledgeth that the cauſe why the wicked cōſpiracie was diſperced, was for that god had a care too preſerue his churche. And therfore wee gather by this place, that the church ſhall euermore bee deliuered from all euills, becauſe God, who is of ſufficiēt ableneſſe to ſaue, will neuer withdraw his grace and bleſſing from it.

The contents of the fourth Pſalme.

After that Dauid hath firſt prayd God to help him, by & by turning his talke to his enemies, he triumpheth ouer them as a conquerour, vppon truſt of Gods promis. Therfore by his owne example he teacheth vs, that as often as aduerſitie pincheth

vs, or ether distresse oppresseth vs, wee muste call to minde the promises of God, wherin the hope of saluation is shewed, that by holding this sheeld before vs, wee may breake through all assaults of temptations.

To the cheef chaunter vppon *Neginoth*, a song of Dauids.

IT is vncerteine at what time this Psalme was made, sauing that by the framing of it a likely coiecture is gathered, that he was as then an owtlawe & a banished person. I therfore doo referre it to the tyme that Saule persecuted him. And yit if any man had leuer to take it of his other fleeing which he was driuen too by the conspiracie of Absolon, I wilnot greatly stryue with him. Howbeit forasmuch as within a little after, there is one woord which betokeneth that he had daply encounter: that agreeth better which I haue alledged in the fyrst place. For we know how dyuerslie he was tossed before he could bee cleere rid, from that tyme forth that Saule began to bee his enemie. Concerning the woords which this verse conteyneth, I will towch but this breefly: Wheras some translate thys woord [Lamnetseak] [for euer,] as though the Psalme had bin set too some ordinarie ditie: ỹ I do reiect as a racked trãslation. Othersome coniecture more ryghtly, that he is called [Neginoth] which excelleth and surmounteth aboue others. Howbeit bycause all of thẽ are not agreed what kynd of excellence and dignitie it should bee: let it suffyse vs that by this woord is betokened the cheefe mayster of the quyre. For the name of conquerour liketh mee not: bycawse althowgh it answer to the present matter, yit it in nowyse agreeth too other places wher we shal see the same repeted. I verily thinke this woord [Neginoth,] of [Nagaz] which signifyeth to strike, and therfore I dowt not but it was an instrumẽt of Musick. Wherupon it foloweth ỹ this Psalme was to be sung, not onely in ahygh note, but also with playing vpon instruments, which were ruled and ordered by the sayd mayster of whom mention is made.

2. Aunswer mee when I call ô God of my righteousnesse: in my distresse thou hast set mee at large, haue pitie vppon mee and heere my prayer.

In theis woords is Dauids faith shewed, who being brought to ỹ vttermost point, yea & in maner forlorẽ with long cõtinuãce of troubles one in anothers necke, did not yeeld vnto sorow, nor was so discouraged in hart, but ỹ he resorted to god his deliuerer. For Dauid by his praying testified, ỹ whẽ he was vtterly bereft of al worldly succor, he had still hope reposed in god. Moreouer he calleth him [the God of his ryghtuousnesse,] as if he should say, the maintainer of his right, bycawse all men euery wher condemned him, and his innocencie was ouerwhelmed with the slaunderous reports of his enemies, & the misdeemings of the common people. And this thing is to be noted auisedly. For wheras nothing is more bitter too vs than to bee condemned without desert, and togither with wrongfull violence to sutfer slaunder: yit notwithstanding, it daply befalleth too the saincts, too bee ill spoken of for dooing well: and it is expedient for them too bee so exercysed, too thentent that vtterly giuing themselues from all entycementes of the world, they may depend wholy vppon GOD alone. Therfore ryghtuousnesse is taken heere for a good cace, wherof Dauid making God the witnesse, complayneth that men are becomme malicious and wrongfull against him: and by his owne example hee teacheth vs, that if at any tyme our guiltlessenesse appeere not before the world, yit it becommeth vs not to bee discouraged in hart, bicawse our defender is in heaue. Euen heathen men haue sayd that there is no stage better for vertew, than a mannes owne conscience. But yit this comfort far excedeth it, that we knowe our selues too stand in the sight of God and his Angels, when men do vaunt against vs wrongfully. We see ỹ Paule was endewed with this mãlyneſſe. 1. Cor. 4. 5. for when many misreportes of him were spred abrode among the Corinthians: he appealed to the iudgement seate of God. With like stowtnesse doth Esay. 50. 6. & in the verse following, despyse whatsoeuer slaunders his foes rayseth vppon him. Wherfore the only stay of our patience, when there remaynes no roome in the world for vprightnesse, is to haue an eye vnto god, & to hold our selues

contented.

contented with his ryghtuowsnesse. Notwithstanding, a question may be obiected, that seeing the whole cleannesse of men is stark filthynesse before god: how they may dare to putforth their rightuowsnesse into his sight. As to Dauidward, the solution is easye: bicause he bosteth not of his own rightuousnesse, but as in respect of his enemies. For his conscience did well assure him, that he attempted nothing but by the calling & cõmaundment of god: & therfore he doth not amisse to call him the defender of his right. Heerby we gather ỹ Dauid, (to thentent he might the more cheerfully match God ageinst the whole world,) adorned him & this title. Whereas he twyce requireth to be herd, therin is expressed vnto vs, both the vehementnesse of his grefe, & the earnestnesse of his praying. In the second place also he sheweth wherupon he conceiueth hope to obteine: ỹ is to wit, vpon the mercy of god. And surely as often as we craue any thig, it becometh vs to make our beginning at this, that the Lord of his free goodnesse will releeue our miseries.

[How hast set mee at large.] Somme think that Dauid warranteth himselfe that thing which he had not yet tasted of, & that throwgh his hope he maketh reckening before hand of gods grace that should befall him after. But in my iudgment, he rather reciteth Gods former benefites, wherwithall too confirme himself for the tyme to come. For so are the godly woont to call to remembrãce the thinges that are auaylable to ỹ strengthning of their fayth. And hereafter wee shall meete with many such places, where Dauid too thintent too rayse vp his fayth ageinst terrours and perils, will gather togither manye experiences, wherby he had lerned that god is euer more at hand with his seruantes, and that they are neuer disappoynted of their desyres. And it is a metaphorical speeche, wherby he signifyeth, that there was way made for him to get owt, euen whē he was beseeged and enclosed round about. I suppose that the [distresse,] of which he speaketh, is referred no lesse to his mynd, than to his present case. For Dauid was not so steelehearted, but that his aduersitie dyd cast him into piteowse anguish of mynd.

3. Yee sonnes of men, how long will yee blaspheme mine honour, delight in vanitie, and seeke after lyes? *Selah.*

4. But knowe yee that the Lorde hath chosen vnto himself, the man that is bountifull, euen the Lord will here mee when I call vppon him.

3 [Yee sonnes of men.] This moste sweete frute dyd Dauids prayer yeelde him, ỹ talking hart to him, he was able not only too repulse ỹ fury of his enemies, but also too chalēge thē of his own accord, & vnfearfully to despise whatsoeuer they wrought against him. Wherfore to ỹ intent our trust may abide steap: it is not meete for vs too come into ỹ listes furnished & any other armour, thā theis same, as often as we are chalēged by the wicked. Now the effect of ỹ matter is, ỹ inasmuch as gods will is to maintain Dauid & his defēce, it is in vain that all worldly wightes endeuer too destroy him, although otherwise they be able too doo neuer so much harme. And by terming them the sonnes (not of Adam or of some comon person, but) [of men,] he seemeth by the way to giue a girde at theyr stoutnesse. For I agree not with certaine Hebrews which think that the peeres are noted. But rather it is a iesting kinde of graunting, wherby he skorneth their state liuelle, bycause they seemed stout fellowes and wise men to themselues, whereas in deede only blynd rage drawe them to wicked attempts. In the word [How long,] is condemned their leawd wilfulnesse. For Dauid dooth vs to vnderstand, that they were not stirred with some sodain brayde only, but that there was rather a stubborn purpose of mischefe setled in their stomaks. For had not their owne malicioufnesse bereft them of their right wittes, God had proued himselfe to be Dauids defender by many tryalles, which might haue compelled them to ceasse from their enterprise. And bycause they were fell bent, shamefully too put downe him whome God had set vp in the seege royall: hee asketh them how long they wil continew in seeking to deface his honor. Now then it is too bee noted, that although he were burthened with al kind of reproch, both among high and low: yit he coarragiously holdeth fast the possession of the honor graunted him by God, & douteth not but that God wil at length cleere it, & what staynes so euer it haue bin vn-

worthely blotted. [Wyll yee delyght in vanitie.] In theis wordes he partly vpbrayd-eth his enemies with their froward sensualitie wherewith hee sawe them led, although they falsly pretended a godly zele: & partly mocketh at their folye, that in neighting against God, they still foded theselues with hope of successe. And it is a very vehement rebuking. For although the vngodly ronne hedlong into all wickednesse with neuer so grosse malice: yit they sooth themselues with deceitfull flatteries, least any feeling should make thē haue remorse. Dauid therefore kryeth owt, that though they be wylfully blynd, & vernish their vnrighteousnesse with counterfet colours: yit it booteth them nothing. And truly thowgh the vngodly sooth themselues: yit when they shalbe drawen to tryall in good earnest, it will alwaies be fownd certeine, that the cause why they are decepued, is for that from the very beginning, their purpose was to deale deceptfully. Now then out of this place must wee take the sheeld of inuincible stedfastnesse, as oft as we shal see our selues ouermatched & the craft & suttletie of the wicked. For what engins so euer they assault vs with, if so bee it that our conscience bee cleere, God will stand on our syde, against whom they shal not preuaile. Excell they neuer so much in wyt, bee they of neuer so greate power to hurt vs, haue they theyr meanes and helps in neuer so great readinesse, and foresee they all things neuer so narowly: yit notwithstanding, what so euer they forge, it shalbe but leasing and vanitie.

4. [Know ye that he hath chosen.] It is a confirmatiō, of the former sentence. For he sheweth how the cawse of his boldnesse, is for that he leaneth vppon God the author of his kingedome. And surely wee may then saufly bost against our enemies, when wee are assured that our calling is of God. Therefore Dauid bosteth not heere at all of his owne strength, or of his riches, or of his hostes, whereby he gate him selfe the kingdome. But forasmuch as he was chosen by God, he giueth vs too vnderstand, that they attempt many thyngs without successe, bycause they shall feele that GOD is against them, vnder whose hand they must needes sink. And first he sayeth he was set a part by God: whereby he meeneth that he was aduaunced, not at the pleasure of men, or by his owne tolitie: but by the appoyntment of God. For whereas [Phalac] in Hebrew signifieth to separate: in this place it is referred to excelling: as if he had sayd, you will admit no king but such a one as is chose by your owne voyces, or such a one as liketh you: but it is the peculiar prerogatiue of God to auannce whom he listeth. No dowt but that by the woord [Godly,] he warranteth too himself the ryght of being king, for the verye thing or effect that ensweeth: as who would saye he alledged the marke or badge of his vocation.

For it was truly sayd in the old prouerb, that mercye is the peculiar dowrye of Kinges. Howe whom God vowtsaueth that honour, bycause they should not bee as dead Idolls, he is woont to furnish them with giftes requisite to ỹ execution of their office. Some take the woord [Chesed] passiuely, not for a weldooer, but for one that is placed in the throne by the fauour of God. But bycause I meete with no example of this signification in the scripture, I thinke it the sauest way, to folowe the cōmon meening, which is, that God hathe chosen hym king, which answereth his vocation aryght, bycause he is mercyfull and liberall. Herbypon he inferreth, that God will heere hym as often as he calleth vnto hym. For herein dooth God cheefly proue his owne faythfulnesse, that he forsaketh not his owne woork, but defendeth them euer, whom he once embraceth. Whereby wee are taught too walke withowt feare in our wayes, bycause it shall neuer bee in vayne whatsoeuer wee take in hand at his appoyntment. Let this bee taken for a maximee, that those shall neuer bee destitute of Gods help, that proceede sincerely in their race: without which comfort, the faythfull must needes quayle euery minute of an hour.

5. Tremble and yee shall not sinne, common with your owne hart in your bed, and bee still.

6 Sacry-

6. Sacrifiſe yee the ſacrifiſes of rightuouſneſſe, & put your truſt in the lord.

5 [Tremble.] Now exhorteth he his enemies to repentance, if perchaunce their madneſſe be yt curable. And firſt of all he biddeth them tremble or bee diſtrubbled: by which ſpeeche he towcheth their dulneſſe, in that they ronne on headlong, vterly voyd of the feare of God and of liuely ſence. And certeinly heervppon groweth ſo great boldneſſe in all the vngodly, bycauſe their owne drunken careleſſeneſſe hardneth them, and their owne wilfull dulneſſe dooth as it were drawne thē in their fondneſſe, whyle forgetting both God & themſelues, they folow whither ſo euer luſt leadeth them. He ſaith that the beſt medicine to cure their madneſſe ſo as they may ſin no more, wilbe to awake frō their drowzineſſe, & to begin to ſtirre and to tremble: as if he ſhould ſay, Aſſoone as yee ſhal haue ſhaken of your drowzineſſe, and ſenſleſſneſſe, it will comme too paſſe that your deſyre of ſinning wil abate. For the cauſe why the vngodly are troubbleſome to the good and ſimple, & make ſuch turmoyling againſt them, is for that they are to quyet in them ſelues. Afterward he counſelleth them [to common with themſelues in their beddes] that is too ſaye, too take a reckening of themſelues at leyſure and alone from all reſort: which thing is matched againſt the heate of their vnrulyneſſe. And in the end he enioyneth them to bee ſtill. Now it is to bee noted, that the cauſe of this ſtilneſſe, is the ſtirring and trembling wherof he made mention before. For if lunatik raſhneſſe haue carped any into ſinne, the firſt meanes for them to recouer their right wits, is to wake themſelues from their drowzineſſe, to fearefulneſſe and trembling. After this foloweth an orderly bethinking of themſelues: then doo they conſider and reconſider, whither they haue caſt themſelues. And ſo at length, they which erſt were medlers with euery thing, lerne to bee ſober & quiet, or at leaſt wyſe reſtreine their heady wilfulneſſe. To ſpeake in bed, is ſpoken according to common cuſtome and experience. For we knowe that as long as we are among cōpanye in the day time, our wits are drawen diuers waies: and wee often diſcerne and iudge amiſſe by the outwarde appearance: where contrariwyſe ſolitarineſſe maketh vs better aduyſed. Agein ſhame hindreth not a man to conſider his owne faults aright. Dauid therfore withdraweth his enemyes from witneſſes and vmpers, to thentent they may the ſimplyer and ryghtlyer examin thēſelues. And this exhortation perteineth to vs all: for nothing is more eaſy, than for one to deceyue another with fond flatterye, vntill eche man enter into himſelf, & cōmune alone with his owne hart. Paul citing this place Ephe. 4. 26. or at leaſtwyſe alluding to Dauids meening, foloweth the greeke tranſlation, [Be angry and ſin not:] but yit he hath conningly and fitly applyed it to his purpoſe. For he teacheth there, that wheras men doo ſinfully power out their anger againſte their neighbours, they ſhould rather bee angrie with themſelues, that they might abſteyne from ſin: and therfore he biddeth them rather to fret inwardly and too bee angrye with themſelues: and afterward to be offended, not ſo much at the offenders as at their offences.

6. [Sacrifyſe yee.] Many ſuppoſe that Dauid counſeleth his enemies to yeeld a token of their repentance: and ſurely I confeſſe that ſacrifyſes were partly commaunded in this reſpect, that they ſhould ſtirre men to newneſſe of lyfe. But when I conſider what kind of men they were & aſſaulted Dauid: I dowt not but he nipped ther hypocriſie, & beateth down their falſe bragging. For in aſmuch as Dauid wandered like an outlawe in deſerts, or caues, or mōtains, or in forrein realms: he might ſeeme to haue bin a ſtraunger to Gods church. And ſurely he was cōmonly accoūted as a rotten member cut of frō & body of the ſaints. In & meane whyle & Ark of couenant was in the poſſeſſion of his enemyes, they hild the temple, & they were the firſt in offering ſacrifyſes. And therfore they vaunted themſelues againſt Dauid with & ſame boldneſſe wherwith wee know that hipocrits are euermore puffed vp. And it is not to be douted, but that they proudly abuſed Gods name, as though they only had bin the trew woorſhippers therof. Now like as Jeremye.

7.4. twitteth the vngodly with their falſe pretence of the temple of the Lord: ſo alſo Dauid denyeth that God is pacifyed with outward ceremonies, becauſe he requireth pure ſacrifyſes. For there is a couert matching togither of contraries, betweene the ſacrifyſes of ryghtuouſneſſe, and all fond and forged ceremonies, wherin the counterfet worſhippers fode themſelues. The effect of it therfore, is. Yee brag that God is on your ſyde, becauſe yee haue free acceſſe to his altar to kill your Sacrifyſes there with greate pomp: and as for mee, becauſe I am baniſhed out of ỹ holy land, and kept from comming to the Temple: Yee think that GOD careth not for mee. But yee muſt worſhip God far after another ſort, if yee wyll hope for aught at his hand. For your vncleane ſacrifyſes wherwithall you defyle his Altar, doo nothing elſe but prouoke his diſpleaſure: ſo farre of are they from procuring you gods fauour. Therfore we may learne by this place, if wee haue to deale with the corrupters of trew religion, although they thunder out his name with full mouth, & vaunt themſelues of his outward ſeruis: yit may their bragging be ſauſly reproued, becauſe they offer not the right ſacrifyſes. But by the way we muſt beware, ỹ the vayne pretẽce of godlineſſe nouriſh not in vs an ouerthwart boldneſſe in ſted of the trew hope.

7. Many ſay, who will ſhewe vs good? lift vp the lyght of thy countenance vpon vs, O Lord.
8. Thow haſte put gladneſſe in my harte, more than vvhat tyme their corne and their wyne were encreaſed.

7 [Many ſay.] Some are of opinion ỹ Dauid complaineth heere of the cruel malyce of his enemies, for that they greedely ſowght his lyfe. But I am out of dowt ỹ Dauid cõpareth his only one wiſh which he longed for, to the ſundry deſyres wherwith the whole world almoſt, is toſſed hither & thither. For inaſmuch as worldly folk holde it not for a principle, that thoſe only are happy in all reſpects, whom God fauoreth: & agene, that they muſt ſo iourney vpon the earth, that they may by hope & patience cõme to a better lyfe: they ſticke altogither in tranſitorie goods: And therfore, ſo the world may go well with thẽ as touching the fleſh, they take no great care for god. Wherefore inaſmuch as they catch ſome thig, & ſome that for the ſouereine felicitie, after ỹ maner of brute beaſts: Dauid doth worthely ſeparate himſelf frõ thẽ, ſetting vp himſelf a cleane cõtrary mark to ſhoote at. Neither do I fynd fault & that which liketh ſome, that Dauid cõplaineth of his own retinew, who when they were to weak to beare out their miſeries, repyned for werynes & greefe, wiſhing ỹ they myght be at reſt. Howbeit I had leuer ceteno it further, that Dauid being cõtented with the only fauour of god, ſhould teſtifie that he nothing regardeth or paſſeth what others deſyre. And this compariſon dooth not a lyttle enlarge the matter, whyle the faithfull ſetting lyght by the preſent proſperities, do ſettle themſelues in God, and make accoũt of nothing ſo much as to find him fauorable to them. Firſt therfore Dauid doth by vs to vnderſtand, that all thoſe are out of their wits, which wiſhing proſperitie to thẽſelues, begin not at the grace of God: for thereby it commeth to paſſe, that wandring errours cary them about. Agein he rebuketh another vice: ỹ groſſe & earthly men yelding to eaſe & pleaſures of the fleſh, buzye themſelues in the onely enioying of them. Whereby it cõmeth alſo to paſſe, that God may go where he liſt, as though they had no neede of him, as long as all other things anſwer their deſyre. But Dauid contrarywyſe, howſoeuer hee lacke all other goods, witneſſeth that gods fatherly loue is too him in ſted of them all. This therfore is the ſũme: Although the common ſort of men gape gridely after the preſent delights & cõmodities: yit doo I determine the perfect bliſſe, not to be elſewhere than in the fauour of God. He taketh [the lyght of Gods countenãce] for his cheerful looke, like as agein, gods face ſeemeth darke & lowring vppon vs, when he ſheweth any token of his wrath. And

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by a very goodly metaphor it is sayd that this lyght [is lifted vp] when shyning in our harts, it engendereth trust and hope. For it were not ynough for vs to bee beloued of God, onelesse the feeling of ỹ same loue came vnto vs. But now he shyning into our harts with his holy spirit, cheereth vs vp with trew and substantiall ioy. And this place teatheth, that though they swim in neuer so greate abundaunce of all things, yet are they miserable which are not fully purposed to settle themselues in GOD. And contrariwyse, the faythfull, thowgh they be tossed among many trubbles, are throwghly blissed, euen in this one respect, for that ỹ fatherly face of God shyneth bright vppon them, enlyghtening all darknesse & (as a man may say) quickning euen Death it selfe.

8 [Thow hast put gladnesse.] By another comparison he expresseth & enlyghteneth better the force of his affectiō: namely that hauing obteyned the good that he had longed for, he enjoyeth no whit the welth and welfare of other men, but is playnly contēted with his owne lot. The effect of his meening is, that the fauorable countenaunce of God is more woorth to him, than if he had garners ful of corne, and cellars full of wyne. Now althowgh Interpreters varie in the woord [Megnet] bicause diuerse of them translate it [since the tyme,] and so meene that Dauid was glad of the welfare of his enemies: ỹ it to my seeming, ỹ other meening agreeth better: namely that he should saye he is more glad of the onely fauour of GOD, than earthly men are of the enioying of all worldly goods: with despyre wherof they are all (for the most part) inflamed. For he had sayd before, that they were so bent and giuen ouer to worldly welfare, that they cared not greatly for God: and now he addeth, that they are not so glad of the greate encreace of their wyne and corne, as he is glad of the onely feeling of Gods goodnesse. And this verse conteyneth a profitable doctrine. For we see how earthly men, after they haue despysed Gods grace and beemyred themselues faste in theis transitorie delyghtes, are so smally satisfyed, that the very abundance setteth their lustes more on fyre: and so it commeth to passe, that in the middes of their fulnesse, blynd vnquietnesse vexeth styll theyr myndes. Neuer therefore shall quiet peace and sownd ioy befall vs, vntil the fauour of God shyne vppon vs. And although the faythfull also, do despyre theyr owne commodities: yet are they not caryed headlong to them with a prepostorous heate, but can patyently fynde in theyr hartes to go without them, so that they perceiue themselues too bes regarded of God.

9. I will slepe togither in peace, and take my rest: for it is thow, O Lord, that haste placed mee alone in sauftye.

He concludeth that hee is as careleſſe and quiet, bycawſe hee is defended by the hand of God: as if he weere enuyroned with all the garrisons of the woꝛld. And wee knowe it is a benefite to bee desyred aboue all other thinges, to bee voyde of all feare, and not to bee disquietted and vexed with any care. Therefoꝛe it is a confirmation of the foꝛmer sentence, that hee woꝛthely preferreth the ioy that he conceiueth of the lyght of Gods Fatherly loue, before all other things: bicause the inward peace of the mynde surmounteth all benefits that may be imagined. Many expound this place in suchwise, as though Dauid shold hope to haue his enemies reconciled vnto him, ỹ he might slepe in peace & them: bicause god had graunted him to rest without trubble oꝛ veration of any man. But in my iudgement this meening is the after, that hee shall liue as quietly by himselfe alone, as in a greate hoste of men: bycause God defendeth him. For in the parte of speeche [Lecadad] I vnderstand [Caph] too be a marke of likelynesse. And I like not that somme refer [Iehoua] vnto GOD, translating it thus, [Thow only O Lord haste sette mee in sauftye]: bycawse that by taking away the matching of contraries betweene the two Aduerbes [togither, and alone] much of the grace of the sentēce is abated.

To be ſhort, he boſteth that the defence of God only, ſo ſufficeth him, that he ſleepeth as quietly vnder it (thowgh he be left naked of all worldly ſuccour,) as if he had many watching abowt him, or were garded about on all ſydes with a great companye. Therefore let vs learne by his example, to yeeld this honour vnto GOD, as often as there appeereth no helppe at mannes hande: that his only hande is able to maynteyne vs in peace, as well as a great hoſte of men.

The conteintes of the fifth Pſalme.

Dauid being ſore ouerlayd with the wrongfull crueltie of his enemyes, and doubting yet more miſchef, calleth vpon God for help. And to the intent he maye the eaſlyer obteine that which he deſyreth: after he hathe by the earneſtneſſe of his praying ſhewed the greatneſſe of his greef, firſt he layeth forth the intolerable malice of his foes, which it were vnſeemly for God to leaue vnpuniſſhed. Then bringeth he in his owne fayth and patiẽce, yea and alſo a comfort, as thowgh he had no dowt at all, but he ſhould doo well. In the end he concludeth, that aſſoone as he ſhalbe ſet at libertie, the frute of his grace ſhall becomme common to all the godly.

To the cheef Chaunter vpon *Nehiloth* a ſong of Dauid.

Somme Tranſlate the Hebrew woord, [Heritages,] and ſomme tranſlate it [Holes:] The fyrſt alledge this reaſon of their meening: that Dauid prayed for the welfare of the twelue Tribes. And the other alledge that being beſeeged of a greate multitude of men, he reſorted to God for ſuccour, and ſo the woord [vppon] ſhall ſignifye [againſt]. But foraſmuch as I like not theis riddelike tytles, I willingly ſubſcribe to the opinion of thoſe that ſay it is eyther an inſtrument or a tune of muſik: and as for what kynde of one it is, I count it not much materiall.

2. Herken vnto my woordes, O Lord, vnderſtand what I ſaye.
3. Giue heede to the voyce of my krye, my King and my God, for vnto thee will I pray.

I dare not determin preciſely, whether Dauid in this Pſalme bewayle the wronges which he ſuffered at his enemies handes at ſomme one tyme onely: or whither he complayne generally of his diuerſe perſecutions, wherwith he was longtime trubbled vnder Saule. Some of the Hebrewes extend it alſo euen vnto Abſalon, becawſe that by theis woordes [Deceitful & bludthirſty men,] they think that Doëg and Achitophel are noted. But vnto me it ſemeth a more likelyhod, that whẽ Dauid (after the death of Saule) had gotte quiet poſſeſſion of the kingdome, he cõmitted to wryting, his prayers which he had deuiſed in his trubbles & daungers. Now, as concerning the woordes: wheras he vttereth one thing three wayes: this repetitiõ betokeneth a behemencie of affectiõ, and a long cõtinewãce in praying. For he deligh ted not in ſuperfluous hepig vp of words, that he ſhould without matter bable owt diuers maners of ſpeaking: but according as he was earneſtly bent to praying, ſo repreſẽted he his manifold gronings. Therfore it betokeneth that he prayed neyther coldly, nor in feawe woords onely: but that he was penſiue in bewayling his miſeries before god, according as the howgeneſſe of his griefe enforced him: & that, becawſe it appered not by & by what iſſew they ſhold come to, he was buzye in repeting the ſelf ſame complaints. And wheras he maketh no petition by expreſſe woords: there is a greater force in this kynd of ſtilneſſe, than if he had ſpoken diſtinctly. For by ſuppreſ-

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ſing what he ſuffred in his hart, he doeth the better declare that he laid foorthe the inward meaning of his mynde, in ſuch wyſe before God, as that his tung was not able to ſpeake. Alſo the woord [krye] ſignifying a lowde and ſhrilſounding noyſe, ſeemeth to betoken the earneſtneſſe of his intent. For Dauid kryed not owt, as it had bin to the eares of one that was deaf: but the earneſtneſſe of his greef, & his inward anguiſhe enforced him to krye owt. Therfore inaſmuch as the verb [Haga] (wher of commeth the nowne [Hegig] which the Prophet vſeth heere) ſignifyeth amõg the Hebrewes, as well to ſpeake alowd, as to whiſper ſoftly: This ſecond expoſition ſeemeth to agree better to this preſent place. For after that Dauid hathe put forth his woordes in generall, he ſeemeth to diuide the ſame in to ſecret moaninges, and lowd kryinges owt. Vnder the firſt ſort he beto keneth a confuſed ſtutting, ſuche as is deſcribed in the ſong of Ezechias, where ſorowe interrupteth the playne vtterance of ſpeeche. I chattered (ſayeth he) like ỹ Crane & the Swalowe, & I groned like the Doue. Howe if at any tome wee bee rather ſlowe to praye, or that our hartes forward diſpoſition is ſome ſtake, in our hertes muſt wee forth ſtyrre to praiſe vs forward. And bycauſe that by calling god [his King, and his God.] he better quickened hymſelf vp the more egerly to hope well: Let vs learne to apply the ſame titles to like vſe: namely to make our ſelues more familiar with God. In the ende he dooeth vs to vnderſtand, that he goeth not the bitte in the teeth as the vnthankfull are woont to doo, but directeth his groninges vntoo God. For they which ſetting god aſyde, do eyther fret in wrath, or make complayning vntoo men, are vnwoorthye that God ſhould regard them. Some tranſlate it [when I praye vnto thee] but it ſeemeth vnto mee to bee rather a rendering of the cauſe, wherein the purpoſe of Dauid was to rayſe vp his mynd vnto truſtfulneſſe, by taking this for a generall principle, that whoſoeuer doo call vpon God in their troubles, are neuer ſhaken of by him.

4. O that thow woldeſt heare my voyce betymes, O Lord: betymes will I direct vnto thee, and I will keepe watche.

This ſentence may alſo bee red in the future tence of the Indicatiue moode, as thus: Thow, o Lord, ſhalt heere my voyce betymes. Howbeit I am of opinion that it is in the maner of wiſſhing, accoꝛding as I haue tranſlated it. For after that he hath beſowght God to graunt his requeſt, nowe he ſeweth too him too make haſte. For althowgh I miſlike not that ſome deeme him to allude to the mozning prayers, which daply were woont to bee ioyned with the ſacrifyſes, accoꝛding as ỹ Lawe had appoynted: yet dowt I not, but that he being compelled with weerynneſſe of ſomewhat long tariance, wiſſheth to haue his deliuerance haſted: as if he had ſaid, aſſoone as I wake, this will bee the firſt thing that I ſhall think vpon. Therfoꝛe, o Lord, delay thow no longer ỹ help whereof I ſtand in neede, but accompliſh thow my deſyres. [to direct vnto God] I take to bee as mutch in effecte, as foꝛthright to addreſſe ones ſelf vnto God. Many (as thowgh the ſentence were clipped) doo ſupplye it with this woord [Prayer.] But rather (in my iudgmẽt) Dauid ment to declare that he was not fleeting hither and thither, noꝛ haled dyuerſe wayes, but had fully ſettled himſelf too flee vnto God. And it is a certeine couert matching of cõtraries betweene the giddye & vncertein gadding of thoſe ỹ gaze abowt foꝛ woꝛldly helpes, oꝛ which hang vpon their owne wiſdome: & the ſtreight direction of faith, whereby it commeth too paſſe, that all the godly retyring from fond entpeemẽts, doo turne theſelues to God alone. For [Guadar] among the Hebrewes ſignifyeth too oꝛder oꝛ diſpoſe, & ſometymes too addreſſe oꝛ make fit. And the ſence agreeth verye well, that Dauid proteſteth himſelf to bee no whit drawen away by crooked ſwyrlaſſes, but will addreſſe himſelf the direct way vnto God. By the woord [watch] he betokeneth as well hope and patience, as alſo carefulneſſe. For inaſmuch as [Tiapha] among the Hebrewes ſignifyeth as well too wayt, as too vew: I dowt not, but Dauid ment to ſay, that after he had diſburdened his cares intoo Gods lappe,

he woold ℔ longing hart as it were keepe a standing watch, vntill it appeared by ℔ verye deede, that God had herd him. And albeit that in longing there is euermoore some vnquietneſſe: yet notwithſtanding he that watcheth for the grace of god, which he longeth for, doth wayt for the ſame patiently. Therfore this place teacheth vs, that thoſe prayers are fond, whereuntoo there is not ſuche hope annexed, as may lift vp mennes myndes, as it were intoo a watchtowre.

5. Bycauſe not a God that hathe pleaſure in wickedneſſe, thow, there ſhall no euill dwell with thee.

6. The folish ſhall not ſtand in thy ſyght: thow hateſt all them that commit iniquitie.

7. Thow ſhalt deſtroy them that ſpeake leaſing: the Lord will abhorre the bludthirſtye and deceitfull man.

Heere Dauid ſeeketh Gods fauour by declarying the malice and leawdneſſe of his foes. It is after the manner of a broken ſpeeche, accoyding as the ſainctes in prayeing doo oftētymes ſtutte: but yet this ſtutting likes God better than all the figures of Rethoryke, bee they neuer ſo fyne & florished. Surelye the very mark that Dauid ameth at, is this: that ſeinge his enemies are comme too the vttermoſte poynt of crueltye and falſhod that may be, it can not be but that God will ſoone bring them downe. His reaſon is grounded vpon the nature of God. For inaſmuch as ryghtuowſeneſſe and vpryght dealing pleaſe him: he gathereth theruppon, that he will take vengeāce of ſuch as are leawd and wicked. For howe can it comme to paſſe, that they ſhall ſcape his hand vnpunniſhed, ſeing he is the Iudge of the worlde? It is a place woorthy too bee ſpecially noted: for wee knowe howe ſore the malapertneſſe of the wicked abasheth vs. For if God doo not reſtreyne it out of hand, eyther wee are at our wittes end, as folk amazed, or elſe wee faynt through deſpayre. But Dauid from hence fetcheth rather matter of more aſſurance. For looke with howe muche more vnbrydledneſſe his enemies ronne royet, ſo much the more cheerfully calleth he vpon God his defender, whoſe office it is to deſtroy all wicked perſons, bycauſe he hateth all wickednesſe. Therfore as often as the godlye haue too doo ageinſt violence, deceit, and vnryghtuowſneſſe: let them all lerne to ryſe vp vnto God, that they may encorage themſelues to aſſured hope of deliuerance: accoyding as Paule alſo exhorteth them, 2. Theſſ. 1. 5. It is (ſayth he) a token of his iudgmēt, that yow now ſuffer perſecution: for it belongeth too Gods ryghtuowſeneſſe too recompence tribulacion vntoo thoſe that trouble yow, and too yow, which are troubled, reſt with vs. And ſurely, otherwyſe he were not ℔ iudge of ℔ woorld, if he layd not vp in ſtore a recompence for all the wicked. Nowe perceyue wee the vſe of this doctrine, namely, that when thrōugh the ronning of the vngodly at royot, there entereth intoo vs a dowt, whither God haue regard of vs: wee ſhould lerne to ſet this buckler before vs: God who hateth and abhorreth all iniquitie, will not ſuffer theis to ſcape vnpuniſhed: and althowgh he beare with them for a tyme, he will at lengthe get hym vp intoo his iudgment ſeate, and ſhewe himſelf a reuenger. Alſo hereby is gathered an vniuerſall doctrine, that althowgh god woorke by ſathā and by vngodly perſones, and that he vſe their ſeruis too the execution of his iudgmentes: yet is he not ℔ authoz of ſin, nor like.h of ſin: bycauſe ℔ end that he purpoſeth is alwayes ryghtfull: namely, to damne and puniſh thoſe whom his ſeeret prouidence draweth whither it thinketh good. In the fifth verſe ſomme take [Rag] in the maſculyne gender, for a wicked man: but I take it rather for the wickedneſſe it ſelf. For Dauid auowcheth ſimply, that there is no agreemēt between God and vnryghtuowſeneſſe. Afterward he cōmeth downe to the men themſelues, denying ℔ [fooles ſhall ſtand in his ſyght.] And it is a very good conſequence to ſay, Iniquitie is hatefull vntoo God: ergo, he will take iuſt vengeance of all wicked perſones. He calleth thoſe fooles, after ℔ maner of the ſcripture, which thrōugh blynd ſenſualitie ronne headlong vntoo ſin. For

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nothyng is more fooliſhe than the vngodly, which caſting awaye the feare of God, are carped with deſyre too doo harme. yea there is no madneſſe wooꝛſe, than the contempt of God, wherethꝛowgh it commeth to paſſe, that men peruert all ryght. Now then, although Dauid doo ſet this thyng before himſelf foꝛ his comfoꝛt, yet therewithall may bee picked out of it a profitable doctrine too the feare of God. Foꝛ the ſpirit, by auowchyng God to bee the auenger of wickednеſſe, dooth caſt a bꝛydle vpon vs, that wee ſhould not lyn vpon hope of eſcaping vnpunniſhed.

8. And I in the manifoldneſſe of thy mercye will enter into thy howſe, I will worship in thy holy temple in the feare of thee.

Some thinke, that the wooꝛde, [And] (whereby the ſentence is ioyned too that which went before) is put foꝛ (But,) as thowgh Dauid comparing hymſelf with the vngodlye, ſhoulde declare that God woold bee mercyfull vntoo hym. But let the readers conſider, if it agree not better, too take it after the maner of inferring, in this wyſe: Foꝛaſmuche as thow, Lord, canſt not abyde the vngodly, I therefoꝛe being ſaued by thy powꝛe, will rēder ſolemne thankes too thee in thy temple foꝛ my deliuerance receiued. If the foꝛmer interpretation bee better liked, then ý Pꝛophet commendinge ſumplye his owne dewtifulneſſe too godward, ſeparateth hymſelf from the rable of thoſe whom he ſpake of. But the circumſtance of the place ſeemeth to requyre, that hee ſhoulde pꝛomis thankſgiuing vntoo God. Foꝛ inaſmuch as he had ſayd beefoꝛe, that his enemies were hated of God: nowe hauing conceyued aſſurance of ſaufty, he pꝛouoketh himſelf vnto thankfulneſſe. I will comme vntoo thy temple, (ſayeth he) [in the manyfoldneſſe of thy mercye:] as if he ſhould ſay, that although he myght ſeeme to bee as then little better than at the laſt caſt: yet ſhall he by Gods grace ſcape ſauf and ſound. This place therfoꝛe teacheth, that whē extreme temptations vꝛge vs, wee muſt ſet Gods grace before our eyes, that wee may hope well, euen in the middes of moſt extreme daungers. Furthermoꝛe, bycauſe ý fleſh dooth eyther malicꝛowſly vnbace Gods grace, oꝛ elſe eſteeme of it after the common faſhyō: let vs lerne to extoll the wonderfull greatneſſe therof, which may ſuffiſe to vanquiſh all terꝛoꝛs. Now then, although Dauids purpoſe was, too warant hymſelf aſſured help vppon truſt of Gods mercye: yet notwithſtanding he ſheweth therwithall, that when he ſhalbee deliuered, he wilbe thankfull and myndfull of it. And bycauſe Hypocrites by their thankſgiuing, doo nothing elſe but blaſpheme the name of God, like as they themſelues are vncleane & defyled: therfoꝛe he auowcheth, that he will comme with [the feare of God,] too wooꝛſhip hym with a pure and vncoꝛrupt hart. And hereby maye bee gathered a generall doctrine, that there is no acceſſe open foꝛ vs vntoo God, vntill he haue giuen vs a taſte of his goodneſſe: & that no man pꝛayeth aryght, ſaue he, which hauing felt his grace, beleeueth, and is fullye perſwaded, that he wilbe mercyfull vntoo hym. Notwithſtanding, there is ioyned vntoo it the feare of God, which putteth a difference betweene the ryght & godly truſtfulneſſe, and the fleſhly careleſſeneſſe.

9. O Lord, leade mee foorth in thy ryghtuowſeneſſe, bycauſe of myne aduerſaries: make thy way ſtreight before my face.

10. For there is no faythfulneſſe in their mowght: their inward partes are verye wickedneſſe: their throte is an open ſepulchre: with their tunges they deale deceitfully.

11. Make them to bee ouerſeene, ô God: let them bee ſet beſydes their purpoſes, deſtroy them in the multitude of their miſcheeues: for they haue rebelled againſt thee.

9. [O Lord,

9. [O Lord leade mee foorth, &c.] Some expound it thus, shew mee what is ryght full, and make mee too be wholly addicted too thy ryghteousnesse, and that for myne aduersaries sake, because it is too bee feared, least the godlye being driuen by the leawd and deceitfull craftes of the wicked, should step aside owt of the ryght waye. Surely this meening is godly and profitable, howbeit, there is another exposition more fit, namelye, that God should leade his seruant foorthe in sauftye throwgh the middes of his enemies snares: & open him an escaping place, euen when he seemeth on all sydes caught and besnarled. Therfore in this place (like as in many other) Gods ryghteousnesse is taken for his faythfullnesse and mercye, which he sheweth in defending the faythfull. And therfore ẏ Preposition [In] betokenethe as mutche as [for, or according.] For Dauid wishing to haue god the gyde of his iourney, putteth himself in hope of obteyning it, by reason of gods ryghteousnesse: as if he had sayd, Lord because thow art ryghteouse, defend mee with thyne ayd, that I maye wade through ẏ wicked practyses of myne enemies. The same thing also betokeneth the latter member, where he requyreth to haue [the way of God to be made streight before his face,] that is too saye, too bee take by ẏ power of God owt of ẏ distresse wherwith he was so narrowlye enclosed, ẏ (according to the iudgmēt of the flesh) he looked neuer to haue escaped. And so he confesseth himself vnable to eschew ẏ treasons of his enemies, onelesse God doo both giue hym wisdome, and also open hym a way where no way is. The same also becommeth it vs too doo after his example, namelye, to distrust ourselues, & when eyther wee bee at our wittes end, or that the lewdnesse of our enemies groweth too strong for vs, wee must make haste vnto God, in whose hand are the owtgoinges of death, as wee shall see another where.

10. [For there is no faythfulnesse in their mowthe.] He repeteth the same complaint again, too thentēt he may lode his enemies with the greater hatred before God, & the more prouoke towardes himself the mercie of God, who hath promised too succour those that bee wrongfully oppressed. And this is a thing too bee noted, that the crueller our enemies outrage against vs, ouer vs more wickedly: so much with the greater confidence must wee send vp our syghes into heauen, because God will not suffer their furie too beare sway too the vttermost, but will drawe foorth their malice & froward fetches into the ryght. In ẏ first place he accuseth them of vnfaythfulnesse, that they speake no ryght nor truthe: and he alledgeth the cause too bee, for that they are fraught full of all wickednesse. Afterward he likeneth them to graues, as if he should say, they were most rauenous gulfes: wherby is noted their vnsaciable desyre of sheding blud. In the end he repeteth again their deceitfulnesse, wherby wee gather ẏ he was assaulted with no meane wronges, but had too deale with most wicked enemies, such as had neyther manhod nor stay of themselues. Being so miserably oppressed, he not only cōtineweth his praying, but also taketh occasion of hope, euen of his owne confused and desperate estate. Nowe whereas Paule Rom. 3. 13. alledging this place, extendeth it too all mankynde, he dooeth it not contrarie too the meening of the holy Ghost. For inasmuch as he taketh this principle for a thing vndenyable, [that vnder the persone of Dauid, is described vnto vs the Churche, as well in Christ the head, as in ẏ members] it foloweth, that they must needes bee accounted in the nomber of enemies, as many as be not borne a new of Gods spirit, whither they be forreiners, or of ẏ howsehold of the Churche. For Dauid in this place citeth not the Assyrians or Egyptians to the iudgment seate of God, but the bastardly Iewes, which being circumcised in the flesh, bosted themselues to bee of the holy offspring of Abraham. Therfore Paule in applying theis woordes vnto all men, wresteth them not from their natiue significatiō: but auowcheth properly, that Dauid bewrayed of what maner of nature they are.

Make them to bee ouerseene.] Forasmuch as the Hebrewe woord [Aſhas] signifyeth as well too cut vp, or to destroy, as too sin: and is taken (by a metaphor) to be ouerseene or deceyued: eyther of the sences agreeth aptly to this place. Howbeit forasmuch as Dauid immediatly after addeth, [Let them bee set besydes their purpose.]

pose.] I dowt not, but that this second wish is allyable, and like vnto the first. Therfore I ioyne these twoo togither, as the cause, and the effect: first that God should bereue them of their wittes, and make them ouershoote themselues: and secondly, that he should let the beſydes their purpose. For wherof commeth it to passe that the vngodly lay their heades togither in vayne, and bee carped vnaduysedly and without iudgment, yea and shamefully take the foople: but bycause the Lord compasseth them in their owne wylynes. He forlayeth their craftynesse, he lotteth them with the spirit of drowzynesse and giddynesse, so as they dote euen in smallest trifles. Therfore if wee bee afrayd of the wylynesse & deceytes of men, and that wee see them too bee sage and sharpwitted, which go about too hurt vs: let vs call this sentence too mynd, that it is alwayes the propertie of God too strike those with amazednesse, and to set them beſydes their wittes, that are wittye in worcking mischeef. So shall it come to passe, that euen though wee bee a sleepe, the Lorde will with his byeth disappoynt their deuyses, be they neuer so suttle, and in the end make them a lawghingstocke to all the world. In fyne, Dauid wisheth that God should lay hand vppon his enemies, and put them beſydes their leawd consultinges. And surelye it must needes fall out, that sith Sathan the worckmaysster of all wyles prompteth the vngodly with all meanes to doo mischeef: the thynges that they deuyse deceytfullye, must also bee brought to nothing by Gods prouidence. By beyng set beſyds their purposes, he meeneth, that they should not compasse, or bringe too passe, that whych they had determined. Afterwarde he wysheth them the punnishment that they had deserued, bycause that in wrongfullye and wickedlye becomming enemyes too a guiltlesse persone, they also [rebelled against God.] Prowd persons neuer think vppon this, that poore wretched sowles are of such estimacion, that God is hurt in the persons of them. For they imagin that their strokes doo no more perce into heauē, than if they trampled a little dust or clay vnder their feete. But God yeeldeth this inestimable reward too those that worship hym, that he accounteth their cace too bee his owne. Therefore whosoeuer hathe a cleere conscience, and swarueth not from vpryghtnesse, but is troubled wrongfully, needeth not too dowt, but he maye set God as a buckler against his enemies.

12. And let them all reioyce that put their truſt in thee, yea let them reioyce for euermore: and kiuer thow them, and let them delyght in thee, that loue thy name.

13. For thow O Lord shalt bliſſe the ryghtuowſe persone, thow shalt compaſſe them with thy louing kyndneſſe, as with a sheeld.

12. [And let them all reioyce.] Whither theis woords bee red in the future tence, or in the maner of wishing, it skilles not greatly to the vnderstanding. For in both the wayes the thing shall abyde stedfast which the Prophet ment: namely, that if he were deliuered by the hand of God, the frute of the same grace would redownd to all the godly in generall: as if he had sayd, Lord if thow succour mee, thy benefite shall not rest vppon me alone, but shall extend too all the woorshippers of thee: bycause it will comme too passe, that their fayth shalbe the more strengthened therby, and they shall prayse thy name. Therfore that he myghte the easlyer obteyne deliuerance at the Lordes hand, he commendeth it for the end or effect of it, namely, that it will stir vp greater truſt in all the godly, & encorage them to yeeld prayse and thanksgiuing vnto God. And this place teacheth vs, that wee bee vnthankfull towardes God, if wee applye not too our owne vse, what benefites soeuer he beſtoweth vpon our neybours: by which benefits he doeth vs to vnderstand, that his goodneſſe shall allwayes bee set foorthe in a redyneſſe for all the godly in common, and therfore there is added the cause of the gladneſſe, namely, for that the Lord kiuereth them. For as often as he sheweth hymself beneficiall too any one of the faythfull, the rest (as I sayd before) must all think that he will be the same towardes them also. Agein, this

place

place teacheth, that the trew gladnesse sprin geth not from elswere, than of the defence of God: bycause that althowgh wee bee in hazard of a thousand deaths, yet must this one thing abundantly suffyze vs, that wee are couered vnder the hand of God. And this will comme to passe, if the vayne shadowes of the world begwyle vs not, too make vs shrowd ourselues vnder them. This also is too bee noted, how he sayeth, ẏ those which trust in the Lord, doo loue his name. For it can not fall out, but that the remembrance of God must bee sweete vnto vs, and thurrowly delyght vs, yea & rauish vs in loue of it, after that he hathe giuen vs a taste of his goodnesse. Like as agein, all the vnbeleeuers woold that the name of God were buryed, and shunne the remembrance of it with horrour.

13. [For thow, o Lord, shalt blisse.] He confirmeth the former sentence, namely, ẏ all Gods seruantes will take common instruction of fayth at the persone of hym, by cause his will is that by one example men should iudge of his continewall grace towardes all men. And agein, he putteth vs in mynd, that there is not any ful & perfect ioy, saue that which is conceiued of the seeling of Gods fatherly good will. The woord [Blisse,] (when wee talk of men) signifyeth among the Hebrewes, too wish well. And when it is referred to God, it betokeneth as much as to giue a mā good fortune, (as they terme it) or too enryche hym abundantly with all good thinges. For inasmuch as Gods fauour is woorkfull, his blissyng bringeth foorth of it self abundance of all good thinges The name of [Ryghtuowse] is not restreyned to any one man, but betokeneth all the woorshippers of God without exception. Howbeit the scripture calleth those men rightuouse, not which are accounted such for desert of their woorkes, but such as doo long after ryghtuowsenesse: bycause that, after the Lord hath embraced them with his fauor, in not laying their sinnes too their charge, he accepteth their rightfull endeuer for full perfection of ryghtuowsenesse. Hereunto also perteyneth ẏ which foloweth. [Thou shalt compasse them with thy free fauour, or good will, as with a sheeld.] For his meening is, ẏ the faythfull shalbe throughly well fenced on all sydes, bycause they shall in no case be destitute of grace, which bothe is an inuincible fortresse, & also bringeth assured welfare with it. Nowe then, although the word [Crown,] which he vseth, dooth oftentymes amōg ẏ Hebrewes signifye garnishment, or decking: yet notwithstanding forasmuch ther is added the likening of it too a sheeld, I dowt not but he taketh it metaphorically, for to fence, or to compasse about. Therfore the meening is, that althoughe neuer so great and sundrye perilles beseege the ryghtuowse: yet they shall bee sauf throwghe the fauour of God.

The conteints of the sixth psalme.

Dauid being afflicted with Gods hand, bycause he acknowledgeth himselfe too haue prouoked Gods wrath throwgh his owne fawlt, too the intent he may obteyne releefe, requesteth forgyuenesse of his sinnes: and therwithall bewayleth, that if he should bee taken owt of the world, he should bee berift of ablenesse too praise God.

Afterward taking hart vnto him, he commendeth the grace of God, and turneth his talke too his enemyes, which triumphed at his harmes.

The sixth psalme.

To the cheef chaunter in *Neginoth*, vppon the eyghth, a Song of Dauids.

THE name of [Song,] declareth that Dauid cōpyled this Psalme (wherein he expresseth the affections of his greef) after the tyme that he had obteyned deliuerance from the euilles which he bewayleth. But what kynd of chastyzment that was, it is not knowen. For they that restreyne it vnto a siknesse, alledge no reason of sufficient strenghth, why they should bee of that opinion. They stand vpō the woord [Amal.] which in deed signifyeth to bee sicke: how beeit, it is a more likelyhod, that it should bee taken metaphoricallye in this place.

They

They alledge, that Ezechias sung ẏ same concerning death, after that he was recouered of his disease. But in the Psalme 116. where there is no mention made of siknesse, the same complaint is red in the persone of the whole Churche. Now then although wee picke out of theis woordes, that Dauid was browght to the last cast: yet notwithstanding, it maye bee that he was combered with somme other kynd of affliction, than bodely siknesse. Wherfore let vs take that which is the certeiner, namely, that he was striken with some hard mischaunce, or that he was hit home with some punishment, which did ouercast hym with the shadowe of death which waye so euer he looked. This is to bee considered, that this Psalme was not compyled the selfsame howre that he prayed: but that ẏ prayers, which he had cõceyued in ẏ tyme of his daungers and heauynesse, were afterward put in wryting by hym, when he had gotten more respit. And therefore he ioyneth his sorowfulnesse (ageinst which it is certein he had wrestled for a tyme) with his gladnesse, which ensewed afterwarde. And as concerning the woord [Eyghtth,] bycause we haue heretoofore sayd that [Neginoth] is an instrument of musik: I can not tell whither it bee meete to terme it a harpe of eyght stringes. And therefore I easly beare, that it should bee referred too the Tune, so as it should betoken somme difference of singing. Howbeeit, in a matter so darke, yea and of so lyght importance, I leaue euery man his libertie too coniecture what he thinkes good.

2. Lord, reproue mee not in thy rage, and chastyze mee not in thyne anger.

Althowgh paraduenture the harme that was doone vntoo Dauid, was doone by men: yet dooth he wysely consider, that he hathe too deale with God. For, euill doo they thryue in their aduersities, which haue not an eye forthwith vnto their own sinnes, that they may think themselues to haue deserued Gods wrath. And yet wee see how fore almost all men are benommed in this behalf: for whereas they krye owt that they are vnhappye, yet scarsly one among an hundred hathe an eye to the hand that striketh. Therfore from whence so euer our harmes comme, let vs lerne to lift our senses by and by vntoo God, and too acknowledge hym too bee the iudge, that citeth vs for offenders before his iudgmẽt seate, when wee of our owne accord turne not away his iudgment before hand. Howbeeit, bycawse it oftentymes falleth owt, ꝑ when men are cõpelled too feele that God is angrye with thẽ, they rather start asyde too wicked repyninges, than fynd fault ꝟ themselues and their owne sinnes. It is too bee noted, that Dauid dooth not simply ascribe vnto God whatsoeuer harmes he susteyneth, but acknowledgeth that his owne sinnes are iustlye rewarded. For he quarelleth not with God, as thowghe he playd the cruell enemie without iust cause: but yeelding to hym the ryght of rebuking & chastyzing, he wisheth no more but that there may bee measurablenesse vsed in punishing hym: by which woordes he declareth, that God is a iust punisher of sinnes. Howbeeit, as soone as he hathe confessed hymself too bee iustly corrected, he prayeth that he may not bee delt with according to extremitye or rigour. For he doothe not vtterly refuse punishment, for it were no reason he should: yea & it woold doo hym more harm than good. But he only shunneth Gods wrath, which manaceth destruction vntoo sinners. For ageinst anger and rage, there is couertly matched fatherly and gentle chastyzement: according as it appeereth by Ieremies woordes, 10. 24. Chastyze mee, O Lord, (sayth he,) howbeeit in thy iudgment, and not in thy wrath. Surely, God is sayd to be angrye with sinners, as often as he punisheth thẽ, howbeeit, vnproprelye. For he not onlye sprinckleth in somme sweetnesse of his grace, too mitigate the sorowe: but also measuring the punnishementes and mercyfully holding vnder his hand, sheweth hymself to bee fauorable vnto them. Notwithstanding, forasmuch as it can not otherwyse bee, but wee must needes bee striken with dreadfull feare, as oft as he sheweth hymself the punnissher of wickednesse: it is

it is not without cause that Dauid (according to the sense of the flesh) dooth feare his wrath and anger. The meening therfore is this: Certesse Lord I confesse my self woorthy too be browght too nawght: howbeit forasmuch as I should neuer bee able too beare thy streightnesse, deale not with mee according to my desertes: but rather beare with my sinnes, wherthrowgh I haue prouoked thy wrath ageinst mee.

3. Haue mercy vppon mee, ô Lord, for I am weake: heale mee Lord, for my boones are afrayd.

4. And my sowle is sore afrayd: and thow, o Lord, how long?

3. [Haue mercye vppon mee.] Inasmuch as he calleth vppon God for mercye, it appeereth ẏ better hereby, that by the names of wrath and furie, he ment not crueltie, or vnmeasurable rigour, but only iudgment, such as God executeth vppon the reprobates, whom he spareth not mercifullye, as he dooth his children. For if he had complayned of the wrongfull grecuousnesse of punishment, he would now haue sayd no more but thus: rule thyself, that in punishing thow exceede not the measure of my offence. Therfore in resorting vntoo mercye only, he sheweth himself too desyre nothing else, but that he myght not bee delt with according too desert. And to thentent God might bee more forward to pardon hym, he protesteth that he is at the poynt too quayle. For (as I sayd) he termeth him self weake, not for that he was sicke, but because he was browght lowe and brokē. And forasmuch as we knowe that the end which God purposeth in punnishing vs, is to humble vs: as soone as wee see subdewed vnder his rod, by and by the gate of his mercye is opened vnto vs. Besyds this, inasmuch as it is his peculiar office to heale the diseased, to rayse vp them that bee vnder foote, to shore vp them that bee weake, and finallye too giue lyfe too them that bee dead: This only is sufficient matter for vs to requyre his fauour, if wee sink vnder our aduersities. Nowe then, after he hathe protested that he reposeth not the hope of his welfare elsewhere thā in Gods only mercye, and hath pitifully vttered his owne calling downe: he addeth the effect vnto the cause, requesting health at Gods hand. And this order must wee keep, that what good thing so euer wee ask at Gods hand, wee must knowe that ẏ same floweth from the fountayne of his free goodnesse, & that wee are then deliuered from punnishmentes, when he hathe had mercye vpon vs. [For my bones are afraid.] It confirmeth that which I towched alate: namelye, that he conceiueth hope of easment, by the grecuowsenesse of his calamitie: bycause God is so much the redyer to succour wretches, as he seeth them to be more distressed, and in manner ouerwhelmed. Moreouer he attributeth feare vntoo his bones, not for that they are endewed with sense, but bycause the greef was so vehement, that it crusshed his whole bodye. Neyther speaketh he of the flesh, which is ẏ tenderer part: but by the name of bones he meeneth that his cheef strength was made too quake. Afterward he assigneth the cause, saying, that his sowle was sore afrayd. For the woord [and] (in my iudgment) importeth as much as [for.] as if it had bin sayd: so sore and violent is the innermore sorowe of my hart, that it vexeth all the whole strength of my bodye: for I like not, that [the sowle] should bee taken for [the lyfe,] neyther agreeth it with the matter.

4. [And thow, o Lord, how long?] This clipped maner of speeche maketh too the expressing of the vehementnesse of greef: which not only holdeth mennes myndes in distresse, but also euen their chappes, so as it swalloweth vp their speeche in the middes of his course. Neuertheless, the sense in this broken speeche is dowtfull heere. For some supplye it with, [wilt thow punish mee, or continewe to chastyze mee?] And othersome reade, [Howe longe wilt thou delaye thy mercye.] But the reason

which

which foloweth next after, sheweth that this second sense is of more likelyhod, namely, wherein Dauid wisheth that God would haue regard vntoo hym. Therefore he complayneth that God hathe now forsake hym, or that he hathe no regard of hym, lyke as he seemeth to bee farre of frō vs, as often as his help, or his grace, appeereth not in very deede. But God of his tender kyndnesse graunteth vs thus much, that wee may with him too make spede too succour vs. And when wee haue complayned of his long taryence, least our wishing or our sorowe should passe beyōd their bowndes, he giueth vs grace also to put the matter too his discretion, that he make no more haste than shall seeme good too hymselfe.

5. Turne thee O Lorde, deliuer mee: saue mee for thy mercyes sake.
6. For in deth there is no remembraunce of thee: and in the graue who shall acknowledge thee?

5. [Turne thee O Lord.] Like as erewhyle he bewayled Gods absence, so now he requesteth a token of his presence. For herein consisteth our happynesse, if God haue respect vntoo vs. But we think him too be estraunged from vs, onlesse he shew himselfe too haue care of vs. That Dauid was at that tyme in extremitie of perill, wee gather by theis woordes, when he prayeth bothe to bee deliuered as it were owt of the mowthe of Death, and also too bee set agein in saufkye. And yit is ther no mention made of anye sicknesse: and therefore I suspend my iudgment concerning the kynd of his affliction. Neuertheless Dauid confirmeth again the thing that hee had touched in the seconde verse, concerning Gods mercie: namely that he hopeth not for deliuerance from elsewhere than from it. Wherefore men shall neuer fynde remedye for their miseries, vntyll forgetting theyr owne desertes, (with trust whereof they decepue themselues,) they haue lerned to flee vnto the free mercie of God.

6. [For in death.] After that God hathe bestowed all thinges freely vppon vs, he requyreth nothing agein, but that wee should bee myndfull of his benefites. Vntoo this poynt of Thankfulnesse is referred this saying of Dauids, that there shall bee no remembraunce of GOD in death, nor any prayse of hym in the graue. For his meening is, that if he shall by Gods grace bee deliuered from death, he will bee thankfull and myndfull of it. And he bewayleth that this power should bee bereft hym, if he should bee taken owt of the woorld, bycawse he shoulde bee no more conuersant among men, too set owt the prayse of God. But herebppon doo somme wrongly and vnskilfully gather, that the dead are voyd of all sense, and that there remayneth no perceiuerance at all in them: whereas (in this place) he intreateth of nothing else, than the mutuall praysing of Gods grace, wherein men exercyse themselues whyle they bee alyue. For wee knowe, wee are placed on this earth too this purpose, that wee shoulde with one consent and one mowth prayse God, which thing is the ende for which wee liue. Now then, although death make an end of suche praysinges, yet dooth it not folowe, that the faythfull sowles, which are loozened from their bodyes, are bereft of vnderstanding, or towched with no affection too Godward. Besydes this, Dauid had euen in death it self taken hold of Gods iudgmēt: which thing made him dumb, as in respect of setting foozth the prayse of God. For seing that the only goodnesse of God perceyued by the sence, openeth our mowth too prayse God: assoone as gladnesse is taken away, praysing also must needes cease. And therfore no maruell thowgh Gods wrath, which swalloweth vs vp with feare, bee sayd too quenche the praysing of hym. And hereby is dissolued an other question, why Dauid did so greatly shunne deathe, as thowgh there had bin no hope remayninge when a man is owt of the woorld. Lerned men reckon vp three cawses, why the Fathers that were vnder the Lawe were distressed with so greate feare of death: that is to wit, for

that the grace of God being yet vndisclosed before the comming of Christ, ẏ dark promyses did giue them but a small taste of the lyfe too comme. Secondly, for that this present lyfe, in which GOD sheweth himself a father, is of itself desyrable. And thirdly, for that they were afrayd, least there myght happen somme chaunge in religion after their decease. But theis reasons seeme not to bee substanciall inowgh: for Dauids mynd was not alwayes in that feare, as who hauing liued his fill, did quietly yeelde vp his sowle intoo the bosom of God. As for the second reason, it owght to moue vs as well as the fathers of auncient tyme, inasmuch as Gods fatherly loue towardes vs, euen in this lyfe, shyneth foorth with more euident proofes. But I (as I sayd ryght now) doo consider an other thing in this complaint of Dauids: namely, that feeling the hand of Gods vengeance bent ageinst hym, he is so ouerwhelmed with feare, that he is in a maner besydes himself. The same is too be sayd of Ezechias, that he prayed for deliuerance, not singly from deathe, but from GODS wrath, yea and from such wrath as was not of the common rate. Esaie. 38. 3.

7. I haue trauayled in my groning, I will make my bed to swym night by nyght: wyth my teares will I water my couche.

8. Myne eysyght hath wexed dimme for pensiuenesse: I haue wexed old among my persecuters.

Althowgh the speeches bee Hyperbolicall, yet dooth not Dauid enlarge his sorowe Poetlike, but declareth trewly and simply how hard and bitter it was. For this is alwayes too bee beleeued, that he was not so sore wownded with bodilye hurtes, but that in bethinking himself how sore God was displeased with him: he sawe as it were hell gaping vppon him, which sorowe farre surmoũteth all other sorowes. And the more soundly that eche man is addicted vntoo God, so much the harder is he perced with his wrath. Wherby it commeth to passe, that ẏ saincts (which otherwyse are endewed with rare stowtnesse,) haue in this behalf shewed most tẽder softenesse. And nothing hindreth vs too feele in ourselues the thing that Dauid describeth in hymself, but ẏ dulnesse of our flesh. But they that haue meanely felt what it is too encounter with the feare of euerlasting deathe, shall fynd no ouerreaching at all in theis woordes. Wherfore wee must vnderstand, that Dauid being afflicted w the terrours of his conscience, was not disquieted in himself after the comon sort, but lay almost for dead. As towching the woordes, he sayth that his eye wexed dim, bycawse the greef of the mynd dooth bothe easly perce vnto the eyes, and from thence moste cheefly vtter it self. Forasmuch as the woord [Gnatach,] (for which I haue translated, [I haue wexed old,] dooth somtymes signify to depart owt of ones place: dyuers expownd it, too haue vanished away, and to bee fled owt of syght. Othersome vnderstand that his eyes were couered with swelling that ryseth of weeping. But in my opinion, the fyrst exposition seemeth more simple, that Dauid maketh his mone that his eysyght fadeth, as it were by agednesse. Whereas he addeth, [nyght by nyght,] heereby wee gather, that he did as it were pyne away with long sorowe, and yet that he neuer left praying.

9. Depart from mee all yee workers of iniquitie: for the Lord hathe herd the voyce of my weeping.

10. The Lord hath herd my sewt, the Lord shall receiue my prayer.

11. Let all myne enemyes bee put to shame and confounded, let them bee put backe and ashamed sodenlye.

After

After that Dauid hath vnburdened his greefs and trubles intoo Gods lappe, he now (after a sort) putteth vppon him a new persone. And no doubt but he was forpyned with continuall fayntnesse, before he crept vp too this confidence. For wee sawe euen now, how he had spent many nyghtes in weeping. And the more greuous that the weerinesse of lingering was vntoo him, so much the more cheerfully rayseth he vp himself too sing the triumph. And directing his talk against his aduersaries, he betokeneth that the skofing of wicked men against him, as if he had bin a castaway and forlorne, had not bin the least part of his temptation. For wee knowe how disdeinfully the pryde & cruelty of them dawnteth itself against the children of God, when they see them oppressed with the crosse. And herevntoo dooth Sathan moue them, too thintent he may driue the faythfull too despayre, when they see their hope skorned. Howbeit, this place teacheth, that Gods grace is the only lyght of lyfe too the godly: and that assoone as God hath shewed any token of his wrath, they are not only sore abashed and dismayd, but also in maner drowned in the darknesse of death: and that ageen, when they acknowledge God too bee merciefull too them, they are foorthwith restored too lyfe ageine. And it is too bee noted how Dauid repeteth thryse, that his prayers were herd: wherby he witnesseth that he imputeth his deliuerance vntoo God: and in this fayth he assureth himself, that he had not resorted too God in vayne. So also must wee perswade ourselues (if wee will receyue any frute of our prayers,) that Gods eares are not deaf to our requestes. By the woord [weeping,] he not only betokeneth vehemencie and earnestnesse, but also dooeth vs too vnderstand, that he was wholly occupyde in moorning and lamentable moanes. Also here is too bee noted, the boldnesse & quietnesse of Dauid, which he gathereth too himself vppon trust of Gods fauour. For heerby wee bee taught, that there is nothing in the whole worlde, which wee may not despyse, if wee bee fully persuaded, that wee bee beloued of God, and therwithal acknowledge what his fatherly loue may auayle vs. By the Aduerb [soodenly,] he betokeneth, that the godly are deliuered beyond all expectation by the poer of God, euē when their welfare seemeth vtterly past all recouerie. For when God soodeinly turneth mennes troublesome estates intoo ioyfull case, he therby manifesteth his power the more, and maketh it more wonderfull.

The conteints of the seuenth psalme.

Dauid being charged with wrongful slaunder, calleth too God too be his aduocate and defender, and committeth the tuicion of his innocencie vntoo him. And first he protesteth that he knoweth no euill by himself. Secondly he declareth how it standeth greatly with gods honour, that he should execute iudgement against the vngodly. Thirdly too thentent he may harten himselfe vntoo boldnesse, he considereth Gods goodnesse and rightuousnesse with himselfe, and laies his promises before his face. Lastly as hauing obteyned his harts desire, he skorneth the foly and the vaine attempts of his enemies: or rather, vppon assurance of Gods helpe, he warranteth himselfe that whatsoeuer they practise against him, it shall turne too their owne destruction.

The seuenth psalme.

Dauids *Siggaion*, which he sung vntoo the Lorde vppon the wordes of *Chus* the sunne of *Iemini*.

The Hebrew interpreters agree not among themselues vppon the woord [Siggaion,] For somme take it for an instrument of Musik. Vntoo somme it seemeth to be a note to sing a song by. Othersome think it too bee the beginning of somme common Caroll, according too the tune whereof Dauids will was too haue this Psalme sung. And others interpret the Hebrew woord too signifye delyghtfullnesse. In my iudgment, the second opinion seemeth most allowable, namely, that it was some certeyn kynd of tune or song: as if a man would terme it a Saphicke, or Phaleucian verse. Howbeeit, I force not a matter of so lyght importance. Agein, whereas the Psalme is sayd too haue bin made vppon the woordes of Chus, it liketh not mee, (which thing notwithstanding is commonly receyued) ſ by woords should bee ment bwisynesse. I confesse in deede, that it is an vsuall maner of speeche among the Hebrewes, too put the terme [woord] for ſ matter, or cause of a thing. Howbeeit, forasmuch as Dauid anon after declareth, that he was charged with the slaunder of a surmysed cryme: I dowt not, but he speaketh heere of the verye misreport, or slaunder, whereof I coniecture some one of Saules kinred, named Chus, to haue bin the first bringer vp, or at least wyse the preferrer of it. For there is no sufficient reason too moue some too say, that Saule is ouerthwartly noted by an other mannes name. By their saying, Dauid did therefore forbeare his ryght name, bycawse he would spare his Princely maiestie. I graunt that Dauid bare great reuerence towardes the holy anoynting: but forasmuch as in an other place he nameth Saule in expresse woord, where he inueyeth no lesse sharply ageinst hym, nor peyncteth hym owt any lesse in his coloures: why should he suppresse his name rather heere than there? In my opinion therefore heere is expressed without figure euen by proper name, the leawd pikthank that had browght Dauid in hatred by a surmysed cryme: whither he were suborned by the king, or whither he rapsed a slaunder vppon Dauid too thentent too purchace himselfe the kings fauour. For we know that Dauid was commonly very ill spoken of, as thowgh he had bin vnthankfull and falseharted towards the king his father in lawe. And although that Saule were of the house of Iemini: yit is ther no absurditie in the matter, if we say that one of his kinsmen did falsly accuse Dauid.

2. O Lorde my God, in thee doo I trust, saue mee from all them that persecute mee and deliuer mee.

3. Least peraduenture he seaze vppon me as a Lion: least he teare mee in peeces, and there bee none to deliuer mee.

At the beginning he sayth he hath many enemies: and in the second verse he betoketh some one person in the singular nomber. And certesse sith all mens myndes were set on fyre against him: there was good cause why he should requeſt too bee deliuered from all his persecuters. But bycause the wicked cruelitie of the king had lyke a fyrebrand kindled the hatred of the whole Realme against that giltlesse man: there is good cawse also that hee should turne his penne peculiarly against him too. So in the first verse he describeth the thing as it was: and in the second verse he sheweth the fountain or cause of ſ mischeef. Moreouer wheras he protesteth beforehand, ſ he trusteth in god: in that saying, there is conueyed a great pithlynesse. The verb is in deede of the preter tence, and therfore it ought properly too haue bin translated, [I haue trusted in thee.] Howbeeit, forasmuch as the tenses or tymes of Verbes are oftentymes chaunged among the Hebrewes, I chose rather to trãslate it, [I do trust,] specially seing it is wellynowgh knowẽ ſ there is betokened a continuall dooing, as they terme it.

For

For Dauid bosteth not of a trust from which he had then falne, but which he held fast in all his troubles. And this is a trew tryall of our fayth, when wee being afflicted with aduersities, doo notwithstanding not cease too hope vppon God. Hereby also wee gather, that the gate is shut ageinst our prayers, if the eye of hope open it not. And it is not superfluowse that he calleth him his Lord God: for by setting him before hym as a bulwark, he beateth backe the waues of temptations, least they myght ouerwhelme his fayth. In the second verse, by the similitude of the Lyon, he enhanceth the crueltie of Saule, too the intent God should bee the redyer too succour hym: lyke as he chalengeth it for his office, too deliuer his silie sheepe owt of the woolues mowthes.

4. O Lord my God, if I haue doone this thing, if there bee any misdealing in my handes.

5. If I haue requited euill too hym that was at peace with mee, & haue not succored him that persecuted mee withowt cawse:

6. Let myne enemie pursewe mee, and ouertake mee: and let him throwe my lyfe too the grownd, and hold downe my glorie in the dust. *Selah.*

4. [O Lord my God.] Heere Dauid too purchace Gods fauour towardes hym selfe, protesteth that he is vexed wrongfully, and for no offence of his. And too thentent his protestation maye haue the more force, he vseth a cursing. For if he haue doone any thing amisse, he sayeth he is redye too abyde the blame: yea he offereth hymself too most greuous punnishment, if he bee not vtterly cleer of that cryme whereof almost all men thowght hym too bee as good as conuicted. And masmuch as he wisheth that God should succour hym vppon none other condition, but if he bee fownd cleere: he teacheth vs by his example, that as often as wee flee vntoo God, wee must in any wyse looke too it, that wee bee well assured in ourselues of the ryghtfulnesse of our cace. For wee doo hym greate wronge, if wee woold make hym accessorie too the mayntenance of an euill cace. The Pronowne [This,] betokeneth that he speaketh of a thing commonly knowen. Whervppon wee may gather, that the slaunder which was raysed by Chus, was spred farre and wyde. Now then, perceyuing hymself condemned by the wrongfull forroomes of men, and that he could haue no remedy vppon earth, he repayreth to the iudgmentseate of God, and holdes himself contented too auowche his innocencie before the heauenly iudge. Which thing it becommeth all the godly too take example at, that they may content themselues with the only iudgmēt of God, ageinst all ouerthwart misreportes. Afterward he protesteth more euidently, that he had committed none offence. In the ende he mencioneth twoo kyndes of thinges, namely, that he had doone no wrong at all, and that he had sowght too doo his enemies good, who neuertheless had wrowght hym harme without his desert. Thus therfore do I vnfold the fifth verse: [If I haue trubbled any man that was in peace, and haue not rather succored the vnwoorthye that persecuted mee withowt cawse] For seing that Dauid was hated of all men, as thowgh his dewtifulnesse too reigne had moued hym too trayterous rebellion, and too lay wayt for Saule, too whom he was bownd by allegeance: In the former part, he purgeth himself of that slaunder. The reason perchaunce, why he termeth Saule [hym that was at peace with hym,] is bycawse that (in respect that he was a King) he owght of ryght too bee holy and free from daunger, so as it should not bee lawfull too attempt any enimitie ageinst hym. Neuertheless this woord may bee taken infinitely, as if he had sayd: No man that hathe refrayned himself modestly from dooing wrong, & behaued himself courteowsly towardes mee, can iustly complayne that I haue doone hym anye harme. And yet they were commonlye persuaded of Dauid,

that in the middes of peace he stirred vp sore trubble, and gaue occasion of warre. Whereby it appeereth the better, that the only comfort, which he resteth vppon, is that he bee allowed of God. In this second part of the verse he proceedeth further: namely, that he hathe not only bin a freend too the good, but also too the bad: and that he hathe not only withhild himselfe from all reuengement, but also hath succored his enemies, at whose handes he had suffered greate wronges. And surely, it were no very notable vertew, too lone such as are good & peaceable, onelesse a man had also a stay and gouernement of himself, to beare patiently with those that bee euill. But when a man not only requiteth not wronges doone vntoo him, but also goeth about to ouercome euill with weldooing, he sheweth a trew token of Gods wooking in him: and in so dooing he proueth himself too bee one of Gods children. Yea such meekenesse proceedeth not but of the spirit of adoption And as concerning the woordes, bycawse [Calats] signifyeth too diuide, somme men (too thentent nothing may bee left owt) doo expound this place in this wyse: [If I haue withdrawen myself from my persecuters, and haue not succored them.] Howbeit, the other interpretation is the more receyued, that it should signifye, [too reskew, or too deliuer from daunger:] bycawse wee set aside the thinges that wee will bestowe in sautrye.

And so must the negatyue woord [not] bee supplyed, which thing wee see doone diuerse tymes in the Psalmes.

6. [Let myne enemie folowe vppon.] It is a greate token of most certeine assuredneesse, that Dauid refuseth no kynd of punishment bee it neuer so cruell, if he shalbee fownd guilty of offence. If wee could bring such a conscience before God, his hand would bee the redyer too help vs foorth with. But forasmuch as it often commeth too passe, that wee ourselues gaue occasion to those that trubble vs, or else ỹ wee burne in despyte of reuenge, when wee are wronged: wee are vnwoorthy too bee succored at Gods hand, yea and our owne hastynesse forclosseth the gate against our prayers. First Dauid is redye too bee abandoned too the lust of his enemies, that they may catch hold of his lyfe, and throwe it downe too the grownd: and secondly, too bee giuen vp too bee their iesting stocke, that they may speake shame of him euē after he is dead Howbeeit some would haue the woord [Chebor,] too bee take for lyfe, that he should repete one thing thryce. But mee thinketh the sense willbe more full, if yee referre it too his renowme, as if he had sayd: Not only let myne enemie destroy mee, but also let him speake all the shame that can bee of mee when I am dead, that my name may dwell in myre, or dung.

7. Vp, Lord, in thy feerce vvrath, auaunce thyself ageinst the displeasures of myne enemies, and vvatch ouer mee vntoo the iudgment, vvhich thovv hast commaunded.
8. And a congregation of peoples shall gather abovvt thee: and for this shalt thovv returne vp aloft.
9. The Lord shall iudge the peoples: iudge mee, ô Lord, according too my ryghtuovvseneſſe, and according to myne innocencie vppon mee.

7. [Vp, Lord.] Ageinst the displeasures of his enemies he setteth the wrath of God: and so must wee doo in like case of our matters. For when the vngodly burne and cast foorth the flames of their furie too destroy vs, wee must desyre God that he also will wex whot, that is to say, that he will shewe in deede, how he hathe no lesse zele and power too preserue vs. The woord [Vp,] is taken metaphorically too go vp intoo a iudgment seate, or too prepare ones self too resist. For God seemeth to sleepe so long as he delayeth his help. Therefore anon after Dauid beseecheth him to awake, bycawse it was in the maner of a forgetting, too leaue a misera-

ble

ble and oppressed persone destitute of all help. In the ende of the verse he sheweth how he requesteth nothing but that which is according too Gods appointment. And this rule must wee keepe in our prayers, yᵗ we frame our desyres according to his will, like as Iohn also admonisheth. 1. Iohn. 5. 14. And surely we cannot otherwyse make a faythfull prayer, onlesse wee first and formest haue an eye what God commaundeth, least our myndes starte owt rashly or vnaduisedly too desyre more than is lawfull. Therefore Dauid, too the intent he may pray aryght, leaneth vntoo Gods woord and vntoo his promis: as if he should saye, Lord, it is not any ambition, or fond headynesse, or leawd lust that vnaduisedly moueth mee too request whatsoeuer lieth my flesshe: but thy woord is the lyght that shyneth beefore mee, whervppon I quietly rest my selfe. For seeing that God of his owne will, had called him too the hope of the kingdome, it was also his part too defend and maynteine his seruaunt whom he had chozen. Therefore it is all one as if he had sayd, when as I was contented with my priuate estate, it pleased thee to make mee king. Now therfore it beehoueth thee too take vppon thee the mayntenaunce of this cace against Saule and his hangers on, which endeuer too ouerthrowe thy determinacion by assaulting mee. The woord [Gnoral] might also be take transitiuely for too settle or stablish Dauid in his vpght. But the summe commeth too this effect, that trusting to Gods calling, hee requesteth too haue him reach owt his hand vntoo him. And therefore the faithfull must beeware, that they passe not theis bowndes, if they desyre too haue God redy too help them and mayntein them.

8 [And a congregacion of peoples.] Some referre this place too the people of Israell, as though Dauid should promis, that as soone as hee were aduaunced too the throne of the kingdome, he would endeuer that the people which heeretofore hadde bin dispersed, should growe againe toogither intoo the trewe feruis of God. For vnder Saule, eyther Religion had bin vnregarded, or so great a looceneesse of mischeef had reigned, that feawe or none had an eye vntoo GOD. Therefore according too theis Interpreters, the meening is this: Lord, when thow shalt haue stablished mee king, all the people shall returne from their wandering and confused owtgaddinges, intoo the way, so as all men may knowe that thow sittest ouer them in the middest of them: and may worshyp thee as theyr onely king. But I take this too bee spoken generally of many nacions. For Dauid in this place setteth owt the frute of his deliueraunce, in that the report ther of shalbee spred abrode farre and neere: as if he had sayde, Lord, by stablishing mee in possession of the kingdome, it will not onely bee a benefyte prpuately vntoo mee vppon whose persone thow bestowest it, but also it wilbee a generall auowchement of thy purposed Iudgment vntoo manye Nacions: that they may turne their eyes too thy iudgment seate. For Dauid alludeth too a ring of people that standeth rounde abowt theyr king in a solemne assembly. And in the same sence hee addeth immediatly after, that God who for a tyme hath lyen styll and sayde nothing, should lift himselfe vp aloft, too thentent too make his glory too bee seene, not too one or two, but too whole Nacions. For there is in it a couert comparison, that although there were no regard too bee had of one man alone, yit it is conuenient that God should keepe the woorld in feare and awe of his Iudgment.

9 [The Lord shall iudge the Nacions.] This sentence hangeth vppon the laste verse beefore. Dauid had prayed that GOD would shewe himselfe too the Nacions too bee theyr Iudge: and now hee taketh it for a thing graunted, that it is the peculiar office of God too iudgethe Nacions. For the future tence of the verb, (as in generall sentences) beetokeneth a continewall dooinge. Neyther speaketh hee heere of any one Nacyon, butte hee comprehendeth all Nacyons. For inasmuch as hee acknowledgeth GOD too bee Iudge of the whole woorlde: thervppon hee afterwarde gathereth that hee wyll becomme the mayntenyer of his cace and of

his ryght. And as often as wee seeme too bee forsaken and oppressed, wee must bethink vs of this, that seeing it is Gods office to gouerne the world, it cannot by any meanes come too passe, that he should giue vp his charge: in good sooth no more than he can deny himselfe. Owt of this fountaine will spring continewall comfort, thowgh neuer so long a rowe of misfortunes lyght vppon vs one in a nothers necke: bycause we may saufly gather, that hee will haue a care too defend our innocencie For it were ageinste reason, that he which hath the gouernaunce of many nacions, should neglect one man. For the cace standeth not with him as it dooth with worldly Iudges, that hee should bee so buzyed in common affayres, that hee should neglect priuate caces. Moreouer hee alledgeth his owne innocencie againe, least he might seeme to pretend the name of God for a colour as hypocrits doo. For sith that God accepteth no persones: we cannot hope that he wil stand on our syde and fauour vs except our cace bee good. But here it is demaũded, how Dauid may bost his innocẽcie before god, sith in other places he shunneth his iudgemẽt. The answere is easy: bicause it is not debated heere, how he may answer if God should call him too account of his whole lyfe: but in comparing himselfe with his enemies, he dooth (not without cause) auowche himself to be rightuouse in respect of them. But when eche holy man cõmeth forth into Gods iudgment to answer for himlelf, ther is another cõsideration in the matter: for the only sanctuary which they haue then to trust vnto, is ẏ mercy of god.

10 Let the malice of the vngodly cease I beseech thee, and leade thovv the iust aryght: for thou serchest the hartes and the reynes ô ryghtuovvse God.

11 My sheeld is vppon God vvho preserueth those that be ryght in hart.

12 God is the iudger of the iust, and of the despysers of God dayly.

10. [Let the malice.] First of all he praieth god to brydle the malice of his enemies & to bring it to an ende. Wheruppon it foloweth, that his dayly affliction was of no short tymes continewance. To othersome it seemeth rather to be a sore cursing, who take the woord [Gamar] transityuely too destroy or cõsume. And so according to thẽ, Dauid wisheth that GOD should turne vppon the heads of the vngodly, the mischeef that they had deuised. But vnto mee it seemeth more simple, that Dauid should desyre an ende of his owne trubbles. And therefore immediatly vppon his request, in the ende thereof foloweth, that God should [lead ẏ iust aryght or stablish him.] For there is small difference which of the two wayes yow reade it. For the meening thereof is, that God should set vp ageine and maynteyne the iust persones that are wrongfully oppressed. [For thou art the sercher of harts]. The copulatiue in this place is not vnaptly resolued into the part of speeche that rendereth a cause. For ther is no dowt, but that Dauid addeth a reason to confirme his prayer withall. And althowgh he declare now the thyrd tyme, that he approcheth boldly vpon trust of the witnesse of a good conscience: yit notwithstanding he expresseth more than hee had doone before: namely that he had not onely continewed innocent in outwarde woorkes, but also had folowed purenesse euen with the inwarde affection of his hart. And he seemeth to match this hys trust against the pryde of his enemies, by whom it is lykely that such mists of slaunders were spred abrode among the comon people, that they compelled the silie sowle, to offer his hart and his reynes in tryall vnto God. And it may bee that he shaketh them owt of their colorable clokes, wherwith they had ynowgh too deceyue men wythall. For he sheweth that thowgh the multitude clapped their hands at them: yit was it of no valew, bycause they should anon after, comme before Gods iudgment seate, where inquirie should bee made, not of tytles or of the owtward glittering of woorkes: but of the purenesse of the hart.

11 My

11 [Why shield.] It is no maruel though Dauid from time to time among his prayers do meddle the minding of other things wherwith to encourage himselfe to boldnesse. For go wee too God with neuer so good a cheere, our heat doth by and by either alay or fall too drooping, onlesse it gather new strength. Therfore too thentent Dauid might hold out with his prayers after one rate, hee calleth too mynd, sentences out of the generall doctrine, wherwith hee cherisheth and cheereth vp his fayth. And he auoucheth, that for asmuch as god preserueth those that bee right in hart: hee is sufficiently fenced with his protection. wher vpon it foloweth, that he had a right conscience of his owne. And wheras hee sayth not simply, [the righteouse,] but such as are [right in hart:] he seemeth to haue an eye to that inward searching of the hart & reynes.

12 [God is the iudger] Others read, [god is a righteouse iudge, and God is angry euery day.] Although the woords wil bear this meening also: yit bicause there is more plētiful doctrine in the former, I haue willingly folowed the same, like as I see it allowed of all the best lerned: & besides that, it agreeth more fitly too ỹ present cace. For inasmuch as Saule & such as he was, had obteyned so much by their slaunderous reportes, that all the people (welneere) condemned Dauid: the godly man sustayneth himselfe with this onely one hope, that although things be neuer so confused in this world, yit god perceiueth a difference betwen the righteouse and the wicked. Therfore hee appealeth from the ouerthwart iudgements of men, vnto God, who can neuer be begwyled. Notwithstanding, it is demaunded how he may attribute daily iudgment vnto God, whom we see oftentimes too delay punishment a long time. And certesse the scripture, not without cause) commēdeth his long sufferāce. Now although he doo not execute his iudgements out of hand, yit forasmuch as ther is no time, (or rather there passeth no day) wherein hee sheweth not by assured proofes, that he discerneth the things a sunder, which are mingled togither in the world: it is a sure cace, that he neuer ceasseth from his office. For whosoeuer shal lift vp his eyes too consider the gouernment of the world, shal cleerely see, that Gods sufferance doth farre differ from winking. Surely the faithfull will resorte too him vnfearefully from day too day.

13 Onlesse hee turne, hee hath whetted his swoorde: hee hath bent his bowe, and is redy to shoote.

14 And hee hath prepared the tooles of death too it, hee shall make fitte his arrowes for them that persecute.

15 Behold hee shall trauell with wickednesse, he conceiued nawghtinesse, and hee shall bring foorth leasing.

13 [Onlesse he turne] Theis three verses are woont to bee expownded two wayes. For some think that if Dauids enemies proceede in their maliciousnesse, there is denounced against them, the vengeance which their wilfulnesse deserueth. So in the second member they supply the sentēce with [the name of God,] as if it had ben sayd. If mine enemie amend not, he shall one day feele that god is fully armed with his weapons, to maintaine the welfare of the righteouse. If ye take it in this wise, the third verse shalbe a rendering of the cause, for that the vngodly, when as they conceiue mischeefe, trauell of wickednesse, and bring forth deceyts, doo assayle God forthright and openly chalenge the combat of him. But more right (in my iudgment) doo others reade theis two verses in one sentence togither: albeeit that not euen they nother doo sufficiently satisfie mee in expressing Dauids mind. For I dowt not but that Dauid in reporting the horrible attempts of his enemies, doth the more beautifie Gods grace by this description. For when they furiously ranne vpon him, furnished with stronge hostes and furniture of armour, in ful purpose too destroy him, who woold not haue sayde, that hee had bin past recouerie? But there is herein a certayne couerte kynde of mockage, when he pretendeth feare of death at their

hands. For it is as much as if he had said: Vnlesse mine enemy alter his purpose, or turn his rage and force another way, who shall let but I must needes perish vnder his hand? For seeing he hath weapon at will: he will practise my death by al means. And he properly betokeneth Saule: and therefore he sayth he hath made fit his arrowes for persecuters, because he had many yeomen at hand, that would gladly haue employed their labour too destroye Dauid. Therfore the Prophetes purpose was to extol the greatnesse of gods grace, by the howgenesse of the peril. [Turning] in this place is not taken for amendment, but only for an alteration of will: as if hee had sayd, it was in his enemies choyce to perfourme whatsoeuer his lust had lyked: wherby appeereth the better, how wonderfull the alteration was, which sodainly ensewed contrary to all hope. Whereas hee sayth that Saule has prepared tooles of death to his bow, he signifieth that he purposed no meane thing, but that he was fully bent to wound him to death whom hee shot at. Some translate this woord [Douiechim, Burners] for so also signifieth it among the Hebrewes. But that which I haue translated it, doth more agree to the present place. And Dauid complayneth that he stood in feare not of one man only, but of a great multitude, because Saule had armed many persecuters against the miserable and fugitiue man.

15 [Behold hee shall trauell.] Hitherto Dauid hath declared how dreadful daunger was at hand: and now testing at the proud practyses of Saule with his glorious furniture, he declareth that they are come too nawght By the aduerb of shewing, he amplifieth the miracle as in a thing falling out vnlooked for. Behold (sayth he) When he shall haue traueled of wickednesse, like as he had conceiued trubble, at length ther came forth empty wind and vanitie, because God hath disapointed his wicked purposes. Wickednesse and trubble are taken for any maner of wronges which Saule thought to haue done vnto Dauid. How although some interpreters think that the woords are transposed out of order because [Trauelng] is put before [Conceyuing:] yet I suppose that the degrees were fitly placed, so that ye resolue it thus: Behold he shall trauell of wickednesse, because he hath conceiued trubble: that is to say, like as afore he deuised mischeefe in himselfe against me, so will hee endeuer to work it vpon mee. Afterward he addeth, that he hath brought forth [leasing,] because he had bin begouled of his hope: according as Esay sayth 26.18. that the vnbeleuers bring forth wynd, when the successe is not answerable to their bold attempt. As oft therfore as wee see the vngodly brewing deuises too destroy vs: let it come to our remembrance, that they do but lye to themselues. Notwithstanding, we must patiently abyde it, if the disappointing appeere not before their trauelling or bringing a bed.

16. He hath cut a pit and digged it owt: and he is falne into the ditch whith he hath made.

17. His nawghtinesse shall turne vppon his owne head, and his violence shall lyght vppon his owne pate.

Heere Dauid sayth that their wicked practyses not onely wanted successe, but also were by Gods woonderfull prouidence turned to a contrary end. This declareth hee first in a Methaphor, vsing the similitude of a Pit and a Ditch: and afterward hee vttereth the same thing in simple woords without figure, namely, that the wickednesse returned vppon the deuisers head. I doubt not but it was a prouerbiall maner of speaking among the Hebrewes, to say, that whoso diggeth a pit falleth into it himselfe, when they would signifie that deceitfull folkes are caught in their own wyles and crafts, or deuisers of mischeefe perish through their own deuises. And this doctrine serueth vntoo two vses. For how cunning or mighty soeuer our enemies be in any noysome crafts: this end which God promiseth is too bee hoped

hoped for, that they shall strike themselues through with their own swords. And this happeneth not by casualtie: but God by the secrete direction of his hand, beateth backe vppon their owne heades, the mischeefe which they intend against the innocent. Agein if at any time the lustfulnesse of the flesh stirreth vs eyther too hurt our neighbors, or to doo any wicked deede: let vs bethink vs of this vengeance of God, that they which prepare a pit for others, are cast down into it themselues. So shall it comme to passe, that looke how much eche person regardeth himself and his own welfare, so much will he restreine himself from all wrongfull dealing.

18. I will praise the Lord according too his rightuowsenesse and I wil sing too the name of the Lord moste hygh.

Forasmuch as God deliuereth his seruants to this end, that they should render vnto him agein the sacrifices of praise: Dauid promiseth heere that he wilbe thankfull for his deliuerance receiued: and therwithall auoucheth it to bee the vndouted & manifest work of God, that he had escaped from death. For he could not verely & from his hart haue ascribed the prayse of his welfare vnto God, if he had not perswaded himselfe in good earnest, that hee was saued otherwise thā by maus power. Wherfore he not only promiseth dew thākfulnesse to his deliuerer: but also auoucheth breefly the thing which he hath vttered in the whole psalme: namely, that he oweth his life to the grace of God, who had not suffered Saule to take it from him. Gods rightuousnesse is in this place takē for his faithfulnesse which he performeth toward his seruants in sauing their liues. For god keepeth not his righteousnesse hidden with in himself: but sendeth it abrode to our behoofe, while hee defendeth vs ageinst all wrongful violence, deliuereth vs from oppression, & preserueth vs in saufty though we be assaulted by wicked men.

The Conteintes of the eighth Psalme.

Dauid bethinking himself of Gods fatherly bountifulnesse towards mankinde, is not content with a simple thanksgeuing, but is rauished into a wondermēt of it.

The eighth Psalme.

To the cheefe Chaunter vppon *Haggithith* a song of Dauids.

2 O Lord our Lord how vvonderfull is thy name in all the earth, too set thy glorie aboue the heauens?

Whither [Githith] signifye an instrument of Musik, or a kynd of Tune, or the beginning of some notable and welknown Ballade, I leaue it vncertayne. For as for those ẏ think the Psalme was called so, bycawse it was made in the citie of Gath, they fetch their constreyned exposition too far of. Of the three former opinions it makes no greate matter which a man take. The cheef thing that is too bee looked too, is what the Psalme conteyneth, and wherto it tendeth. Dauid verely setteth before his eyes the wonderfull power and glorie of God, in the whole woorkmanship and gouernement of the world. How beeit, glauncing lyghtly by this part, he standeth vpon the consideracion of his singular goodnesse towardes vs. And assuredly allthowgh that in the whole order of Nature ther appeereth most large matter of GODS prayse: yet notwithstanding bycawse wee bee more moued with the thinges that wee feele in ourselues, Dauid (not withowt good cause) dooth purposely cōmend gods speciall grace towardes mankynd, bycause it is the most bryght mirrour wherin we may behold his glorie. Neuerthelesse, it is straunge why he should begin with an exclamation, seing men are woont first too shew the thing it selfe, ere the greatnesse thereof bee aduaunced. But if wee beare in mynde that which is sayd in other places, (namely that Gods woorkes cannot bee expressed in woords:) it wyll seeme no whit straunge, that Dauid should by this maner of speaking acknowledge himselfe vnable too vtter them.

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Therfore inasmuch as Dauid (weying with himself the inestimable grace, which God hathe bowtsauced vppon mankynd,) feeleth all his senses too bee swalowed vp or ouerwhelmed, he kryeth owt, that it is a matter woorthye too bee wondred at, bycawse it can not bee comprehended in woordes. Besydes this, it is not too bee dowted, but that the holy Ghost (who ruled Dauids tung) dyd in his persone quicken vp the dulnesse which is common too al men, that they should not after their ordinaire fashion nigardly and coldly prayse the vnmeasurable loue of God, and his innumerable benefites which they enioy: but rather straine all their sinewes to this exercyse of godlinesse. For this acclamation, which Dauid hath vsed, declareth, that when all the abilitie of mannes wit is streyned owt too the vttermost too this thowght, yet it commeth farre short of it. I take the name of God too bee put heere for the renowmed knowledge of him: that is to wit, so far foorth as he discloseth himself vntoo vs. For I like not the suttle speculation of those, which think the name of God too bee nothing else but God himself. For it must bee referred rather to his woorkes and influences, whereby he is knowen, than too his beeing or substance. Therfore he sayeth, that the earth is full of Gods wonderfull glorie, so as the renowme thereof mounteth aboue the heauens. For in my iudgment, the woord [Yana,] is ryghtly taken of somme in [Machor,] that is too saye, in the Intimate moode, for [too place, or too set.] For in the second member there is an amplification, as if he had sayd, the earth is to little too conteyn the glorie, or the repall maiestie of God. And so this woord [Asher,] shall not bee a relatiue, but it shall import as much as a fulfilling or expownding part of speache.

3. Vppon the mouyth of babes and suckelinges haste thovv fovvnded strenghth for thyne aduersaries, too put too flyght the enemie and reuenger.

Now entereth he intoo the matter itself, which he tooke vppon him too intreate of: namely, that Gods prouidence, for the ordering of itself in mankind, waiteth not for yeeres of discretion, but shyneth bryghtly foorth euen from the fyrst chyldhood, so much as may suffyse too disproue all the vngodly, which throwgh their heathenish contempte coulde fynde in their hartes that Gods name were quite abolished. Wheras some think that [Mephi. Upon,] importeth as much as [Kephi, In,] it is a geinst reasō, bycawse it fondly diminisheth the vehemence which Dauid vseth. Therfore the meening is, that God too set owt his owne prouidence, hathe no neede of the greate eloquence of Retoricians, no nor of so much as distinct speeche: bycawse he hathe the dumb tunges of Infantes redye and eloquent inowgh too set it foorth. But here is a question asked, in what sense he maketh children too bee the publishers of Gods glorie? In my iudgment, they are fond Philosophers, that think this thing too bee doone at each tyme as children begin too speake distinctly, bycawse that at that tyme also the vnderstanding powr of the sowle appeereth. For admit that they bee called babes euē till they bee seuen yeeres old, how will they imagin those too hang still vpon the teate that speake now distinctly? And as yll agreeth it, that babes and suckelinges should allegorically bee taken for the faythfull sort, which being borne anew of Gods spirit, sauour of nothing that is old. But to what purpose is it too wrest Dauids woordes, of which the natiue sence floweth so aptly? He sayeth, that babes & sucklinges are patrones of sufficient ableneſse too auowche Gods prouidēce. Why betaketh he not this charge vntoo men, but bycause he would shewe, ℣ infantes toongs before they bee able too speake one woord, doo neuerthelesse vttei alowd, how bountifull God is to mankynde? For from whence is nourishment redye for thē assone as they come owt of theyr moothers wombes, but bycause god wōderfully changeth blud into milk? From whence also haue they the skyll to sucke, but that the same God by his secret instinct maketh their tunges apt to doo it? Therefore hath Dauid very good reason to auowch, that althowgh the tungs of all

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that bee men growen ſhould ceaſe: yit the verye tungtyde mowth of infants is able ynowgh to ſet foozth Gods prayſe. But wheras he not only bringeth in babes, as witneſſes and publik ſhers of gods glozie, but alſo attributeth ſtedye ſtrength vntoo theyr mowthe: it is not withowt a greate pithyneſſe. Foz it is as much as if hee had ſayd that Gods ſouldyers are vnuanquiſhable, and ſhall eaſly diſperſe & ouerthzow all the whole hoſt of the vngodly, when it commes to the encounter. Foz we muſt mark againſt whom he giueth infants the charge too defend Gods glozie: namely againſt the ſteeleharted deſpyſers God, who after the maner of the Gyants ſticke not to make defyance vnto heauen. Therfoze inaſmuch as theis onceyed Gyants with furiowſe headyneſſe pull downe and ouerthzowe whatſoeuer godlyneſſe is in the woozld, and endeuer with their ſteelyneſſe to breake open euen heauen it ſelf: Dauid in mockage bringeth Childzens mowthes foozth too battell againſt them, ſaying that they be furniſhed with armour ſtrong ynowgh and endewed with ſuffi-ent manlyneſſe, to ouerthzowe their pryde. And therefoze he haddeth immediatly, [foz thyne aduerſaryes.] Foz God needeth not to make warre with ſtrong puiſſance too vanquiſh the faythfull, which of theyr own accozd herken to his voyce, and yeeld fozeward obedience as ſoone as he dooth but hold vp his fingar. Truly I confeſſe that Gods prouidence ſhyneth foozth cheefly foz the faythfulls ſake, bycauſe they onely haue eyes to behold it. Howbeit, fozaſmuch as they yeeld themſelues willing to lerne: God teacheth thē by gentleneſſe. But he armeth himſelf againſt his enemies which neuer yeeld but by compulſion. Somme take the woozd [founded] ouer ſtreightly: namely that God layeth foundacions of his glozie in the very birth oz begetting of man. Surely I dowt not but it is put foz to [ſtabliſh,] as if the Prophet had ſayd: that the mowthes of Childzen were as good vnto God too deſtroye his enemies with, as warlike and ſtrong hoſtes of men. [To put too flyght] The Interpreters barye concerninge the woozde [Haſhuchith.] Properly it ſignifyeth too cauſe one too ceaſe oz leaue off. Foz it is in the conniugation [Hiphil,] of the newter [Shacath,] which ſignifyeth too ceaſe oz leaue off. But by a metaphoz it is often tymes take to deſtroy oz bring to nawght, bycawſe deſtruction maketh an ende of things. Otherſomme tranſlate it [that thow maiſt repreſſe oz bryde,] as thowgh Dauid ſhould meene that they were put to ſilence, ſo as they ceaſed too rayle oz too prate any moze. But bycawſe there is in this place a full alluſion betweene grace, and warre againſt the enemies, (as I haue ſhewed euen now) the terme of warre liked mee better, which is to [put too flyght.] But it is demaunded after what ſoze God putteth his enemies too flyght, ſeing theyr trayterous malepertneſſe ceaſeth not too ruſhe violently againſt all the examples of Gods prouidence: I anſwer, they are not put too flyght as in reſpect that they bee compelled vntoo modeſtie: but bycawſe they lye ſhamefully confownded toogither with their blaſphemies and curriſh barkings. The effect is this, that from mans firſt begetting oz being borne, the bryghtneſſe of Gods prouidence is ſo apparant, as euen the Infants hanging on their mootheres teats doo ouerthzowe theyr furye, bycawſe that thowgh they would a hundzed tymes burſt themſelues foz it, yit they doo but ſtryue in vayne too vanquiſh the ſtrength which ſheweth it ſelfe in that weakneſſe. And althowgh there reigne a deſpzowſeneſſe of reuenge in all the vnbeleeuers, like as contrarywyſe God ruleth his childzen with the ſpirit of meekneſſe: yit notwithſtanding (accozding too the circumſtance of the preſent place,) the Prophet attributeth this title too the deſpyſers of GOD, who not onely are cruell againſt men, but alſo burne with brayniſh madneſſe too aſſault euen God himſelf. As apperteyning to the opening of the Prophets meening, I haue now diſcharged ỹ dewty of a faythfull interpreter. There remaineth but one ſcruple, bicawſe Chriſt Myath: 21.16. ſeemeth to draw this text to an other ſēce, when he applyeth the ſame to childzē of ten yeeres age. But the ſolution is eaſy, ỹ Chriſt reaſoneth frō the greater thing to the leſſer, as thus: It was not againſt reaſon at all, that god, who had made childzen euen in their infancie too be the mayntenyers of his glozy, ſhould ſet foozth

foorth his prayse by their tungs after they were come to seuē yeeres age or vpward.

4 VVhen I see thy heauens, the vvorkes of thy fingars, the Moone and the Starres vvhich thovv hast trimmed:

5 VVhat is man that thovv art myndfull of him, and the Sonne of man that thovv visitest him?

Forasmuch as this parcell [Chi] among the Hebrewes importeth as much as [Quia] in Latin, which signifyeth [bycause] in English, and dooth but simplye affirme a thing: The Greekes and the auncient Latines haue commonly red the fowrth verse seuerally by it selfe, as if it were a perfect sentence. But dowtlesse it hangeth too the verse folowing. And therefore the two verses must needes bee put toogither. Notwithstanding, the sayd Hebrew woord [Chi] myght also bee expounded aduersatyuely for [althowgh,] in this sence: Althowgh the incomparable maiestie of God shyne foorth in the heauenly Frame, and worthely withhold mens eyes in looking vppon it: yit is his glorie behild after a peculiar maner in hys so bowntyful fauour wherwith he embraceth mankynd. And this sence woold not agree amisse. Neuerthelesse I liked better to folow that which was most receyued. Howbeeit, it behoueth the readers to bee heedfull in marking the purpose of the Prophet: namely that by this comparison he enlargeth the wonderfull goodnesse of God: bycawse it is a woonder that the creator of Heauen (whose hygh glorye rauisheth vs vp too the admiration therof,) submitteth himselfe so lowe, as too vowtsafe too take vppon him the care of mankynd. And this matching of contraries is gathered of the woord [Anosh] bycawse he termeth man by his frayltie, rather than by his strength. For we see that miserable men kreeping vppon the earth, are intermeddled with ẏ vylest creatures. Woorthely therefore myght God despyse them and make no account of them, if hee stoode vppon the regard of woorthinesse. Wherfore the Prophet abaseth their estate by interrogation, meening that gods wonderfull goodnesse is seene more cleerely hereby, that so great a workmaster whose maiestie shyneth in heauen, will vowtsaue too decke this miserable and vyle creature with singular glorie, and to enrich it with innumerable riches. For if he had listed to bestowe his liberalite, hee needed not too haue chosen men owt of dust and clay too preferre them aboue all other creatures: for there was matter ynowgh for him too woorke vppon in Heauen. Therefore whosoeuer is not amazed at this miracle, he is more than vnthankfull and blockish. Hereunto also perteyneth it that he termeth the heauens, Gods heauens and the woorkes of his fingars. For what shoold mooue him too come owt of that so noble and excellent part of his woorke, and to let downe himselfe vnto vs silie wormes: but to make his goodnesse the more manifest: whereby wee gather also, that they ouer leawdly abuse Gods grace, who take occasion too bee prowd by reason of their owne excellencie. As who should say, they had eyther comme by it by their owne cunning, or possessed it for theyr owne desert: and that their owne beginning should not rather put them in mynde, how it is bestowed vppon such as otherwyse are vyle and vtterly vnwoorthye. Therefore what estimable thing so euer wee see in our selues, let it stir vp our senses too magnifye the free fauour of God. In the ende of the fourth verse, in sted of that which others translate too [prepare] or too [fownd] or [stablish,] it seemed good to mee too translate it to [trim]. For the Prophet seemeth too haue an eye vnto that moste goodly orderlynesse wherethrowgh God hath so aptly distinguisshed the placing of the Starres, and gouerneth theyr course. That God is myndful of man, importeth as much as too embrace man, with Fatherly loue and too defende and cherishe him vnder his protection. Forasmuch as almost all Interpreters take [Pacad] for [to visit,] I woold not disagree from them, sith ẏ sence agreeth

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very well with it. Notwithstanding in as much as it signifieth now and then [to remember,] and that the repeting of one sentence in sundry woords is ryfe too meete withal in the psalmes: it will not be amisse to translate it so: as if he had sayd, this is a wonderous thing that God thinketh vpō men continually.

6. For thow hast made him little inferiour too God, and hast crowned him with glorie and honour.

7 Thovv hast set him ouer the vvorkes of thyne hands: Thovv hast put all things vnder his feete.

6 [For thow hast.] I dowted not but that the Hebrew copulatiue [Chi] owght too haue bin turned into ý aduerb of cause, as thowgh it had bin written, [for surely.] For he confirmeth that which he spake a late cōcerning the incomparable goodnesse of GOD towards men, namely that he sheweth himselfe neere vnto them and myndfull of them. And truly, first he sayeth they bee decked with so many ornaments that their estate is not much inferiour too the heauenly glorye of God. Secondly hee rehearseth their outward soueraintie and authoritie ouer all creatures: whereby it appeereth into how hygh degree of dignitie God hathe exalted them. Surely I dowt not but hee commendeth the notable giftes which shewe how men were shaped after the image of God, and created too the hope of blissed and euerlasting lyfe. For in that they bee endewed with reason wherby they may discerne good and euill asunder: in that the seede of religion is sowen in them: in that there is betweene them a mutuall communion knit togither with certeine holy bondes: in that there groweth among them a regard of honestie, and shamefastnesse, and gouernaunces of lawes: theis are no dark tokens of most excellent and heauenly wysdome. And therefore not withowt cawse doeth Dauid kepe owt, that mankynde is decked with glorie & honour. For too be [Crowned] is metaphorically taken heere as thowgh he had sayd, he is clad & beawtyfyed with robes of honour, that are not much differing from the bryghtnesse of God. whereas the Greekes haue translated [Elohim] Angels, I mislike it not. Surely that name is knowen to bee often referred vntoo Angells, and I take the woords of Dauid too import as much as if he had sayd, that men are lyttle distant from the heauenly state of God. Notwithstanding bycause the other translation is more naturall, and the Hebrewes doo in maner subscribe to it: I haue folowed it. And it is no hinderaunce herevnto that Paule Hebre. 2. 7. hath written, [than the Angelles,] and not [than God.] For wee know what libertie the Apostles tooke to themselues in citing places of Scripture. Surely not too wrest them too a wrong sence: but bycause it was inough for them to shew with the fingar that the thinge which they tawght is ratifyed by Gods woord. And therefore they neuer made conscience in chaunging the woords, so as they hit vppon the effecte of the matter. There is more hardnesse in vnlying of another knot. For whereas the Prophete in this place intreateth of the prerogatiue of men, and sayth that they approch neere vn to God: the Apostle drawe th it to the abasing or lessening of Christ. First is too bee seene, how it may stande, that the thinge which is spoken of all mankind, should be fitly applyed to the person of Christ. And secondly how it may be construed, that Christ was lessened in his death, when he without fashion and beauty lay as it were defaced vnder the slaunder and curse of the Crosse. Although for solution of the first question it might suffise which sommemen say, that there may bee a fit and agreeable coueyance from the members to the head: yet notwithstanding, I will proceede further, bycause Christ is not onely the first begotten of all creatures, but also the repayrer of all mankind. For the things that Dauid citeth heere, belong properly to the beginning of the creation, when mannes nature was whole and sownd. Moreouer wee knowe that by the fall of Adam all mankynde fell from hys natyue originall: bycause that both the Image of GOD was almost vtterly rased owt, and wee were cleane be-

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bereft of the cheefe gifts which shold haue made vs as it were half Gods: and finally we were brought from most high excellencie, vnto sorowful and lothsom needinesse. Through such corruptiō ceased that liberalitie of God which Dauid commendeth in this place: at leastwise that it may in no wise appere in his pure brightnesse. For although it be not vtterly razed out: yet notwithstanding, how small a portion of it is there to be seene among the miserable defacings therof? Howbeit, forasmuch as ỹ heauenly father hath again bestowed the fulnesse of all gifts vppon his Sonne, that al wee might drawe out of this welspring: looke what thing so euer God bestoweth vpon vs by him, the same of very right agreeth first and formost vnto him: yea rather, he is the liuely image of God, according to which we must be amended, wher vpon all the other things depend. If any man make exception, that Dauid first demaunded what is man, that God hath so bounteously powred out his fauour vpon a creature so deiectable and of no valew: ỹ that ther is no cause why he should wonder at Christ who is not one of the comon sort of other men, but the onely begotten sonne of God: The solutiō is easy: namely, that that which was bestowed vpon Christes manhood came to him of free gift: yea and that it is a most lightsome mirror of Gods mercy, that a mortall man and the sonne of Adam, is the only sonne of God, and the Lord of glory, and the head of the Angels. And herewithal is to be marked, that what gifts soeuer he receiueth, the same are counted so much the more of free gift, because they pertaine more vnto vs. Then followeth it, that his prerogatiue ỹ heauenly dignitie are extended vnto vs also, for whose sakes he is enriched with thē. That which the Apostle discourseth afterward concerning his short abasing, is not set downe in way of exposition: but by enriching of the text, he turneth to his owne purpose, that which was spoken in another sence. For Paule sticked not Ro. 10. 6. to garnish the words of Moyses by an amplification, after this maner, Where hee sayeth: Who shall climbe into heauen. &c. Deut. 10. 12. Therefore the Apostle had not an eye only what Dauid ment: but alluding to the termes of [abasement and honour,] he placed the one in Christs death, and the other in his resurrection. To the same purpose almost also maketh that exposition of Paules Ephes. 4. 8. By which he not so much expounded the place of the Psalme. 68. 18. as applyeth it to Christs person, by a godly bending of it aside.

7 [Thou hast set him ouer.] Now cometh the Chapter down to that second poynt, which I touched euen now: namely, that hereby it is manifest, with how great loue God hath embraced mankind, and what store he setteth by them, seeing he hath giuen them the Lordship of all things. For wheras he hath no neede of any thing him selfe: he hath appoynted all the forzon of Heauen and Earth to serue their turne. Surely a rare and incomparable honor, that a mortall man shonld in Gods stead beare lordship in the world, as it were in his owne right: and that whither soeuer he turne his eyes, he should see no want of any thing that might make a happy lyfe. Moreouer wheras this text is cited in the first to the Corinthians. 15. 27. wher discourse is made of Christes spiritual kingdom: if any mā suppose it to be to far estranged from this sence: the answere is redy shapen: namely how it is a generall rule, that all the whole world is framed in such order, as it may serue to mannes felicitie. And how the same may properly agree to Christ alone, I haue alredy shewed a little afore. This remaineth now further to bee seene, how farre this putting of all things vnder them extendeth. Undoutedly if any thing be ageinst men, either in heauē or on earth: then is that perfectiō of orderlinesse decayed. Wherupon it followeth, that after mankind was defaced by Adams falling away, they were not onely bereft of this most goodly and honorable state, and dispossessed of their former lordship: but also are hild thrall in most foule and shameful bondage. And although Christ be the lawful heire both of heauen and earth, by whom the faithful recouer that which was bereft them in Adam: yit notwithstanding, hee hath not as yit gotten the full possession of his dominion. Wherupon the Apostle gathereth, that this shall not be thorowly accōplished, vntill death be put away. Thus therfore doth he reason: If all thinges be subdewed vnto Christ, nothing ought to stand

stand ageinst his members. But wee see that death reignes like a Tyrant ouer them. Therfore it foloweth, that there remayneth a hope of a better state. And this thing floweth from that principle which I spake of, namely, that by nature ẏ world was created to this end, that all ẏ partes therof should leuell at mannes welfare, as at their mark. So in an other place he proueth, that wee must all in tyme to come bee cited too the iudgmentseate of Christ at the last day, bycause it is writtē, [Untoo mee shall all knees bow.] or the second proposition is too bee vnderstoode, namely, that manye doo as yet prowdly & stubbornly shake of his yoke, and in no wyse will be browght too bow the knee.

8. All Sheepe and Oxen, and also the cattell of the feeldes:
9. The Fovvles of the aire, and the Fisshes of the sea, and that vvhich vvalketh throvvgh the pathes of the seas.
10. O Lord, our Lord, hovv vvonderfull is thy name in all the earth?

The last question seemeth not yet throwghly resolued. For if the Prophet doo in the maner of expownding declare heere how God hathe subdewed all things vntoo vs: such subdewing is restreyned too the present behoof of this earthly lyfe. I answer, that the Prophet dooth not heere comprehend all the thinges of which he had spoken, but alledgeth an example, only in one part or speciall particular: Yea and he hathe chozen specially that part which is euident ynowgh, euen too the homely and grosse sort of men. For there is no man so dull and slowewitted, but if he will open his eyes, he may see it is ẏ wonderful prouidēce of god, wherby it cometh too passe that horses and oxen yeeld their seruis vntoo all men: that sheep beare wolle too cloth them with: and that all kynd of cattell yeeld euen their flesh too feede them with. The more visible that the proof of this dominion is, so much the more becometh it vs too bee touched with the feeling of Gods grace, as often as wee eyther eate meate, or enioy any commodities. Therfore Dauids meening is, not simply that mā is made Lord of all Gods woorkes, bycause he may clothe himself with wooll and felles, bycause he may feede vppon the flesh of beastes, & bycause he applyeth their labour too the commoditie of himself: but in this declaracion he dooth but only set foorthe that Lorship or souereintie wherwith God had adorned him. The effect of it comes too this purpose, that God in creating man vttered a hansell of his vnmeasurable grace, & more than fatherly loue towardes him, which owght of good ryght too make vs all amazed. And that althowgh by mannes falling away, the sayd estate is now almost gone to wrecke: yet there remayne still certeine remnātes of that bownteousnesse of God, which may suffyze too breede an admiration in vs. But wheras in this sorowfull ouerthrowe, that lawfull orderlynesse of nature shyneth not foorthe any more: yet the faythfull, whom God gathereth too himself vnder Christ their head, doo after such sort in part enioy the remnants of the good thinges, wherof they were spoyled in Adam, that there suffyseth to them greate matter of wonderment, in that they are so gently intreated at his hand. Now then, althowgh Dauid make a stop at the temporall benefytes of God, yet is it our dewtye too wade deeper, and too think vppon the inestimable treasures of his heauenly Kingdome, which he hath set abrode in Christ, and vppon whatsoeuer giftes else belong too the spirituall lyfe, that the consideracion therof may kindle our hartes to the folowing of godlynesse, and not suffer vs to become slothfull in setting foorth his prayses.

The conteints of the nynth Psalme.

After that Dauid hath reckened vp the former victories which he had gotten, and myghtely exalted Gods grace and power, for his successe: now agein at the

rysing vp of new enemies and daungers, he calleth for the help of the same God: whom he had fownd hertofore to bee his deliuerer, and prayeth that their pryed may bee ouerthrowen.

The nynth Psalme.

Too the cheef Chaunter, *Almuth Laben*, a song of Dauids.

THIS tytle is dyuersly expounded. For some translate it, [Upō the death of Laben] and their opinion is, that he was somme one of the cheef Capteines of his enemies. Others think it rather to be some feyned name, and are of opinion, that Goliath is noted in this Psalme. And othersome hold opinion, that it was an instrument of Musik. But vnto mee it seemeth more ryghtly: or at leastwyse (as in a dark matter,) more lykely, that it was the beginning of some notable Balade, to the tune wherof this Psalm was set. And wheras the interpreters make a disputing what victorie it should bee that Dauid setteth out heere, in my iudgment it is a fondnesse First wheras they suppose it to be a song of commendaciō, wherin Dauid simply yeeldeth thankes vnto God: the verye laying togither of the woordes disproueth their errour. For although the greater part therof bee spent in singing the prayses of God, yet must it all wholly bee referred vnto praying. for to thentēt he may raise vp his mynd to trust in God, he, according to his ordinarie woont, calleth to mynd by how singular woorking of God he had heertofore bin deliuered from the violence and daunger of his enemies. Wherfore it is a fondnesse to restreyne vnto one victorie, the thanksgiuing which he woold haue to comprehend many deliuerances.

2. I vvill prayse the Lord vvith my vvhole hart: I vvill tell ovvt all thy vvouderous vvoorkes.

3. I vvilbee glad and reioyce in thee: yea I vvill make my songes of thy name, ô thovv most hyghest:

4. VVhyle myne enemies are turned backe, fall dovvne, and are chaced at thy presence.

2. [I will prayse.] He maketh this preface to thentent to win God to succour him, in his present distresses. For masmuch as god cōtineweth his fauour without ceasing towardes ẏ faythfull: whatsoeuer he hath erst bestowed vpō vs, must cherish our hope for the tyme to come. There is truly in theis woordes a professiō of thanksgiuing: howbeeit, with this myndfulnesse Dauid dooth also hartē himself to hope well, & by meanes therof openeth the gate of his prayer. The whole hart is takē for a sound or vncorrupted hart, which is cōtrarie to a dubble hart or a holow hart. And so he not only putteth a differēce betweene himself and the grosse hypocrites, which prayse God but from the teethe outward, without any inward affection: but also acknowledgeth ẏ whatsoeuer notable thing he hath doone heeretofore; the same proceeded wholy of Gods mere grace. For although ẏ euē the heathnish sort, when they haue obteyned any notable victorie, bee ashamed to defraud god of his prayse: yet notwithstanding wee see that assoone as they haue with a woord or twayne acknowledged God to haue helped them, by & by they fall to fond bragging, & to singing of triumphes to themselues, as though they were nothing beholden vnto God. To bee short, they doo nothing else but dalye, as oftē as they countenāce their dooinges with the name of God, bycause ẏ after they haue offered a cake vnto God, they make sacrifyse to their owne deuises, policies, courages, & puissance: for so is the cōmon ambition of thē all conningly taunted vnder the persone of one proud king by the Prophet Abacucke. 1 16. Yea wee see how those auncient and famous capteines, when they sewed to haue solemne supplications enioyned in their names, ment nothing lesse than the honoring of their false Gods: but only abused them as a deceitfull tytle to set out their owne brauerye.

Ther=

Therefore Dauid with good reason affirmeth himself to bee vnlike the children of this world: whose leawd gwylefulnesse is detected by theyr leawd parting of stakes, whyle they drawe vnto themselues the greater parte of that prayse, which they pretended to attribute vnto God. For surely it is no praysing of God with the whole harte, when a mortall man nippeth of neuer so small a peece of it to attribute it to himselfe. So much lesse tolerable then is ẏ trayterous pryde of those which by vaunting themselues, deface his glorie, as much as in them lyeth. [I will tell out all thy maruelous woorkes.] In this member he confyrmeth that which I spake before: namely that he maketh not mention of some only one victorie or deliuerance: bycause Dauid setteth before himselfe all the miracles that God had wrought for his sake in generall, that hee may thinke vppon them. And he termeth by the name of myracles, not euery maner of benefite which God had bestowed vppon him, but those delyuerances of his which were of the notabler sort, and more woorthy to bee had in remembrance, wherein there shyned a token of his heauenly power. For although the Lord wilbee acknowledged the author of all good things: yit notwithstanding, in some certein of his giftes he hath engrauen more euident markes that better waken our senses, which otherwyse are drowzye. Therefore it is all one as if Dauid should acknowledge that he was not preserued of God by some common ordinarie meane: but that the special power of God shewed it selfe in ẏ cace, forasmuch as he had wonderfully aduaũced his hand aboue ẏ vsuall & accustomed order.

3 [I wilbee glad and reioyce.] Behold how the faythful prayse God sincerely and without colourablenesse: namely when they leane not to themselues, nor are dronken with the foolish presumption of the flesh, but reioyce in God onely: which is nothing else than to seeke matter of gladnesse out of his mere grace, bycause that in it consisteth all happinesse. For we must beare in mynd the matching of contraries betweene the ioy that men pik out of themselues, and the ioy that they seeke in God. And to thentent Dauid may the better expresse, how he leaueth nothing to himselfe that may withold him or occupy him in vayne delyght: he addeth the woord reioyce, whereby he meeneth that the full abundance of his ioy consisteth to all respects in God, so as not euen the least drop thereof is to be sought elsewhere. Moreouer it is requisite to cal to rememberance that which I touched afore: namely that Dauid setteth before himselfe the former experiences of Gods grace, to the ende he may the more cheerfully direct his prayers vnto him. For he that in the enterance of his prayer affirmeth himselfe to haue good matter of reioycing in God: fenceth himself before hand wright good assurãce.

4. [Whyle myne enemies are turned backe.] In theis woordes hee rendereth the cause why he taketh vppon him to sing the prayses of God: namely for that he acknowledgeth himselfe to haue gotten victorie so oftẽtymes, not by the puissance of himselfe or of his men of warre, but by the free fauour of God. In the former member he sheweth in historywyse, that his enemies were ouerthrowen or compelled too flee. And afterward by the feeling of faythe, he addeth that this thing came to passe, not by mannes power or by fortune, but bycause God stood ageinst them in the battell. Wysely therefore dyd Dauid lift vp the eyes of his mynde vnto God when he sawe his enemies turning backe, to thentent he myght perceiue that victorie flowed not to him from any wher else than from Gods couert help. And dowtlesse it is he only which guydeth the simple with the spirit of wisdome, and agein which astrawghteth the wits of the craftye, and striketh them with amazednesse: which breatheth courage into the faynt and fearefull, and striketh euen the stowtest with fearefulnesse: which furnisheth the weake with new strength, & weakeneth them that bee strong: which vpholdeth the cowardly with his hand, & maketh the swords to fal out of the hands of the warlike: & finally which inclineth the prosperous or sorowful successe of the battel which way soeuer he listeth. Therfore as often as we see our enemies ouerthrowen: we must beware that we stay not our eye in ẏ syght, as heathen men which see not when they behold with open eyes.

But wee must lerne this lesson, that the thinges which are driuen backe, are put too flyght by the presence of the Lord. I haue translated the woordes of the future tence, in the present tence, bycause Dauid setteth agein before his eyes the fauour of God, which was shewed him alate before.

5. For thovv haste maynteyned my ryght and my cace: thovv art set vppon the throne a righteouse iudge

6. Thovv haste rebuked Nacions thovv haste put the vngodly to flyght: thovv haste vvyped ovvt their name for euer and euer.

He proceedeth foorth in this verse, that God did lend him his helping hand, bycause he was afflicted wrongfully. And surely, wee must looke too it, ẏ wee feight vnder Gods standard, if wee wish to haue his help. Therfore termeth he him a iudge of ryghtuousnesse, or a ryghtuouse iudge, which is all one: as if he should say, God had delt according too his woont, and according too his continewall ordinarie, bycause he is accustomed too take vpon him the defence of good caces. I choze to trãslate the propre Adiectyue [Rygtuowse,] in ẏ Nominatiue cace, bycause in so doing the maner of speeche is of more force: as if he had sayd, that God had at length taken vpon him the persone of a iudge, and was gone vp to the benche, to thentent to execute the office of a iudge. And therfore he bosteth how lawe and ryght were on his syde, saying that God had bin the maynteyner of his ryght and of his cace. Wherunto perteyneth that also which foloweth in the next verse: namely, that the vngodly was put to flyght. For when he seeth his enemies ouerthrowẽ, he dooth not simply reioyce at their destruction: but condemning them of vnryghtuousnesse, he sayeth, they haue abyed the punishment which they deserued. By the woord [Nacions] he meeneth that not only afeawe vngodly persones were destroyed, but myghtye hostes, yea and hostes that rose ageinst him diuerse wayes. And hereby dooth Gods goodnesse shyne foorthe the better, that for the fauour which he bare to one seruant of his, he spared not euen whole Nacions. Wheras he sayeth, that their remembrãce was wyped out for euer, take thou it thus: that they were cut of, & appoynted to euerlasting shame, without hope of rysing ageine For otherwyse it could not bee discerned after what sort God buryeth the name of the vngodly, with the partyes themselues: were it not for that he auowcheth, that the memoriall of the ryghtuouse shall alwayes continew in blissednesse. Prouerb. 10.6. and. 7.

7. O thovv enemie, vvastinges are come too an end for euer, and thovv haste destroyed cities: and the memoriall of the parties is perished vvith them.

8. And the Lord sitteth euermore, he hathe prepared his seate vntoo iudgment.

9. And he shall iudge the vvorld in ryghtuovvsenesse, he shall iudge the nacions aryght.

7. [O thow enemie.] This seuenth verse is expownded sundrye wayes. For some take the letter [He] for a mark of interrogation, as though Dauid speaking to his enemies, should ask them, whither they had fulfilled their lust in wasting and destroying, according to their determinacion. For the woord [Themin] signifyeth somtyme to fulfill or accẽplish, & somtyme to make an end of a thing. And so should Dauid in the way of mockage tawnt the foolish presumptuousnesse of his enemies.

Others

Others without any interrogation make the mockage more open, and think ẏ there is a dubble state described, bycause Dauid in ẏ first part bringeth in his enemies making hauocke with cruell outrage, & wilfully proceding in their crueltie, in suchwyse as they may seeme too purpose none end, but in the vtter destructiō of Dauids kingdomme: And afterward in the second part, setteth God full ouer ageinst them, sitting in his throne too represse those furious practyzes. If this sence seeme good, the copulatiue [Ban] must bee dissolued in too the percell of cōtrarietie, in this wyse: Thow, O enemie, didst mynd nothing but slawghter and destroying of cities: but yet God hathe at length shewed himself too sit in heauen as a Judge, which disposeth thinges that bee in trubble vpon the earth. Too others it seemeth, that Dauid yeeldeth thankes vntoo God, for that when ẏ wicked were fully bent too make hauocke of all thinges, he made an end of their owtrages. Others more streynedly interpret it, that the outrages of the vngodly were comme to their fullnesse, bycause GOD throwgh ryghtfull vengeance turned vppon their owne heades the thinges ẏ they had deuysed ageinst Dauid. Othersomme suppose that Dauid dooth first complayne that God along whyle passed ouer with silēce the miserable dispersing of his people, wherby it came to passe, that the vngodly made hauocke of all thinges at their pleasure: and afterward addeth in way of comforting, that God notwithstanding is the the ruler of all wordly matters. I mislike not that it should first bee described in the maner of mockage, how dreadfull the puissance of the enemie was at the first brunt: and that afterward there should bee set ageinst it, Gods iudgment, which sodeinly brake of their proceedinges contrarie too all hope. For wee knowe that the vngodly, althowgh they doo not openly disanull Gods gouernement, yet they ronne headlong too all vnbrydled mischeef as boldly as if God were fettered in prison. Wee haue noted the like forme of speeche in maner in the Psalme 7.13. And this cōparison of help sent from God, dooth very well set owt the miracle, namely, that neyther the vngodly haue purposed any stay too themselues in dooing mischeef, saue in the vtter destruction of all thinges, whereby it seemed at the first that all woold go too wrecke: and also that God reskowed in dew season, when thinges were so confownded. Therfore as often as nothing appeereth but destruction, let vs remember too lift vp our eyes too the heauenly throne, from whence God looketh downe vntoo wordly matters. For it behoueth vs too driue backe all assaultes of temptacions with this buckler: that thowgh wee bee browght too vtter despayre in the world, yet God neuerthelesse sitteth iudge in heauen. Or rather, when he maketh as thowgh he will not see it, and remedieth not our harmes out of hand, it behoueth vs too take hold of his secret prouidence with the hand of fayth. First he sayeth, that God sitteth euermore, wherby he meeneth, that how hygh soeuer mannes violence auaunce itself, and how farre soeuer without measure their furye burst foorth, yet can they neuer pull God out of his seate, neyther can it comme to passe that he should giue vp the office and authoritie of a Judge. Which thing he vttereth more playnly in the second part. For he sayeth, that he reigneth, not only too sit aloft in maiestie and glorie, but also too gouerne the world by ryghtuowsenesse.

9. [And he shall iudge.] Like as Dauid testifyed euen now, that God is not endewed with an ydle power, to giue himself too pleasures, but executeth his authothoritye in gouerning the world iustly and vpryghtly: so now he addeth the vse of this doctrine, namely, that Gods operacion is not shet vp in heauen, but vttereth itself to the behoof of men. And this is the trew diuinitie, not to imagin God to giue himself ouer to ydlenesse or pleasure, & to bee such a one as setting by none but himself only, neglecteth mankynd, as Epicure surmiseth: but too place him in the throne of power and equitie, so as wee assure ourselues, that althowgh he doo not foorthwith succour such as bee wrongfully oppressed, yet he neuer casteth of the care of them. And surely, wee must thus beleeue, that when he winketh at thinges, he forsaketh not his charge, but executeth his power: and therfore that wee must awayt the issew with quiet myndes.

I take the pronoune Demonstratiue to bee of as much weyght, as if he should say, It can not bee taken from God, but that he must iudge the world, and extend his iudgmentes vnto all nations. Wherevppon it followeth, that he will much more bee the iudge of those that are his owne. And Dauid assureth vs, that theis iudgments are ryghtfull, to thentent that whē wee are wrongfully and cruelly troubled, wee should craue help at his hand with assured hope, bycause that seeing he iudgeth nations according to ryght, he will neyther suffer wrōgful outrages to reigne allwayes without restreynt, nor disappoynt the guiltlesse of his help.

10. And the Lord vvilbee a defence too the poore, and a refuge in dewy season in trubble.

11. And they that knovvve thy name vvill put their trust in thee, bycause thovv fayleſt not them that seeke thee, ô Lord.

12. Sing vnto the Lord the dvveller in Sion, shevve foorth his dooinges among the people.

13. For in making inquisition for blud, he remembered it, he forgate not the krye of the poore.

10. [And the Lord wilbee.] He preuenteth a temptation, which striketh the weake very hardly, when they see themselues, and such as they bee, abandoned to the lust of the vngodly, and God sayeth nothing to it. For he doeth teach to vnderstand, that the cause why God delayeth his help, and (to outward appearance,) forsaketh his faythfull, is, that he may succor such as ar distressed & afflicted in more conuenient tyme. Wherevppon it followeth, that hee in no wyse ceaseth from his dewtye, if at any tyme he suffer the good and giltlesse men to bee brought to powertie, or if he exercyse them with weeping and moaning: bycause that by this meanes he kindleth a lyght for them, that they may see his iudgmentes the better. And therfore also Dauid expresselly sayeth, how he bringeth forthe his help in dew season, euen in the verye trubble itself. Wherby wee bee taught, to giue respit to his prouidence, that at the length it may better itself in tyme of neede. Wherfore if nothing bee better for vs, than to be shielded with Gods hand, and to feele his fatherly good will: let it not be such a trouble to vs, to bee counted poore and miserable in the syght of the world: but let vs asswage our sorow with this comfort, that God is not farre of, whom our aduersities allure to help vs. To some the woord [Ketsurah] seemeth to bee a simple woord, which in Hebrew signifyeth a forbidding: and in this place they take it Metaphorically for distresse, when a man is brought to a streyght, and syndeth no way to get out. Notwithstanding, the opinion of those is more likely, which say that the letter [Caph] is but a letter of office. Therfore God is sayd to bee redye at hand in all opportunities, namely, when affliction oppresseth the godly. In the eleuenth verse he teacheth that this frewt ensueth, namely, that as often as the lord deliuereth the ryghtuouse, both they and all others of their sort, doo profit more and more in trusting to his grace. For onlesse wee bee fully persuaded, that God hath a care of mennes affayres, wee must needes bee vexed with continewall vnquietnesse. Howbeit, forasmuch as most men are blynd at Gods iudgmentes, Dauid restreyneth this profering only to the faythfull. And certenly, whereas is no godlynesse, there is no vnderstanding of Gods woorkes. Also it is to bee noted, that he attributeth the knowledge of God vnto the faythfull, bycause that herevppon springeth religion, which is quenched through mennes ignorance and sulnesse. Moreouer, although many doo take the name of

God

God simply for God himself: yet (as I haue sayd elsewhere,) I think ther is ment some further thing. For inasmuch as his being is hidden & incomprehensible: looke how farrefoorth he discloseth himself vnto vs, so farrefoorthe consisteth his maiestie in his name. Afterward he declareth, that the cause of hoping, is for that God neuer forsaketh those that seeke him. And this is doone two wayes: eyther by inuocation and prayer, or by endeuer to liue holyly and vprightly. And these go alwayes ioyntly togither. Howbeeit, because he entreateth heere of Gods protection, wher in consisteth the welfare of the godly, I take it, that to seeke God, is to flee to his protection.

12. [Sing vnto the Lord.] Dauid being not contented to haue yeelded thankes himself alone, exhorteth the faythfull to yeeld their consent to the praysing of God: not only because the, aught to stirre vp others to this dewtye of godlynesse, but also because the deliuerances of which he entreateth, were woorthye of open and solemne commendacion. Which thing is expressed more cleerly in the second member, where he willeth them to be published among Nacions. For the meening is, that he is not magnified according to his woorthynesse, onlesse they fill the whole worlde with his commendacion. Now, although this was as it were to sing to them that bee deaf: yet by this maner of speaking, Dauid ment to declare that the borders of Iewrye were to narrowe to containe that vnmeasurable largenesse of Gods prayses. He termeth God, the [dweller in Sion,] to thentent to discerne him from all the counterfet ydolles of the Heathen. For it is a couert comparison betweene that God, that made the couenent with Abraham and Israell, and all the Gods which were rashlye woorshipped euery where in the worlde. For it is not enough to reuerence and honour some God at aduenture, except the trew and only one God haue his honour attributed to himself alone. Moreouer, forasmuch as God had chosen that place, wherin to haue his name called vpon, Dauid doorth ryghtly assigne that place vnto him, as his proper dwelling place: not for that it is lawfull to enclose him within any boundes of place, whom the heauens of heauens are not able to receyue: but because hee had promised that the same should be his resting place for euermore, according as wee shall see hereafter. For Dauid did not vpon his own brayn appoint God a dwelling place ther: but he was certefied by an answere from Heauen, that it was Gods pleasure it should bee so, according as Moyses had foretold. And hereby is confirmed that which I haue sayd afore: namely, that this Psalme was not made vppon the death of Goliath, because that by Gods commaundement the Arke of couenaunt was not removed into Sion, vntill a little before the end of Dauids reigne. For it is very hard and farre fet which some doo coniecture, that Dauid by the spirite of prophesy spake of it as of a thing to come. Notwithstanding wee see that the holy Fathers, when they resorted to Sion to offer sacrifices to God, attempted nothinge of their owne heads, but only shewed proofe of their obedience towardes God, by grounding themselues vppon assurance of the woord. Where vppon it followeth, that it is very ill done to pretende the example of them, too excuse the willwoorshippinges which superstitious persones haue forged too themselues of theyr owne heades. Besydes this, it was not enough for the faythfull in those dayes, to hang vppon the woord of GOD, onelesse that thorowgh the help of outward signes, they had lifted vp theyr myndes vnto God, and woorshipped him spiritually. Surely God shewed trewe tokens of his presence in that visible sanctuarie: howbeeit not to thentent it should tye the peoples wyttes too earthly Elementes: but rather his meening was that those outward tokens should haue bin in stead of ladders, whereby the faythfull myght mount vp euen into Heauen. For from the beginning God appointed bothe the Sacramentes and all other outward exercyses of Godlynesse too this ende, that they myght bee instructions too his rude people. Therefore euen at this daye, the lawfull vse of them is this, if they help vs too the seeking of God spiritually in his heauenly glory: but not eyther to occupye vs in this

woꝛld, oꝛ too hold vs in the topes of the flesh: of which matter we shall haue moꝛe conuenient place too entreate heereafter. Now then like as the Lord in olde tyme when he termed himselfe the dweller in Sion, ment too giue substanciall grownd of trust, rest, and gladnesse too his people: euen so also at theis dayes, after that ẏ law is come foozth owt of Sion, and the couenaunt of grace is flowed owt of that fountayne vntoo vs: lette vs assure our selues, that hee sitteth euery where in the middes of the faythfull which woꝛship him purely & ryghtly accoꝛding as his woꝛd hathe appoynted.

13 [Foꝛ in making.] In this place it is wꝛytten diuddes in the plurall nomber: & therefoꝛe the relatyue which is put too it, may aptly be referred too the same. Notwithstanding, bycause it is an oꝛdinarie thing among the Hebrewes, too transpose the oꝛder of the antecedent and the relatiue: somme expound it of poꝛe folk after this maner: In making inquisition foꝛ blud he remembꝛed them, that is too say the poꝛe, of whom he speaketh afterward. And although that in respect of the sence of the matter, it little skilles which of theis wayes a man translate it: yit notwithstanding the foꝛmer sence floweth best of bothe. It is a repetition of that which he had spoken a little before, namely that Gods power is cheefly too be considered in his mercye towardes his seruauntes that are wꝛongfully trubbled. Foꝛ of Gods woꝛkes which are many, hee commendeth one speciall kynde as cheefly woꝛthye too bee had in remembꝛaunce: namely that hee deliuereth the poꝛe from death, and that if at any tyme he suffer them too bee trubbled, yit afterward he reuengeth the wꝛong doone vntoo them. Now albeit that the woꝛdes which he vseth doo betoken a continuall action: yit I doubt not but Dauids meening is, that men should euen by the examples that he hath rehersed, acknowledge that God requireth innocent blud, and is myndfull of the kꝛye of his people. And he beateth into our heads agein that which I haue towched afoꝛe, that God doth not alwayes meete with the wꝛongs in haste when wee woold, noꝛ breake of the attempts of the vngodly at their first beginnings: But rather delayeth hys help, so as our kꝛying may seeme in vayn: which thing it standeth vs in hande too beare in mynd: foꝛ if wee measure gods help by our owne wyt, our hartes shall quayle from tyme too tyme, and in the ende we shal not reteyne one dꝛap of good hope. Wee woold (as I sayd) that hee should stretch owt his hand a farre of, and turne away ẏ trubbles afoꝛe hand, which he seeth pꝛepared against vs: howbeeit, he maketh as thowgh he sawe it not, and suffereth the giltlesse blud to be shed. But let this comfoꝛt susteyne vs, that at the ende hee wyll shewe in very deede, how our blud was pꝛecioꝛwse vntoo him. If any man obiect that Gods help commes too late after we be past taking any moꝛe harme: I answer, that God ceaseth not any longer than it is foꝛ our behoofe too bee humbled vnder the crosse: and that he pꝛeferreth not vengeance befoꝛe help, as thowgh he were not at all tymes willing and redye too succour vs: but bycawse he knowes it is not always fit time too manyfest his grace. In the meane whyle this is a singular euidence, not only of his fatherly loue towards vs, but also of the blissed immoꝛtalitie: that hee hath a regard euen of the dead. Foꝛ if his grace should alwayes pꝛeuent vs, who woold not bee tyed too this pꝛesent lyfe? But when he reuengeth our death, hereby it appeereth that wee remayne alyue beefoꝛe him. Foꝛ he dooth not after the maner of men keepe a memoꝛiall of those whom he could not keepe alyue: but hee pꝛoueth in very deede, that he cheriſheth and keepeth in his bosome, those which (as towching the flesh) seeme vtterly foꝛdoone. And this is the cawse why Dauid sayeth that hee remembereth blud when he maketh inquisition foꝛ it, bycawse although hee deliuer not his seruantes euen in the verye instant from the swoꝛdes of the vngodly: yit hee sufferreth not theyꝛ murders vnpunyshed. Too the same ende tendeth also the latter member [that hee foꝛgat not theyꝛ kꝛye:] bycawse although he shewe not in effect that hee giueth care owt of hande too the complaynt of hys seruauntes: yit at length he sheweth that he took heed of them. And mencion is made expꝛesseiy

of

of kryng, to the intent they ſhould direct their wiſhes gronings and prayers vnto God, as many as deſire to feele him their deliuerer and reuenger.

14 Haue mercy vppon mee ô Lord, conſider my affliction at the handes of them that perſecute mee, thou that lifteſt mee vp from the gates of death.

15 That I may report all thy prayſes in the gates of the daughter of Sion, and that I may reioyce in thy ſaluation.

14 [Haue mercy vpon me] I take this to be the ſecond part of the Pſalme. Vnto others it ſeemeth otherwiſe, that is to wit that Dauid in giuing thanks (as he is often wont) doth alſo therwithal ſhew what he had prayed euen in the very anguiſh of diſtreſſe: and I cõfeſſe that ſuch examples are rife to meete withall. But while I wey all the circumſtances more nerely, I am compelled too enclyne to the contrarye part: that is too wit, that in the beginning he magnifyed the graces beſtowed vppon him, too thentent he myght make himſelf way too praying: for the pſalme at the laſt is knit vp with a prayer. Therfore he doth not here thruſt in by ỹ way the thowghts which he had conceyued in the middeſt of his daungers and cares: but he purpoſely calleth for Gods help, requeſting that as he had oftentymes felt him too bee his deliuerer, ſo he would continew the courſe of his grace towardes him. And it may bee that his enemyes beynge dyuers tymes vanquiſhed, rayſed new powers, & taking courage vntoo them, attempted the vttermoſt, accoȝding as wee comonly ſee that ſuch as are deſperate doo rage with more hurlyburly and greater headyneſſe. This is a certeintie, that when Dauid prayed, there was offered vntoo him right greate feare. For it is not for naught that he calleth God to be wittneſſe of his affliction, And it is to be noted, that whyle he ſteetly humbly vntoo Gods mercye, he beareth the croſſe that is layd vppon him, with a quyet and patient mynd. But ineſpecially heere is to bee noted the tytle wherewith he adoȝneth God, calling him his lifter vp frõ the gate of death: for I find no better name to expreſſe the Hebrew woord [Meromim.] For firſt he confirmeth his fayth by experience in that hee had oftentymes bin deliuered out of exceeding great dangers: And afterward he behighteth him ſelfe ſaufty euen in the mouth of death, bycauſe God is wont, not only to help his ſeruaunts and too redreſſe their harmes by ordinary meanes: but alſo to lead them out of the graue, euen after that all hope of life is cut off. For he termeth the gates of death metaphorically, the vttermoſt perilles which threate deſtruction, or rather which lay the graue open before vs. Therfore leaſt eyther the ſorenеſſe of harmes preſent, or the feare of trubbles hanging ouer vs may ſwallow vp our fayth, or breake of our prayers: Let vs cal too remẽbrance how this charge is not in vayn aſcribed vnto God, that he lifteth vp his ſeruants from the gates of death.

15 [That I may repoȝt.] Although Dauid meene ſimply ỹ he wil ſet forth Gods prayſe in all companyes and wherſoeuer ſhalbe moſt reſoȝt of people, bycauſe men were woont to make their aſſemblies at the gates in thoſe dayes: yit it ſeemeth too bee an alluſion to the gates of death: as if he had ſayd, that after hee is deliuered frõ the graue, he wil doo his endeuer to publiſh Gods grace in the open light. But bycauſe it is not inough for vs to ſownd out Gods prayſes with our tungs, onleſſe they proceede from the hart: there is added an inward gladneſſe: as if hee had ſayd, he deſired not too enioy this preſent life for any other end, than to reioyce that God had preſerued him. It is wel known ỹ vnder the name of [Daughter,] is ment a people or city, but here he betokeneth the citie it ſelfe by the cheefe part therof.

16 The heathen are drowned in the pit which they made: in the ſame net which they had hid priuily, is their owne foote taken.

17 The Lord is knowen by executing iudgement: the vngodly is snared in the work of his owne hands, *Higaion. Selah.*

16 [The heathen are drowned.] Now Dauid being lifted vp by faith, vaunteth against his enimies. And first hee sayth metaphorically, that they are snared in their own wilinesse and deceits. Afterward he expresseth the selfsame thing with out figure, that they were snared in their own wickednesse. And he affirmeth not this thing to haue happened by chaunce, but to be the work of God and a notable proofe of Gods iudgement. Moreouer it is not vnaduisedly doone, that he compareth his enemyes to hunters or too fowlers: for although ỹ vngodly do oft reigne with violence and outrage, yit in craftinesse & ouerthwart practises, they alwais folowe their father Sathan, who is the father of lyes: and therefore what wit soeuer they haue, they imploy it to naughtinesse and to deuising of mischeefe. Therfore as often as the vngodly do guilefully practise mischeefe against vs, let vs remember ourselues, that it is no straunge matter for the children of God, to haue nets and snares layd for them. And therwithall let vs call to mind this comfort, that whatsoeuer they attempt, the issew is not in their hand, but God wilbe against them, not only to disapoynt them, but also to snarle them in the leawd deuises which they forge to themselues, and to turne all their practises vpon their own heads.

17 [The Lord is knowen by executing iudgement] Thus is it red word for word. [The knowen Lord hath don iudgment.] But it is a broke maner of speech, the shortnesse wherof maketh it dark: and therfore it is expounded two wayes. For some expound it that God is then knowen, when he punisheth the wicked. But the other sense serueth better to the purpose: namely how it is open and manifest to all men, that god fulfilleth the part of a Iudge, as often as he beateth the wicked in their maliciousnesse. To be short, as oft as God beateth back vpon them whatsoeuer practises of mischeef they deuise, it sheweth that his iudgment is more apparant, than that it may be ascribed either to nature or to fortune. As for vs, if God at any time do manifestly put forth the hand of his power: let vs learne to open our eyes, that the iudgments which he executeth vpon the enemies of his church, may confirme our fayth. Why the Hebrew word [Higaion] (which properly signifieth mindes or muling vpō a thing, is put in, I finde none other reason more likely than that Dauid ment to withhold the godly minds in thinking vpon Gods iudgments. To the same purpose serueth the word [Selah,] which we haue told you heretofore to beare such a sway in ỹ song, that it maketh the note to agree with the very matter.

18 The wicked shalbe turned into hel: and all the people that forget God.

19 For the poore shall not be forgotten for euer: the hope of the lowly shall not alwayes perish.

18 [The wicked shalbe turned] Some translate it in the maner of wishing, thus: [Let the wicked be turned &c.] as if it wer a curse. But rather (in my iudgment) Dauid confirmeth himself & all the godly against hereafter: declaring flatly ỹ whatsoeuer the wicked do attempt, it shall fall out to their own harm. By ỹ word [turn] he meeneth that there remaineth another issue for them than they think of. For ther is in it a couert matching of contraries, between the lightnesse of their boldnesse, and the lownesse of their fal. For inasmuch as they are lyd with no feare of God, they auaunce themselues aboue the cloudes. Againe as though they were in a leage wᵗʰ death, (as Esay sayth 28, 15) their pride passeth all measure. Therfore when we see them take on so outragiously without feare, the Prophet warneth vs that their madnesse carieth them headlong, so as at length they fall into the graue frō which they thought themselues to be a great way off. In this place therfore is described vnto vs the sodein & vnlooked for change, wherby God (whē he listeth) restoreth things to order which were in a broyle. As often then as the wicked flitter aloft out of all daunger,

let

let vs w̃ the eyes of faith behold the graue which is prepared for them: and let vs bee well assured that Gods hand, although it be vnseene, is neere at hand: which in the middes of their course towardes heauen, can in the twincling of an eye turne them backe vnto hell. Whereas the Hebrew woord [Sheolah] is of doutfull signification: I sticked not to translate it [Hell.] For although it mislikes mee not that others translate it [the Graue:] yit is it certeine, that the prophet betokeneth some further thing, than comon death. Otherwyse he should say nothing of the wicked, which should not befall to all the faythfull as well as to them. Therefore like as he speaketh not simply concerning eternall destruction: so also vnder the metaphor of [Graue,] he dooth vs to wyt, that all the vngodly shall perish, and that theyr malapert boldnesse wherethrowgh they vaunt themselues by all vnlawful meanes to tread ryghtuowsenesse vnder foote and to oppresse the giltlesse, shall turne to their owne vtter vndoing. Trew it is that the faythful also go downe into the graue, but not by such violent inforcement as shall drowne them without hope of comming owt agein. But rather, euen when they be layd vp in theyr graues, they dwel neuerthelesse by hope in heauen.

19. [For the poore shalnot be forgotten in the ende.] It is a confirmation of the former sentence, which is, that God will not forsake the poore & afflicted for euer. By which woords he signifyeth that they may in deede seeme to bee forsaken for a time. Wherefore it behoueth vs to know, that Gods help is behyghted vs vppon this condicion, that notwithstanding, it should not preuent our afflictions, but should succour vs in ẏ ende after he hath tamed vs a good whyle vnder the crosse. And Dauid speaketh of hope or expectacion by name, thereby to exhort vs vnto prayer. For therefore dooth God wink at our trubbles, bycause he wyll haue vs to wake him with our prayers. For when he heereth our prayers, (as though he began but then to remember vs,) he reacheth out his hand armed with full power to help vs. But Dauid repeteth agein, that this is not doone out of hande, bycause we should not cease to hope well although good successe smyle not vppon vs by and by.

20 Vp Lord, let not man grovv strong: let the heathen bee iudged in thy syght.

21 Put thē in feare ô Lord, that the heathen may know that they be man.

20. [Vp Lord.] This woord [Vp] is not referred to God, but to the outwarde apparance of the matter, & vnto our senses: bycause God is not perceyued to bee the deliuerer of his seruaunts, saue when he appeereth to our eyes as it were sitting on his iudgement seate. The reason is added whereby God is induced to reuenge the wronges of his seruaunts: namely [least man should grow strong:] bycause that when God ryseth vp, all the feercenesse of ẏ vngodly must nedes sink down. For whervppon commeth it to passe that the wicked doo eyther vaunt themselues so boldly, or haue so great power to woork mischeefe, but bycause God resteth, & giueth them the brydle? But assone as he sheweth a token of his iudgment, he will alay theyr trubblesomnesse, and breake their strength, with his only becke. We are taught by this forme of praying, that although our enemies playe their prancks neuer so vnmeasurably: yit notwithstanding they are in Gods hand, & can doo no more than he will giue them leaue: & that there is no dowt but God can make vaine and disappoint all theyr purposes as oft as he listeth. And therfore putteth he ẏ name of man which in Hebrew is deriued of miserie or wretchednesse, as if one should terme him in English a mortall or fading wyght. Moreouer God is sayd too iudge the heathen before his face, when after a sort he cōpelleth them to stand at his iudgmēt seate. For we know that the vnbeleeuers turne their tayles vppon God and think him not to be their iudge, vntill they be drawen into his presence perforce.

21 [Put thē in fear O lord.] The Greek interpreter trāslateth this word [Morah] a lawmaker: deriuing it frō the word [yarah] which signifieth sometime to teach. But the circumstance of ẏ place requireth, that we shold take it for feare or dread: & this is agre-

is agreed vppon among all Doctors of sound iudgment. Now remayneth it too bee seene of what kynd of feare he speaketh. For God commonly subdueth euē his chozen vntoo obedience by feare. But bycause he tempereth his rigour towards them, and therwithall softeneth their stonye hartes, so as they willingly & quietly submit themselues, he is not properly sayd too compell them by feare. Towardes the castawayes he keepeth a dyuerse kynd of dealing. For inasmuch as their hardnesse is vnable too bee bent, so as it is an easyer matter too breake them, than too amend them: he subdueth their vntamable wilfulnesse by force: not that they fall too amendment, but for that (will they, nill they,) they are enforced too acknowledge their owne weaknesse. For although they frette neuer so much, and that their woodnesse boyle neuer so whote, yea & ỹ their crachnesse surmount the sauage beastes: yet when the terrible feare of God comes against them, they are ouerthrowen with their owne sway, and beare downe themselues with their owne weyght. Whereas some expound it too concerne Dauid, that God should bring the Gentiles vnder his yoke, and make them tributarie too his kingdome: it is too cold and constreyned. For dread comprehendeth generallye all kynd of squozges, wherewith their wilfulnesse is rebated, which neuer obey God but by compulsion. Afterward followeth wherevntoo the Heathen must bee driuē, namely, too acknowledge themselues too bee mozrtall wyghtes. Which, though it seeme a thing of lyght importance at the first blush, yet conteyneth it no trysling doctrine. For what is man that he dares moue one tingar of himself? And yet all the wicked leape about as loosely as if they had nothing in the woozld too let them. Throwgh a false imagination certesse doo they chalenge too themselues whatsoeuer is propze vntoo GOD. Too bee shozt, they woold neuer ronne so rashly into so great disozder, if they were not ignozant of theyr owne estate. Surely Dauid meeneth not that the vngodly shal profit so farre forth vnder Gods correction, that they shall humble themselues truly & with theyr harts. But the knowledge which he speaketh of, is onely an experience: as if he had sayd, lozd, seing that the ignozance of their owne estate dryueth them headlong into madnesse: make them to perceyue in very deede, how their strength is not according to their foolish presumption: and when their vayne hope shall haue disappoynted them, let them lyke confounded with shame. It may often come to passe, that they amende not which are warned of theyr infirmitie: neuertheless it is ynough that their trayterous presumption is bewrayed to theyr shame, so as it may appeere ỹ the boldnesse which made them presume vppon theyr owne strength, was but a top. As towching the chozen of God, they must profit after another sozt, namely that being cast downe with the feeling of theyr owne infirmitie, they may of theyr owne accozd vtterly rid themselues of all presumptuousnesse. And so will it come to passe, if they shall beare in mynde that they bee but men. For it is skilfully and wysely sayd of Awstin, that the whole lowlynesse of man consisteth in the knowledge of himself. Now then forasmuch as pryde bredeth in all men by nature: it is requisyte that god should strike feare into all men one with another, too thentēt the faithful may lerne meeldnesse, and the reprobates (although they cease not to clymb aboue the state of man,) may be put backe with shame.

The conteintes of the tenth Psalme.

Dauid complayneth in the name of himself and of all the godly, that deceytfulnesse, extortion, cruell violence, and all kind of wrongfull dealinges reigne euerywhere in the world: and he assigneth the cause too bee, for that the vngodly and wicked persones, being dronken with the ioyfull and prosperous successe of their affayres, haue shaken of the awe of God, and think they may doo what they list without controlment. Therfore he calleth vppon God for help, that he

should

should remedye mischeeses at the last cast. At length he comforteth himself and the rest of the faythfull, with hope of deliuerance. Moreouer, this description representeth a lyuely image of the publike state corrupted and peruerted, as it were in a glasse. Therefore when as iniquitie aboundeth lyke a flud: too thentent the straungenesse of the temptation appayre not the faith of Gods children in such wyse as their hartes should quayle: let them lerne too cast their eyes backe too this looking glasse. For too the asswagement of greef, greatly avayleth this comparison, that no thinge befalleth vs at this day, which Gods church hath not had experience of in old time: but rather that wee are exercysed in the same listes with Dauid and the other holy fathers. Again the faithfull are warned that God must bee sowght vntoo in such confusion of thinges: bycawse onlesse they yeeld the charge of succoring vntoo God, they shal nothing avayle by their blynd freting and their casting vp of their complayntes intoo the aire.

The tenth psalme.

1. Lorde why standest thow aloof? aud winkest at the needfull tymes in trouble?
2. In pryde the vngodly persecuteth the poore: let them be cawghte in the wyles which they imagin.

LOrd why standest.] Wee see how the Prophet seeking redresse of his desperate misfortunes, maketh sewt ryght foorth vnto GOD by name, euen at the very beginning. And this must wee hold for a rule, that when wee are troubled and pensiue, wee must seeke comfort at Gods prouidence. For among the turmoylings and heats of our cares, we must alwayes be stedfast in this beleefe, that it is his peculiar charge too helpe the wretched and afflicted with his ayde. Notwithstanding, vnproperly and by humane passion, he saith that God standeth a far of, from whose eyes nothing is hidden. But forasmuch as God giueth vs leaue to talke with him after the maner of men: theis speeches conteyne no absurdity so we know that the thing is but figuratiuely referred vnto God, which our sense cōceiueth by the present beholding of matters. For in deed it may fall out that some righteouse man redresseth not the wrong that is done to a pore man before his face, bycause he is not able: but the cace cannot stand so with God, who is euermore armed with inuincible power. Wherfore if he let it slip, it is all one as if he withdrew himself afarre of. The word [Thegnalim] which signifieth to hyde, is expoūded two ways. For according to some, Dauid findeth fault with God for hiding himself, as though he disdayned to regarde worldly matters. Othersom take it for to close the eyes, or to wink, which seemeth ẏ plainer of both. And it is to be noted, ẏ although Dauid complayn here that God is far of: yit was he fully perswaded ẏ he was present wt him: for else it had bin in vayne to haue called vnto him. The interrogation which he vseth, tēdeth to this purpose: lord what meeneth this, ẏ wheras it belōgeth to thee to gouerne ẏ world, & whom thou susteynest by thy power, him also to direct with thy ryghtuousnesse: thou shewest not thyself a defender ageinst the presumptuousnesse of the vngodly no sooner? Howbeeit, Dauid speaketh in such wyse, not so much to fynd fault, as to encourage himself to assurednesse of obteyning. According to the weaknesse of his wit, he sayeth it is ageinst reason, that God should cease so long from his dewtye: and yet in the meane whyle he fayleth not to yeeld him his honour, and by his prayers he dischargeth into his lappe, that great burthen of trubble wherwith hee was ouerloden. Hereunto also perteyneth that which foloweth, [At needfull tymes.] For admit that God stretcheth not out his hand at e-

uery moment, yet when he sees the simple and innocent oppressed, it is not the tyme for him to defer any longer. For opportunitie of dealing cometh sone to end, When the faithful are in distresse. Of which maner of speaking, we haue intreated in the last psalme before, and in the tenth verse.

2 [In pride.] before he go about to pray against the vngodly, he briefly layeth their fault open: namely that they vex silly soules cruelly for none other cause, but for y they proudly despise them. And he enhanceth their cruelty not a little by this circumstance, that hauing forgotten all manhod, they spitefully daunt themselues against the poore & afflicted. Truly, cruelnesse is alwais proud: yea rather, pride is y mother of all wrongs. For onelesse a man through ouerweening preferred himself before his neyboors, & disdained them by taking more vpon himself than he ought to do: euen common manhod wold teach vs how to deale modestly & vprightly. But Dauid ment here to expresse how the hawlty and stout stomak of y vngodly whom he accuseth, is the only cause why they vnprouoked doo rage against the that be in misery & neede. Therfore whosoeuer coueteth to liue iustly & vnblameable with his brethren: let him not stand in his own conceit in disdein of others, but let him in any wise endeuer to purge his hart of y disease of pride. The word [Dalach] in Hebrew signifieth aswell to suffer persecution, as also to persecute. And therfore some like better to expound it thus: namely, that y poze are persecuted in the pride of the vngodly. Also it would not be amisse if it were translated, that the poze burneth in the pride of the vngodly: bicause this is the comoner significatiō of the word. For the stateimesse of the vngodly deuoureth silly soules like fire.

3. For the vngodly prayseth *himself* in the desyre of his owne soule, and the boystuowse man blesseth *himself* and despiseth the Lorde.

4. The vngodly in the highth of his nosethrils, regardeth not: al his crafts *shew that he thinks there is* no God.

3 [For the vngodly prayseth] This verse is diuersly expounded. Some trāslate the words [vngodly and boystous] in the accusatiue case, as thus: he prayseth the vngodly in the desire of his soule, & blesseth the boistous man, he despiseth the Lord. For they think it harsh, that words whose signification passeth into another thing, should be put absolutly without y word whereunto their signification passeth. Howbeit forasmuch as it is sufficiently known, that among the Hebrews the word wher into the significatiō passeth, is oftentimes left vnexpressed, where he that doth & hee that suffereth is all one person: In my opinion the interpretacion which I haue followed will be the more comodious & apter: that is to wit, y the vngodly person prayseth or vaunteth himself in the lust of his soule, and that he blesseth himself. Now is it demaunded what maner of desire of the soule this is. Truly for the most part it is woont to be taken thus: that the vngodly sport themselues and make great ioy whē the world goeth on their sides, and when they obteyne whatsoeuer cometh in their minde to wish according as he will adde anon after, y they abuse their prosperous state to attempt whatsoeuer they list. But in mine opinion [the desire of the soule] in this place betokeneth rather their lust and vnrulinesse: so as the meening is, that they sweetly sooth themselues in their lewd lusts & despising Gods iudgment, without remorse acquit themselues of all gilt: Insted wherof Moses in Deut. 29. 19. saith that they bisse their soules, for the inuentiōs or deuises of their own hart. In deed anon after, Dauid will say that the vngodly abuse their prosperity to make themselues spoyt. But as now (in my iudgment) he comprizeth matter of more weight: namely that they purchace prayse for their presumptuousnesse, & that they glory in their wickednesse, which carelesnesse is y cause of their vnbridled malapertnesse. And therfore I interprete the words [prayse & bisse] to signify both one thing: like as [vngodly & boystous] are also of one signification apperteining to the present place, albeit y they differ between themselues, as the general & the speciall. Here vnto agreeth that which is added immediatly in thend

of

of ỹ verſe, that thoſe vngodly perſones deſpyſe God. For whereas ſome tranſlate it [too blaſpheme,] and otherſome [too prouoke to anger,] it is to farre from ỹ text. May rather Dauid dooeth vs to wit, that the cauſe of their carelelſe ſoothing of theſelues, is the cõtempt of God. For he that thinketh that God ſhalbee his iudge, hath ſuch a terrour caſt in his way, ỹ he darcs not ſoothe his owne ſowle, when his conſcience accuſeth him of euill.

4 [The vngodly in the heighth.] Others tranſlate it thus: [the vngodlye by reaſon of the owtrage of his owne anger, or in the pride which he vttereth, regardeth not God.] But they doo partly diminiſh that which Dauid mente to expreſſe. Firſt the woord [Regard] being put at large, is reſtreyned amiſſe, whereas Dauid meeneth ſimply that the vngodly without regard, giue themſelues leaue to doo any thing, or make no differẽce betweene lawfull and vnlawful, bycauſe theyr owne luſt is their lawe: or bycauſe that being as it were vtterly lawleſſe, they imagin it too bee lawfull whatſoeuer they liſt. The beeginning of wel dooing in all a mans whole lyfe is regardfulneſſe: that is too wyt when we be not raſhly caryed away after our owne fancye, nor after the headyneſſe of our owne fleſh. The deſpyte of hauing regard ſpringeth of modeſtie, when we ſet God ouer vs as our Iudge and ruler, as ryght is. Ryghtly therfore doth the Prophet ſay, that the vngodly ſetting a ſyde all diſcretion, doo careleſſely aduẽture vppon whatſoeuer they haue a mynd vnto: bycauſe that being puffed vp with pryde, they leaue no power of iudgement vnto God. I dout not but that [Aph] is taken in his proper and naturall ſignification in this place, and not metaphorically for anger, inaſmuch as ſkornefull perſones beeway their ſhameleſſeneſſe euen in their countenance alſo. In the ſecond member, the Prophet layeth more hardly or at leaſt wyſe more openly to their charge, that all their leawd imaginations ſhewe that they haue no God. By which woords I vnderſtand that they turne all right & conſcience vpſyde downe by their trayterous boldneſſe, as though ther were no God in heauen. For if they beleeued that there were any God, the feare of the iudgement too come would reſtreyne them. Not that they playnly deny there is a God: but bycauſe they bereeue him of his power. For God ſhould be but as an vdol, if he ſhould content himſelfe with an vdle being, and giue ouer the office of a Iudge. Therfore they aboliſh god (as much as in them lyeth) whoſoeuer they be that ſubmit not this woorld vnder his prouidence, or that think not his hand to be ſtretched out too gouerne it. And it is not ynowgh too conceyue a cold perceyuerance of the iudgement of God: for the trew knowledge of his prouidence, is that which keepeth vs in awe of him. The more part of Interpreters take this thing generally, that all the thoughtes of a wicked man tend to the denyall of God. I am of opinion, that the woord [Mizemoth] is take in ill part heere, (like as it is oft elſwhere,) for gwyleſull & wicked thowghtes: ſo as that ſhould bee the meening, which I haue noted, namely that forasmuch as ỹ vngodly dare practize any thing, it appeereth thereby ſufficiẽtly, that all feare of God is quyte & cleane wiped out of their harts.

5. His vvayes are proſpered at all tymes: aloft are thy iudgements before him: he puffeth at all his enemyes.
6. He ſayeth in his hart, I ſhall not ſtagger whyle the world ſtandeth, by cawſe I am paſt harme taking.

In the beginning of the verſe the Interpreters doo not a little varie. The greeke Interpreter bycauſe he thowght that the future tence [yachilu] was deduced of the roote [Chalal,] tranſlated it [his wayes are defyled]. But amonge the hebrewes it is ſufficiẽtly agreed vpon, that it is deduced from the root [Chol]. Howbeit, many take it actiuely, [to put one in feare, or to put one too trouble:] as if it had bin ſayd. The wayes of the vngodly are dreadfull too the good, and trubble them.

Some

Some also apply it vnto GOD, that his wayes come, that is to say, doo prosper at all tymes: notwithstanding, in my iudgment it is to much forced. Howbeit seeing that in other places of scripture it importeth as much as too be prospered: I maruell that there is any controuersie among the lerned, abowt this place, sith that by and by after in the second member, the prophet sheweth euidently, that hee speaketh of the luckye state of the vngodly, and of theyr continewall holding on in pleasure which maketh them dronken. And he not only complayneth of this their luckynesse, but also enhaunceth their offence for hardening themselues in their maliciowsnesse bycause God is good vntoo them. And therefore I resolue it in this wyse, that forasmuch as they swim in continual prosperitie, they think they haue God tyde too theyr sleeue: and so it commeth to passe that they driue his iudgements farre from them: and if any man withstand them, by and by they beleue they may shake him of with a puffe. Now wee vnderstand the playne meening of the prophet, that is to wit, that the vngodly mocke with God, vnder pretence of his forbearing: like as the vngracious Tyrant Dennys, bicause he had a prosperous sayling, boasted that the gods fauored churchrobbers. Heereby it comes to passe, that they put Gods iudgementes from them as farre as may bee. For whereas many thinke that, [the beeing of Gods iudgmentes aloft vntoo them,] implyeth as much as if the Prophet should saye, there is to much fauour shewed them: (like as in another place he complayneth that they are exempted from the comon aduersities:) It agreeth not so aptly to the wordes, but rather it seemeth to bee hard and wrested. Therefore Gods iudgements are sayd to bee aloft to the vngodly, bycause that they presuming vppon the farre distance of them, do warrant to themselues not only a truce during theyr whole lyfe, but also a leage w̄ death for euermore. For wee see how by foding off the time, they growe restie: or rather imagening God to bee prisoned vp in heauen, as though they had nothing to do with him, they warrant themselues that they shall scape vnpunished: like as in Esai: 22.13: they scoffe at the threatnings of the Prophets, with, let vs eate and drink, to morowe we shall dye. For when the Prophets did put Gods people in feare with sharp denowncing of his vengeance: theis men kryed that they were but tales. And therefore God inueyeth sharply ageinst them, bycause when he called the people to moorning, as shes & sackcloth, theis perswaded them to minstrelsy & feasting. And at the length he addeth an othe. As truly as I liue, this iniquitie shal not be put away. In deede the faythfull lift vp their eyes aloft, that they may loke vp to Gods iudgments: but they are no lesse afrayd of them, than if they were now redye to lyght vppon their heads. Contrarywyse the vngodly althowgh they despyse them: yit notwithstanding least they may be trubbled with feare or care of thē, they banish them into heauen, like as the Epicures doo, who daring not to denye God flatly, surmyse that he takes his ease in ydlenesse. Owt of this doltishnesse springeth that presumption whereof Dauid speaketh, that they dowt not but what enemies so euer they haue, they shall destroy them with a blast onely. For the woord [Pouc] (which now and then signifyeth to entrappe,) is in this place more aptly taken to puffe vp, or to blow vp. He confirmeth the same meening in the next verse folowing, namely that they are fully perswaded in their hartes, that they are quyte owt of all daunger of alteracion. Now then although they oftentimes spew out such kynd of prowd speeches: yit doth Dauid crush only the secret byle of theyr wicked hawltynesse which they foster within: and therefore hee reherseth not what they speake with theyr mowthes, but what they are perswaded of in theyr hartes. But heere is a question demaunded, why Dauid syndeth fawlt with that thing in other folkes, which he protesteth so often of himselfe: For vppon trust of Gods help, he vaunteth himselfe stoutly ageinst all daungers And surely it becommeth the faythfull to lettle theyr welfare in a sure place, so as they may thinke themselues to stand vppon a sure ground though the world should fall a hundred tymes. But the solution is easye, that the faythful doo promis themselues assurance not elsewhere than in god: and yit no such

assurance

assurance. But that they must acknowledge themselues too bee subiect vnto all formes, and must patiently submit themselues vnto the. Therfore theis two thigs differ farre one from another, that a despyser of God which hath prosperous fortune to day, should so farre forget his mortall state that he should by false imagination build him selfe a nest aboue the clouds: and agein that a godly man whyle he accounteth his lyfe to hang by a threede, and to bee beseeged with a thousand deathes, offering himself to suffer any maner of tribulations, and liuing none otherwyse in the world than as if he were sayling vppon a stormie sea: should neuerthelesse assuage his troubles and comfort his sorowes with the onely trust of gods grace. The vngodly sayeth, I shal not be remoued or I shal not stagger for euer. Whereby because he thinketh the stoutnesse of his strength to bee of sufficient power to susteyne all bruntes. The faythfull sayeth, what though I chaunce too stagger yea and to fall, and so consequently too sink to the bottome: yit shall not my fall bee to destructiō, because God shal put his hand vnder mee. Hereby also is another question resolued. For the faythful being fearful in themselues, flee withall speede to the sanctuary of Gods grace. But the vngodly although they be afrayd at the noise of a leafe falling from a bowgh, and liue in continual vnquietnesse: yit they benomme themselues with amazednesse or else astrawght themselues with brayniish giddynesse, so as being out of theyr wits they perceyue not theyr owne harmes. The rendring of the cause which foloweth in theis words, [Because I am past harme taking,] receyueth two constructions. Eyther that the vngodly conceyue hope of a quyet and a ioyfull state by reason of theyr former escaping without punishment: or else that by reason of a deceptfull imagination, they exempt themselues from the comon state of men: according as in Esai. 28. 15. they say, when the storme passeth by, it shall not touch vs at all.

7 His mouth is full of cursing, and deceit and malice: vnder his tunge is trubble and wickednesse.

8 He will sit in the theeuish corners of the stretes, in his lurking holes wil he murther the innocent: his eyes willbee leering vppon the poore.

9 He will lye in wayt priuily as a Lion in his den: he will lye in wayt too catch vp the poore: he will snatch vp the poore by drawing him into his nette.

10 He will crowch lowe and cast himself downe: and then shal the armye of the afflicted fall into the daunger of his strengthes.

7 [His mouth is full of cursing.] Theis foure verses tende to this purpose, that if God be mynded to succour his seruaunts, it is now hygh tyme to doo it: because the outrage of the vngodly is burst foorth to the vttermost excesse that can bee. First hee complayneth that their tunges are frawght with forswearing and deceptfulnesse, and that they cary or hyde trubblesomenesse and extortion, because there can bee no dealing with them in any matter without domage. The woorde [Elah] (which they translate cursing) is not a warrying in woords which they spit out at other folkes, but rather a banning of themselues, bicause they sticke not to wish any euill to themselues, too thentent they may the better begwyle others. And therfore some haue not done amisse in translating it [Forswearing.] For this woord must be ioyned to the other two. Then curse they so farre foorth as serueth to decepue and to woorke mischefe, and thervppon springeth trubble and wrongfull dealing, because the simple cannot without harme escape their snares, which are wouen of deceyt, forswearing, and malice.

8 [He will sit in the theeuish corners of the streetes.] Forasmuch as woords of the future tence betoken a continuall doing: I

ing: I woold not chaung them into another tence for the nonce, bycause this Hebrew phrase is spred into other tungs also. David therefore describeth what the vngodly are wont to doo. And first of all he likeneth them too theeues that forlay the narow passages of wayes and make them selues haunts, out of which they fall vpon trauelers vnbewares. Also he saith that theyr eyes are leering, by a similitude taken of darters which take theyr leuel with their eyes half shet, to thentent they may hit the mark the surer, Neyther speaketh he heere of the cõmon sort of theeues, but hee directeth his style too the greate theeues which hyde theyr wickednesse vnder the tytles of honour, pomp, and worship. Therfore many translate the woord [Cotsrim] palaces: as though David shold say that they made royall palaces, theyr theeuingplaces too cut silie mens throtes in. But although I may graunt it to bee an allusion: yet I keepe still the contineuall race of the similitude: and so I interpret it in this wyse wyse: that like as theeues beset the outwayes of villages: so theis lay theyr snares whersoeuer they become. In the next verse hee enhaunceth theyr crueltie yit fyrer with another comparison, saying that they gape for their pray no lesse than Lyons in theyr dennes. But to match the cruel wyld beastes, is a greater hydeousenesse than to make spoyle after the maner of robbers. And it is to bee noted, that he alwayes iopneth decept and trecherie with violence, too thentent he may expresse the more playnly how Gods children should in all respects be most miserable, if they were not relieued wyth help from heauen. Also there is added another similitude, to expresse more playnly their craftye catchings mingled with crueltie. For he saieth that they snatch, howbeeit by drawing into their net. By which woords he dooeth vs to vnderstand, that they not onely ronne on with open violence and force of hand, but also therewithall lay their nettes wherewith too deceyue. All this dooth he beare into vs agein in the tenth verse, setting out their gesture beefore our eyes, as it were by a description of their persone. They crowch sayeth he and make lowe curtsye, least peraduenture they myght scare folk awayes with their cruelnesse: bycause they woold fayne catch them with their bayts, whom they cannot hurt oncelesse they come somewhat neere them. Wee see how hee ioyneth two thyngs togither: first snares or grinnes, and afterward soodein violence, as often as the pray lighteth into their handes. For by the second part hee meeneth that they fall vppon folke with cruell outrage vnlooked for, when they see the simple sort in daunger of their wickednesse, as if a Lyon should rouse himselie furiously vp from his couch too teare his pray in peeces. The sense is open, that the vngodly are to bee feared on all sydes, bycause they dissemble their crueltie, till, they fynd them masked in their nettes whom they couet to deuour. There is some darknesse in the woords. For whereas wee haue translated it [the army of the afflicted,] the Hebrew woord [Chelcaim] seemeth to some, to be of fower letters: but they go neerer to the ryght, which say it is a compounde and importeth as much as two woordes. Therfore although it be a woord of the singular nomber: yet notwithstanding in the waye of gathering toogither, the prophet by this woord [Chelcaim] betokeneth a greate compame which is afflicted by euery of theis Lions. I haue trãslated this word [Gnatsomim] strẽgthes in the forme of a substantyue. For there is no dowt, but that the Prophet by this terme betokeneth the talantes and teethe of the Lyon, wherein consisteth the cheef strength of that beast. Notwithstanding forasmuch as [Toar] is properly a nown: it wil not misagree that the sayd talantes and teethe should by a similitude be called strong sowldyers. The sense commeth too this purpose, that although they hyde theyr strength by craftye crowching: yit they will haue in a redynesse as it were a band of armed champions, or bothe talants and teethe, as soone as occasion is offered them to worke mischeef.

11 He sayd in his hart, God hath forgotten it: he hath hidden his face and vvill neuer see it.

12 Vp Lord God, lift vp thyne hand, forget not the poore.
13 VVhy dooth the vvicked deſpyſe God? he ſayeth in his hart: thow vvilt not make any inquiſition

11 [He ſayd in his hart] Once agein he noteth the welſpring of preſumptuouſneſſe: namely for that the wicked by reaſon of Gods winking at them, did promis themſelues to ſcape ſcotfree. Howbeeit forasmuch as they doo not openly with their mouth thruſt forth this trayterous blaſphemie [that God hath forgotten it, and that hee hath ſhet his eyes bycauſe he wold neuer ſee it:] but hyde by their thowghts deepe within themſelues, as ſayeth Eſai: 29.15: the prophet vſeth the ſame forme of ſpeech which he had vſed before, and will anon repete the thyrd tyme: namely that the vngodly ſay within their hartes, that God careth not for mens matters at all. And it is too bee noted, that the vngodly doo ſo valew their eſtate by the preſent ſyght of it, that they imagin God (after a ſort) to bee bownd vnto them. Whereby it commeth too paſſe, that they are paſt care for euer, bycauſe they conſider not that after Gods long ſufferance, there foloweth the greeuouſer iudgment.

12 [Vp Lord.] Although all men in generall are ſick of this diſeaſe, that according too the ſence of their owne fleſh they imagin God to ſit pole or too lye ſtill when he executeth not his iudgments: yit is there a long ſcope betweene the faythfull and the reprobate, bycauſe theis foſter the errour which is caſt in their way by the weakneſſe of the fleſh, and greedely drawe vnto them wherewith to fode and flatter themſelues in their owne dulneſſe, vntil at length through their wicked wilfulneſſe, they harden themſelues vnto groſſe contempt of God. But the former ſort doo by and by ſhake that falſe imagination out of their myndes, chaſtizing thẽ ſelues, and of their owne accorde calling themſelues home agein to their right wits: of which thing a notable mirrour is ſet foorth to vs in this place. For in ſpeaking after the maner of men, the Prophet declareth that the ſame errour crept vppon himſelf, which he euen now condemned in the deſpyſers of God. But he ſteppeth out betimes to correct it, and laying on his hand, wreſtleth with himſelf, or withholdeth his mynd, that he conceiue nothing vnbeeſeeming the ryghtuouſneſſe & glorie of God. Then is it a common ſeede of temptation ſowen in all men, to begin to caſt dowtes of Gods prouidence when he hydeth his hand and his iudgement. Howbeit, the godly differ farre from the caſtawayes. For the one ſort doo foorthwith correct the vnderſtanding of the fleſh, by faith: & the other ſort ſoothe themſelues in their froward imagination. So Dauid by the word [vp] doth not ſo much wake God, as he wakeneth himſelf or endeuereth too waken himſelf, that he may by gods help, hope for ſome further thing than he ſees. This verſe therfore cõteynes a profitable doctrine: namely, the more that the hardneſſe of careleſſe ignorance ouergroweth the vngodly, ſo as they perſwade themſelues that God regardes not mens affayres, nor will puniſh wickednеſſe: the more muſt we ſtryue to the contrary part. Yea rather their vngodlyneſſe muſt be an enforcement vnto vs, ſharply too repulſe the dowtings, which they not only admit, but alſo forge too themſelues of ſet purpoſe.

13 [why doth the wicked deſpiſe God.] Although it be more than needeth too alledge reaſons too perſwade God with: yit notwithſtanding he giueth vs leaue in our prayers too talk familiarly with him, none otherwiſe than the ſonne talketh with his earthly father. For the vſe of praying is alwaies to bee marked: namely that God may bee witneſſe of al our affections: not for that they ſhould otherwyſe bee hidden frõ him, but for ỹ when we powre out our harts before him, ſo much are our cares abated & aſſurance of obteyning encreaſed. So Dauid in this preſent place laying before himſelf how vnreſonable & vntolerable a thing it were, ỹ God ſhould be deſpiſed frely by ỹ wicked: did therby cõceiue hope of redreſſe. The ſame word is repeted now, which he had vſed before: which

word some translate [to prouoke,] & some [to blaspheme.] But doutlesse, that signification which I haue preferred is fitter for the matter. For when God is bereft of his power and office of iudging, he is despitefully pulled out of his throne, and after a sort checkmated. Moreouer for as much as he had a little afore complayned, that the vngodly deny God, or else surmise him to sitte euermore a sleep, without any care or regard of men: now in the same sense he sayeth he makes no inquisition.

14 Thou hast seene it: for thou considerest trubble and vexatiō, that thou mayst put it in thyne hand: vpon thee shall the vngodly leaue, thou shalt be a help to the fatherlesse.

15 Breake thovv the arme of the wicked and euill man: thovv shalt seeke his vngodlynesse, and shalt not fynd it.

14 [Thou hast seene.] Here Dauid being kindled with a holy zele, commeth foorth sodeinly into the listes, and being armed with fayth, feerecly beateth backe those trayterous opinions. Howbeit for asmuch as he could nothing auaile among men, he turneth himself vnto God. For like as the vngodly minding to make thēselues scope to worke wickednesse at their pleasure, withdraw themselues farre off from God, and through the error of their froward mynde, surmise themselues too farre out of his reach: so cleane contrary wise it standeth the faithfull in hand to gather in themselues from rouing and wandering opinions, and with mindes lyfted vpward, to speake vnto God as it were face to face. Therefore good cause hath Dauid to turne the sight of his mind frō all men, least he should yeeld to mennes blasphemies. The reason is added to the confirmacion of this meening, bycause God considereth the trubbles and vexations of men. For inasmuch as it belongeth vnto God only, to take knowledge of all wronges, Dauid gathereth how it cannot fall out, that he should close vp his eyes, when the vngodly by hooke and by crook make hauocke of all things. Moreouer he descendeth from the generall to the particular or speciall: which thing is to bee marked aduisedly. For nothing is more easy than to confesse in generall termes, that God regardes the world and mennes matters: but to apply this doctrine to our daily vses, is the hardest thing that can be. And yit we receiue but cold comfort of whatsoeuer the scripture speaketh concerning Gods power and iustice, onlesse euery of vs apply the same to himselfe according as need shal require. Therfore let vs learne by Dauids example to reason, that seeing it is Gods part to mark whatsoeuer harme is done to the good and simple: he considereth our troubles and sorowes, yea euen when he winketh at them for a time. Also he addeth that God doth not as an idle gazing out of heauen looke downe vpon the things that are done here: but taketh vpon him to iudge them. For to put it in his hand, is nothing else but to make inquisition of it earnestly and effectually. But it is our dewty to rest pacientiy, as long as vengeance is layd vp in Gods hand, vntill hee stretch out his arme too help vs. There it foloweth after, [Upon thee shall the poore leaue.] By which words Dauid meneth, that we must giue Gods prouidence respit: that when godly folk are miserably oppressed, they may reiect their cares into Gods bosome, & after they haue put him in trust with their welfare, make no hast of their desirs, but take breath after disburdening of themselues, vntill God shew by the deede itself, that it is conuenient time to deale in the matter. Therfore he leaueth vnto God, whosoeuer he is that putteth himself in such wise in his tuicion, as being fully perswaded that he is a faithful keper, he quietly waiteth for the seasonable time of his deliuerance. Some read it passiuely [the poore shalbe left.] But the first construction is the righter and agreeth with the rules of grammer, sauing that it is a maymed kind of speech, bicause it is noe expressed what he leaueth. But this maiming is common among ỹ Hebrews, & ther is no darknesse in the thing itself, namely that the prayers of all

of all the godly shalnot be in vayne, when they haue committed themselues, & theyr affayres vnto God. For theis two members cleaue togither, [vppon thee shal the poore leaue,] and, [thow shalt be a helper to the fatherlesse.] By a metaphor he termeth him fatherlesse, whom erst he had called poore. And the verb of the future tence betokeneth a continewall doing.

15 [Breake thow the arme.] This maner of speaking importeth as much as to confound his strength. And it is not a prayer onely. But bycause the heady furiousnesse of our enemies dooth for the most part shake our myndes as thowgh there were no let that could restreyne it: Dauid (least hee myght sinke vnder the terrours,) shoreth vp his fayth with this proppe, that assone as it shall please God to breake the vngodly, he shal bring them & whatsoeuer they practyse, vnto nought. Wherefore, that the meening may be more manifest, the sentence is to be layd foorth in this wyse: Lord, assone as it shall lyke thee to breake the arme of the vngodly, thou canst bring him too despayre in the twinckling of an eye, and make all his stowt assaultes too vanish, wherwith he is carped too doo harme.

Truly Dauid prayeth God to make hast of his help and venzeance, howbeit in the meane whyle he sustayneth himselfe with this comfort, that the vngodly playe not the wantons but by the sufferance of god: bycause it is in his power, to dispatch them qupte with his onely looke, assoone as he getteth him vp into his iudgment seate. And certesse euen as the sonne at his rysing dispatcheth away mistes and steames with his heate: euen so when God putteth foorth his hand too execute the parte of a Iudge, hee setteth ageine in quiet whatsoeuer was trubbled and confused. In my iudgmēt he hathe put theis words (namely the wicked and euil man) to encrease the matter. As if he had sayd: how much so euer euill turn wer wood in their malice and vngodlynesse, yit is God able to remedy out of hand.

16 The Lord is king for euer and euer: the heathen are perished out of his land.

17 Thovv hast heard the desyre of the poore ô Lord: thow shalt direct their hart: thine eare shall heare.

18 That thou mayst iudge the fatherlesse and the poore, that the man procede not to fray them any more from out of the earth.

16 [The Lord is king for euer & euer.] Now Dauid as though he had obteyned his hartes desyre, ryseth vp to holy reioycing. For in that he calleth God an euerlasting king, it is a testimonie of trust & gladnesse. By the tytle of king, hee chalengeth to him the dutie of gouerning the world: and the euerlastingnesse of hys reigne pertayneth to this poynt, that it is ill doone to enclose him within the streight bownds of tyme. For inasmuch as the passage of mans lyfe is but short: euen those that bee princes of the myghtyest and greatest kingdoms, (bycause they be mortall,) doo for the most part disappoynt theyr seruaunts: according as the Psalm. 146.3. warneth vs, that ther is no trust to be put in princes or in ỹ sonnes of men, in whom there is no health, bicause theyr breth shall go out of them, and returne into the earth from whence it came, & then shall all theyr thoughts perish. For oftentymes their strēgth fayleth them, & whyle they prepare themselues lowely too help men, the occasion slippeth away from thē. But of the heauenly king we must haue a more honorable opinion: bycause although he execute not his iudgments out of hand, yit his ableneesse remayneth euermore the same that it was, alwayes full & perfect. Finally he reigneth not euerlastingly for himself alone, but for vs: so as long delaye can no whit hinder him too stretch out his hand in dew season, to help euen those that bee dead or past hope of recouery. [The heathen are perished.] The meening is, that ỹ holy land was at lēgth purged frō ỹ defylemēts & filthines, wherwith it was brayed. For, horrible was ỹ heathnishnesse, when the land that

was giuē for an heritage to Gods people, & allotted to his woorshippers, did foster vngodly and wicked inhabiters. For by this woord, [Heathen,] he meeneth not forreiners, but hypocrites, which vniustly bosted of the name of God: like as at this day many, which are Christians but in tytle only, keepe residence in the bosome of the Churche. And it is no new thing with the Prophetes, to terme renegates which were faine from the holy maners of the fathers, by the reprochefull name of [Heathen:] and to liken them not only to the vncircūcysed, but also to the Chananites, who were moste detestable of all. Thy father was a Chananite, and thy mother a Chittite, Ezech. 16. 3. Such like places are ryfe to meete with. Therfore in shaming the false and bastered children of Abraham with the name of [Heathen,] he thanketh God that he had driuen such corruptions owt of his churche. And by this example wee bee tawght, that it is no new thing, if at this day also heathenish men defyle the churche of God. Notwithstanding, wee must beseeche God to purge his howse with speede, & not to leaue his howse like a dunghill to hogges and dogges.

17. [The despyte of the poore.] By theis woordes the Prophet confirmeth ŷ thing which I sayd euen now, namely, that whē hypocrites reigne in the churche, or with their multitude ouerwhelme the faythfull, wee must pray to God without ceassing, ŷ he will roote them owt. For it is a iust cause for the seruātes of God to bee vexed and greeued at so fowle confusion. And by this oracle the holy ghost assureth vs, that wee at this day shall obteyne ŷ same thing which God graunted at the request of the fathers in old tyme, if (as it becommeth vs,) wee bee carefull for the deliuerance of the churche. Theis woordes, [Thow shalt direct their harts,] are vsually expounded by Interpreters. Vnto some it seemes to imply as much as to giue successe to their desyres. To others it signifyeth to frame the hart, that the faythfull may not request any thing, saue that which is ryght & iust, like as Paule sayeth, that ŷ spirit stirreth vp vnspeakable groninges within vs. Rom. 8. 26. Peraduenture eyther of theis twoo expositiōs is to much

streyned. For first Dauid commendeth Gods grace in that he susteyneth his woorshippers in their troubled estate, so as they discourage not themselues, furnishing thē with manlynesse & patience, raysing them vp to good hope, and stirring them also to prayer. For the woord [Chin] signifyeth not only to direct, but also to stablish. Truly it is a singular benefite of GOD, when he vpholdeth our wittes in temptacion, and suffereth them not to bee led an other way. Anon after foloweth the other part, that the affections of the Godly are not directed in vayne, to frame themselues to obedience with hope and patience, and to haue an eye vnto God, and to call vpon him. For Gods eares are not deaf to heere their syghes. So is there praysed heere a mutuall consent of a dubble grace, namely, that God suffereth not his seruauntes to quaple, or to fall from the fayth, or to giue ouer praying, but calleth them backe agein to him, vntill it appeere by the deede itself, that their hope was not fond, nor in vayne. The sentence myght well bee layd foorthe thus: Thow shalt stablish ŷ hart of them vntil thyne eare may heare them.

18. [That thow mayst iudge.] He applyeth this next sentence to a speciall vse, that the faythfull which are wrongfully oppressed, should not dowt, but that at the length God wilbee the reuenger that shall deliuer thē. By which woordes he dooeth vs to wit, that wee must perseuer manfully vnder the crosse and vnder tribulacion: bycause God oft tymes wilnot succour his seruauntes, vntill they be brought to the last cast. Surely this is a hard thing to doo, bycause euery of vs could fynd in his hart, to bee priuiledged from tribulacion: and therfore, onlesse God serue our turne with speede, he seemeth to bee slacke and slowe. But if wee meene to make roome for his help, wee must coole our heate, bridle our impatiencie, and mitigate our sorowfulnesse, vntill the tyme that our miseries may prouoke Gods grace.

[Proceede not any more.] Once ageine he commendeth Gods puissance in breaking the vngodly, so as amid the troubblesome turmoyles of them, wee may take this for a grownded principle, that all that euer

euer they practyse shall banish away, as soone as the Lord shall think it good. Somme take the woord [Erets,] in the Neuter gender, so as the sense should bee: [That mortall men may bee no more afrayd.] But reason requyreth ỹ it should bee erpownded transitiuely. And it is not ageinst reason, that the vngodly (thowgh they lift their heades aboue the clowdes,) should bee called mortall, or wyghtes subiect to manye miseries: for by this meane he ouerthwartly crossebyteth their witlesse presumption, in that forgetting their state, they breathe out cruell manaces, and puffe out horrible terrours, as though not euen GOD himself were able to represse their lustynesse. Also this parcell, [From owt of the earth,] conteyneth a couert matching of contraries, betweene the lowe cotage of the earth, and the hyghnesse of the heauens. For from whence come they to assault the children of God? Verely euen out of the ground, like as if little woormes should creepe owt of the craupes of the earth. And in this wyse they assault God himself, who promiseth help to his seruantes from heauen.

The conteintes of the eleuenth psalme.

This psalme consisteth of two partes. In the first Dauid sheweth how harde assaultes of temtation he had encountered, and with how great heauinesse he had bin distressed at the tyme that Saule persecuted him. In the second he reioyceth in his owne behalfe for the help sent him from God, and prayseth Gods rightuowsenesse in ruling the world.

The eleuenth psalme.

To the cheef Chaunter a psalme of Dauids.

2 In the Lord doo I put my truste: how say yow too my sowle, fleete yee into yowr hill as a bird?

3 Surely behold, the vngodly shall bend their bowe, they haue made redy their arrowes vppon the string, too shoote priuily at those that bee trew of hart.

4 Surely the foundations be throwen downe: what hath the rightuowse doone?

IN the Lord.] Almost all the Interpreters think it too bee a complaint wherin Dauid accuseth his countrymen, that for all his seeking of shrowdingplaces euerywhere, yit he could nowhere fynd any courtesie. And it is trew in deede that when he strayed hither & thither to flee ỹ crueltie of Saule, he could nowhere fynd any saufe refuge, at least where he myght continew any while in rest. Wherfore he had good cause to haue found fawlt with his own people, for that none of them could fynde in his hart too harber him in the tyme of his outlarie. But I suppose he hath respect to a hygher thing. For when all men (as it were of vse) drawe him too dispayre it could not otherwyse bee, but that accordinge too the infirmitie of the flesshe, hee must needes bee towched, and that not lyghtly.

Howbeeit, being therby fenced, he leaned vnfearfully and stedfastly to Gods promises, so as he gaue no way at all to temptacions. Theis spirituall encounters dooth he now reherse, wherewithall God exercysed him in his vttermoost perilles. Therfore, (as I sayd euen now,) it behoueth this Psalme too bee deuided intoo twoo partes. For before that Dauid commendeth Gods ryghtuowseneſſe in defending the welfare of the godly, he sheweth how he hath encountered with death itself, and yet thzough fayth and an vpzyght conscience, obteined victozie. In the enterăce, forasmuch as all men counseled him to forsake his country, & to hyde himself somewhere in exile, bycause there remayned no hope of lyfe for him, except he woold abandon vp his belyghted Kingdome: against this ouerthwart councell, he setteth the sheeld of his trust in God. But before I speake any moze of ỹ matter, it is behoouefull to interpret the woozdes. The woozd [Noud] which wee haue translated, [too fleete,] is wzitten in the plurall nomber, and yet is red in the singular nomber, which thing I think to bee doone cozruptly. For inasmuch as Dauid repozteth this thing too be spoken too himself onely: the Hebzew Doctozs, supposing that the plurall nomber agreeth not to it, aduentured to reade it otherwyse than it was wzitten. Which thing is gathered moze playnly herby, for that some of them being desyrous too keepe still the litterall sense, doo trubble themselues carefully, why it was sayd [fleete yee,] rather thã [fleete thow,] and in the end they flee to a cold shift, as thowgh the procurers of his flyght should speake as well to his body, as his sowle. But to trubble themselues so sore in a matter of no hardnesse, was moze than needed. For it is certeine, that Dauid was not bidden to get him away alone, but with his companye, who were all of them in the same daunger that he was. Therfore albeeit they spake vnto Dauid alone afore all the reast: yet they comprehended his companye also, whose cace was all one ẅ his, and which were in lyke perill as he was. Also the Interpreters harpe in that which foloweth. Many translate it [from your hill,] as if it were [Mecarchem,] and accozding to their saying, it is a chaunging of the persone. For it should haue bin sayd [fleete thow owt of owz hill. But this of itself is hard and constreyned. And to little better purpose serueth it, that they will haue Iowrye to bee called the hill. Other some think it should bee red [Harchemo tiphor,] that it to say: into the hill as a bird, without the woordes your, Our, oz any other Pzonowne. But if wee folowe that which I haue sayd, the text will ronne very well thus, [fleete yee into your hill,] for there is no place for yow to dwell in in your countrye. And yet I think not that any certein hill is ment, but that Dauid was sent away into desert rockes, whitherseeuer his lucke led him. Finding fawt with the authozs of this counsell, he protesteth that he trusteth so much vppon Gods promis, that he will in no wyse yeeld his consent to such a banniſhment. Such therfore was Dauids state, that in his extreeme neceſſitie, all mẽ did thzust him owt a greate way of into desert places. Howbeeit, forasmuch as he seemeth to giue an incling, how it were a poynt of distrust, to repose his suerty vppon fleeing: It is a queſtion, whither it had not bin lawfull for him to flee, oz no. Yea rather wee knowe he had bin dziuen abowt frõ tyme to tyme into sundry places of refuge, and now and then also he had hid himself in caues. I answer, although he were vnsettled lyke the fearfull bird, & was fayne to make druerse bycapes, to wynd himself frõ his enemyes sowlingnettes: yet he stoode allwayes so stedye in fayth, that he neuer estraũged himself from the people of God. For although in other mennes syghtes he were a forlozne persone, and as it were a rottẽ member: yet he neuer separated himself from the bodye of the Churche. And surely that saying, [flee yee] tended to nothing but vtter despayze. But he ought not to haue giuen place, and so to haue fled bycause he was vncertein of the issew. And therfore he sayeth expzesſely, that this was spoken to his sowle, signifying therby that his hart was striken quyte thzough with that repzochefull calling of: forasmuch as he sawe it tended to none other end, (as I sayd,) saue only to weaken his fayth. The effect is this, that wheras he had allwayes liued without hurting any man, as it became a pure wozshipper of

God

God to doo: yet was he condemned to bānishment for euer. And this verſe teacheth vs, that although the world ber vs neuer ſo much, yet muſt wee ſtand ſtill to our tackeling, leaſt wee fall from Gods promiſes, or leaſt Gods promiſes ſlip frō vs: and that howſoeuer wee bee toſſed vp and downe, wee muſt ſet the foote of our vocation ſure in fayth.

3 [Surely, behold, the vngodly.] Some ſuppoſe that this is added in way of excuſe, in the perſon of them that bad Dauid ſaue himſelf by flight. Accoʒding to o-thers, Dauid findeth fault with his coun trymen, who perceiuing death to manace him on al ſides, did neuerthelesſe deny him harbʒow. But rather in my iudgment, he proceedeth with his matter. For it is his purpoſe to ſet before mennes eyes, not only the dangers wherwith he was beſeged, but alſo death itſelf. And therfore he ſayth that whereſoeuer he hide himſelf, he can not wind himſelf out of his enimies hāds. Agein the deſcription of ſo miſerable an eſtate, doth the more beawtify the deliuerance which God ſent afterward. Is apperteyning to the wʒds, wheras he ſaith that the vngodly are buzy in ſhooting priuely: ſome take it metaphoʒically, bycauſe they aſſayed to compaſſe him by craft and policies. Notwithſtanding, the ſimpler ſenſe likes me beiter, that ther is nothing ſo hidde, but that the enimies darts perce vnto it, and therfore that death wilbe his vnſeparable cōpanion euen vnto all cauſes.

4 [Surely the foundacions] Some tranſlate the wʒd [Haſhatoth] Nets: in which ſenſe the ſcripture vſeth the ſame wʒd oft times elſewhere: and they interprete it that the wicked gwiles wherwith the vngodly aſſayed Dauid, were diſappointed. Which interpʒetation if we admit: then wheras he addeth forthwith, [And what hath the rightuouſe man wʒought?] the ſenſe will be, that he eſcaped not in ſaufty by his own trauell and policie: but rather was plucked out of the nets oʒ ſnares of his enimies by the power of God, euen when he was at reſt and as it wer aſlepe. But the name of foundacion fitteth the text better: bycauſe he procedeth to repoʒt how narowly he was dʒiuen to his ſhifts, ſo as there was then no ſaufgard foʒ him. And yit the Interpʒeters agree not vpon the ſenſe. Some interpʒete it, that there was no place foʒ him to ſtay his foote vpon: ſome, that the couenants in which there ought to haue bin moſt ſtablenesſe, were bʒoken from time to time by Saul. There are alſo that vnderſtand it allegorically, that is to wit, that the rightuouſe preeſts of god, which were the vpholders of the land, were put to death. But doutleſſe I ſuppoſe it to be a metaphoʒ taken of buildings, which muſt needs fal down and vtterly go to wʒeck, when their foundacions bee vndermined: ſo as Dauid ſhould cōplayn, that he was vtterly ouerthʒowen before the wʒld, & had nothing left him whole of all his poſſeſſions. Afterward he repeteth agein, that to be puniſhed ſo cruelly, was more than he deſerued. And this doth he, partly to comfoʒt himſelf in his aduerſities with the witnes of a good conſcience, and partly to make himſelf way to hope foʒ deliuerance. For ther by was he incouraged to truſt, bicauſe that by the goodneſſe of his cace he conceyued that God ſtood on his ſide, and would be fauourable vnto him.

5 The Lord is in the palace of his holineſſe: as for the Lord, his ſeate is in heauen: his eyes will ſee, *and* his eyelids will conſider the children of men.

6 The Lord will allow the rightuouſe man, but as for the vngodly and him that loueth iniquitie, his ſowle hateth him

5 [The Lord is in the palace] Now foloweth that boaſting which I ſpake of. For Dauid being ſhut out from mannes help, conueyeth himſelf vnto Gods prouidence. And (as I haue ſayd elſewhere) this is a notable triall of faith, when beeing encompaſſed round about with darkneſſe in this wʒld, we ſeeke light from heauen, to guide vs vnto hope of ſaluatiō withall. For although all men confeſſe the wʒld is to be gouerned by the power of God: yit when ſoʒowfull confuſion of thynges ouercaſteth them with darkneſſe, ther are but few that haue this aſſured perſwa-

sion setled in their minds. But by ye cāple of Dauid we must make such an account of Gods prouidence, ye when things are vtterly forlorn, we must hope for redresse at his iudgment. For between [heauen & earth] ther is a couert matching of cōtraries: bicause ye if Dauids vnderstanding had bin fixed in the earthly & visible state of things, he could haue foūd no way out. But now although ye in the world al equity lie trodden vnder foot, & al faithfulnesse be perished: yit hee bethinketh him how god sitteth sound in heauē, at whose hand the redresse of decayed order is to be loked for. For he saith not barely ye god dwelleth in heauē: but that he reigneth as it were in a princely palace, & holdeth a court of iudgment ther. And surely, his rightfull honor is not otherwise to be yelded vnto him, on lesse we be fully resolued of this, that his iudgmēt seat is a holy sanctuary to al those that be in misery: & are wrongfully oppressed. Wherfore when craft, guyles, falshod, crueltie, violence, & extorcion runryot in ye world, & al things are medled wt the mists of mischeef & wickednesse: yit let faith giue vs light to behold Gods heauenly throne, & let this beholdig suffise to make vs bear thē out. The temple of his holinesse or his holy tēple (which is most comōly takē for Siō) doth here doutlesse betoken heauen: which thing ye repetitiō also sheweth. For it is certein ye he speaketh one thing twice. [his eyes wil see] Of this said sentēce he gathereth, ye nothing is hidden frō God, & therfore ye at lēgth al mens deeds shal com to account before him. For if god reign in heauen & haue his throne setled ther: it foloweth that it cannot be but he must haue a regard of mennes affairs, to execute his iudgment at the length. For Epicurus & such like (which surmise him to be idle) do rather make a bed for him than set him vp a iudgmēt seat. But faith glorieth in this ye God the maker of the world, in no wise neglecteth ye order which he hath created. And although he suspend his iudgments for a time: yit must we rest our selues in ye only beholding of him, like as now we see Dauid contented with this only one comfort, that God is the ruler of mankind, & that he marketh whatsoeuer is don in the world, although ye knoledge therof apeere not by & by. A clerer exposition also is added anon after, ye God discerneth between the righteouse & vnrighteouse, yea & that in such wise as he is no idle loker on. For he is said to allow the righteouse & to hate the vngodly. The word [Bacaz] wich we haue translated [to allow,] doth oftētimes betoken triall. But in this place I interpret it simply, ye god so enquireth of euery mans cace, as ye he maketh a difference of the godly frō the vngodly. Moreouer he saith, that such as giue thēselues to doing of wrong & vngraciousnesse, are hateful to him, bicause that according as he hath ordeined mutual cōuersation among men, so wil he haue vs to keep the same vnappaired. Therfore to thentent he may maintein his holy ordinance, it behoueth him to be an enimy to ye wicked, which are trubblesome vnto others. Also ageinst ye rightfull hatred of God, here is set the loue of wrōgfulnesse, to thentent we may know, ye they which like wel of themselues in their euil doings, profite nothing by such flatteries.

8 Vppon the vngodly hee will raine snares, fyre and brimstone, and storm of whirlwyndes, the portion of their cuppe.

9 For the righteouse Lord loueth righteowsnesse, his countenaunce allow eth the rightuowse.

8 [Vpon the vngodly] Now last of all, Dauid sets it down for a ground, that although god forslow & delay for a while: yit not wtstanding the time of vengeance will surely come: & so we see him climb by degrees vnto the hope of happy end: & least ye disorderednesse of al things may empair his faith: bicause gods throne abideth sted fast in heauen, he susteyneth himself wt loking to ye same. Afterward he weieth what ye office of a iudge requireth. wherby he gathereth, that mens deeds escape not gods eies: & ye although he do not forthwith punish their euill doings: yit he hateth all the wicked. In thend he addeth, ye sith God is armed wt power: ye hatred of his shall not be in vain or to no purpose. Therfore how long soeuer God forslow his punishment: ye acknowledgment of his iustice wil well cherish our hope, vntill he make proof by deede,

deede, ẏ he neuer departed from his watch tower. Conningly in good sooth dooth he cōpare gods punishmēts vnto rayn. For lyke as rayn is not cōtinewal, but ẏ Lord sēdeth it forth as oft as he listeth: yea & sodeinly rayseth vp hayle & violēt showers, wheras was fairest wether So meeneth he ẏ soodein vengeāce is at hand for ẏ vngodly, ẏ they may perish in ẏ turning of a hand, euen whē they be mery & dronken in theyr delights. Notwithstāding: it is trew by the way, ẏ Dauid alludeth to ẏ destruction of Sodome & Gomorrhe. For like as the prophets when they mynde to promis gods grace to ẏ elect, make mētion of ẏ redēption ẏ is once made for all: so also whē they meene to put the reprobates in feare, they manace the destruction of Sodome & Gomor: & not wout good reasō, sith Jude in his Epistle doeth vs to wit, that in the same there remayneth a continewal example of gods wrath. Wysely & trimly also placeth he snares, afore he come to fyre & brimstone. For we know ẏ as long as god spareth ẏ wicked, they fear nothing, but malapertly leap about as it were in a free feeld: Agein if any aduersitie hang ouer thē, they seeke startingholes to slip out at: & finally they alwaies mock w̄ god as though they could not be ouertaken, vntil he hāper thē in his snares. God therefore beginneth his vengeāce at snares, forclosing all startingholes frō ẏ vngodly. And whē he holdeth them snarled and masked, he thundereth vppon them dreadfully and horribly, like as he consumed Sodom and the Cities thereabout with fyre from heauen. Some translate the woord [Tsilegaphoth] kindlings or burnings: and othersome, commotions, or terrours. But the matter it selfe requireth the interpretacion which I haue auowched, for stormy wyndes rayse vp tempestes, after which foloweth thundering. [The portion of their Cup.] By this woord hee beareth record that Gods iudgments shalbee certeine and stedfast, howsoeuer the vngodly begwyle thēselues with their selfesoothing. This metaphor is oft met with in ẏ scriptures. For inasmuch as the flesh beleeueth nothing more hardly, than that the destructiōs & misfortunes which seeme casuall, doo fall out in iust measure & proportiō by gods appointment: God taketh vppon him the person of an householder, that dealeth out to eche man his pittance or allowance. In this place therefore Dauid meeneth, that there is reward certeinly layd vp for the vngodly, and that it shalnot boote them to striue when the Lord shall reache them the cup of his wrath to drink: neyther that such a cup is prepared for them as they may sip of by peecemeale: but such a cup as they must be fayne to swoope of all at once, according as ẏ prophet Ezech. telleth thē, 23. 34. thou shalt drink it of, euen to ẏ dreggs 9 [For the ryghtuowse Lorde.] A little erst he reasoned vppon Gods offyce, that he will punish the reprobats: and now he gathereth vpon his nature, that he wilbee a helper to the good and rightuowse. For inasmuch as he is rightuowse, he sheweth how it is of consequēt, that he should loue ryghtuousnesse: for else he should renoūce himself. Also it were a cold speculation, to thinke that ryghtuowsnesse is enclosed in God, if it came not also to our mynd, that he acknowledgeth whatsoeuer is his, and sheweth proof therof in the gouernance of the world, Some take the matter itself for the persones, as if he had sayd. [Men of ryghtuowsnesse.] But the litterall sense a greeth better, that rightuowsnesse is acceptable vntoo God, and therfore that hee fauoreth good caces. Whervppon he concludeth, that God regardeth ryghtuowse persones. A little afore, he had sayde that god regardeth ẏ sonnes of men, in another sence namely bicawse he will iudge of eche mans lyfe. But heere he meeneth that god vowtsaueth a speciall care vppon the rightuowse and simple, to defende them vnder his protection. And this clawse sheweth sufficiently what hee ment in the whole Psalme: namely that all those shalbee saued by Gods protection, which leaning vnto his grace, doo folow ryghtuousnesse vnfeynedly: of which number he himselfe was one, yea and the very cheefe of them. Now although this last part [His countenance alloweth the ryghtuowse,] be dyuersly expounded: yit I dowt not but the natural meening of it is, that god hath cōtinual regard of ẏ ryghtuouse, & neuer turneth his eyes away from them. For it is a constreyned sence, to say that the ryghtuouse shal see ẏ face of god. But I wil not tary about cōfuting of othermens opiniōs

The

The conteints of the tvvelfth Psalme.

Dauid bewayling the forlorne state of his people, and the vtter breach of right order, prayeth God to rescow them betimes. Agein to thentent to comfort himself and all the godly: after he hath mencioned Gods promis of helping his seruants, he commendeth his faithfulnesse and constancie in keping touch with him. Wher-vppon he concludeth in the end, that euen when the world is at the worst then wil he deliuer the godly.

The twelfth Psalme.

To the cheef Chaunter vpon the *eygtth* a song of Dauids.

2 Saue me O Lord, for the mercifull is wexed skant, and the faithfull are wasted away from among the children of men.

3 Euery man talketh deceyt with his fellow, with the lippes of flattery in their hart and in their hart do they speake.

TO the cheef Chaunter, vppon the eyghtth.] Concerning this woord eyghtth, there be twoo opinions. Some take it to be an instrument of Musik, and some think rather it is a tune: but bycause it skilles not greatly which a man choose, I sticke not much in that behalf. Wheras dyuerse coniecture it to be the beginning of some meter, it seemeth not to mee to cary so good reason with it. Surely it agreeth well, that it should bee referred to the notes.

In the enterance, Dauid complayneth that the lande was so couered with men that were wicked and wholy giuen ouer to all kynde of vngraciousenesse, that ther remayned not any regard of ryght & equitie, nor any man too bee a defender of the good, no nor any manhod or faythfulnesse any more. And it is a likelyhod that he noted the tyme when Saule persecuted him, bycause at that tyme both hygh and lowe had conspyred ye destruction of the giltlesse and miserable sowle. Notwithstanding it is a horrible thing to be spoken, that ryghtuousenesse was so viterly ouerthrowen in the elect people of God, that all of them with one consent taking pritch ageinst a good cace, should be caryed headlong vnto outrage and crueltie. For he accuseth not forriners in this place, but hee telleth vs that this flud of iniquitie rageth euen in Gods Church. Wherefore too thentent the faythfull discourage not theyr hartes in theis dayes at the sorowful syght of this most corrupt and vtter confused state of the world: They must consider it is to be borne withall paciently, if their cace be the same that Dauids was in time past. And it is to be noted, that the cause of Dauids calling vpon God for help, in respect that there remayned no vprightnesse among men, is that by his example we may learn to flee to God in vttermost despayre. For this also must be taken for a principle, that the more confused that things bee in the world, the more is it hygh time with God to preserue vs.

2. [The mercifull is wexed skant.] Dyuerse suppose it to bee a complaynt ageinst the vnwoorthye slaughter of the ryghtuouse: as if he had sayd, that Saule had cruelly put to death as many as folowed equitie and faythfulnesse. But I take it more simply, that there is no more courtesye or truthe remayning among men. And he hath in twoo woordes expressed wherin trew ryghtuousnesse consisteth. For like as there bee twoo kyndes of vnryghtuousnesse, that is to wit, violence and deceyt:

cept: so is the lyfe ryghtuouſe, when men bee conuerſant togither in faythfulneſſe, without dooing wrong, and mayntayne mutuall felowſhip one with another accordingly, so as they be neyther Lyons, nor Foxes. Notwithſtanding, if this confuſion, which is deſcribed heere, doo happen to greeue vs, we muſt take heede that we howle not with the Woolues, or that the comon libertie of wickedneſſe, carry vs not away, but rather that we retyre ourſelues to the example of Dauid.

3. [Euery man talketh deceit.] In this verſe he noteth that part of vnryghtuouſneſſe which is contrary to truth. He ſayeth, there is no truth or ſingleneſſe in their talk, becauſe they bee full bent to deceyue. Afterwards he defineth the maner, namely, that euery man entrappeth his neybour & fayre ſpeeche. Alſo he poynteth owt the welſpring and firſt cauſe of it, for that they ſpeake with a dubble hart. And this dubblehartedneſſe (as I may terme it,) maketh men dubbletunged & woordwreſters. Wherupon the Hebrewes terme flatterye [Calecorh,] of diuiſion. For like as thoſe that purpoſe to deale faithfully with their neybours, doo ſet open their whole hart as it is: ſo the falſe and deceptfull perſones keepe backe a part of their meening to thēſelues, and couer it with the verniſh of diſſimulation, ſo as no certeintie can bee gathered of their talk. Therfore muſt our talke bee ſingle, that it may bee the very image of our mynd.

4 Let the Lord cut owt all the lippes of flatterie, and the tunge that ſpeaketh greate thinges

5 VVhich haue ſayd, vvith our tunges vvill vvee bee ſtrengthened: our lippes are in our ovvne povver: vvho is our Lord?

Vnto his cōplaynt he annexeth a curſe, that God ſhould cut of deceptfull tunges. Now although it bee dowtfull, whither he wiſh that the deceptfull men myght bee deſtroyed, or whither he woold haue them only bereft of ableneſſe to doo harme: yet the text leadeth vs more to the firſt ſence, that God ſhould by ſome meanes or other diſpatch away that plage. And whereas paſſing ouer their maliciouſneſſe, he enueyeth againſt theyr venymed tunges: herby wee vnderſtand how much more harme he felt by them. And ſurely, falſehod and ſlaunder are more deadly, than all ſwoordes and weapons. But by the ſecond verſe it appeereth more playnly, what kynd of flatteries they were, wherof mentiō was made in the laſt verſe before. For ſome flatter after a ſlauiſh and vyle ſort, ſo as they are redye to doo or ſuffer any thing. But heere Dauid noteth another maner of felowes, namely, which in their flattery doo notwithſtanding ſet a ſtowt countenance vpon the matter, and meddle their vnderminyng with boldneſſe. Therfore he ſpeaketh not of the ſtinking and raſcall kynd of flateries: but he croſſebyteth the courtly Clawebackes, which not only wynd thēſelues in by pleaſāt deuyſes, but alſo ouerwhelme ſilie ſowles with their greate iolytie of lowd lying. Which thing he confirmeth alſo better in the verſe folowing. For it behoueth them to beare ryght greate authoritie, that ſhall think theyr lyes ought to go for redye payment. And it is the hygheſt poynt of wickedneſſe that can bee, to ſtep vp with ſuch brazenfaſte boldneſſe, ſ they are not one whit aſhamed to peruert all ryght and conſcience, with their impoꝛtunate facing and bracing in woordes. For their dooing is all one, as if they ſhould defye GOD himſelf to his face. Wheras ſome reede, [wee will ſtrengthen our tungs,] although it may bee abidden, yet it ſcarſly agreeth with the order of Grammer, by reaſon of the letter [Lamed] which is added. Agein, this ſenſe is fitter, that they are ſo armed with their tunges, ſ they breake foorth whither ſo euer they liſt, according as this kynd of mē, defacing all thinges & their ſlaunders, kayleth little of ouer ſhadowing ſ ſonne with darkneſſe.

6 For the ſpoyling of the needy, for the deepe ſyghing of the poore, will I now ryſe vp ſayeth the Lord: I will ſet him in ſauftie whom he ſnareth.

7. The

7. The vvoordes of the Lord are pure vvoordes: siluer cast in a principall cup of the earth, tryed seuen tymes.

6. [For the spoyling.] Now dooth David propound vnto himself matter of comfort, that God will not suffer the vngodly to make hauocke in such wyse without end or measure. Howbeeit, to thentent to confirme himself and others the more effectually in this doctrine, he bringeth in God himself speaking. For it is of more force when God cometh abrode, and declareth with his owne mowth, that he is come to bee a deliuerer to them that bee in distresse. Also there is a great force in the woord [Now,] wherby God dooeth vs to vnderstand, that he hath in such wyse bestowed our welfare in himself, that he will not bring it soorthe owt of hand. For he sayeth, he hath lyen still hitherto, till he was waked with the troubles and kryes of his seruantes. Therfore, as oft as our enemies shall by their wronges, extoztions, & spoylinges, leaue vs nothing but teares and syghes: let vs remember that cuē then is the tyme at hand, that GOD will ryse vp to iudgment. This same doctrine must frame our myndes to patience: and it must not greeue vs to bee accounted among the miserable and needye, of whom God promyseth that he will bee the reuenger.

In the second part of the verse the Interpreters varie: [To set in saufty,] some take to import as much as to giue or bring welfare, as though the letter [Beth,] which signifyeth In, were superfluous. Howbeeit, rather there is promised full restitution to such as bee oppressed. But that which foloweth hath more hardnesse in it. The woord [Pouc,] signifyeth sometyme to blowe vp, sometyme to snare, & sometyme to speake. They that think it to bee put in this place to speake, doo also disagree among themselues. Some translate it, [God will speake to himself,] that is to say, he will determine with himself: which were a superfluous and cold repetition, byeause he hath already declared Gods decree. And yet more streyned is it, that others referre it to any of the Godly, as though Dauid browght thē in talking one to an other of Gods faythfulnesse and cōstancie. For vnto this woord, they knit the next sentence, [The woordes of the Lord. &c.] More allowable is the opinion of others, which suppose that vnto Gods decree there is added a talking vnto the godly. For it were not ynough, that God should determine with himself what he will doo to our welfare, onlesse he spake to vs ryghtfoorth and by name. For herby shyneth hope of welfare vnto vs, when God sheweth by his woord, that he will bee mercyfull vnto vs. He speaketh also cuē to the vnbeleeuers, howbeeit without frute, byeause they bee deaf: like as also he dealeth bountifully with them, but it booteth them not, byeause they bee dullardes and deuour his benefites without vnderstanding. As for instance, byeause I see that vnder the woord [yomar.] promises may handsomly & fitly bee comprehended: least one thing should bee red twyce, I willing embrace the meening which I haue set downe, namely, that God sayeth, he will ryse vp to restore them agein to libertie, which seeme on all sydes snarled and cawght in the snares of their enemies: as if it had bin sayd, Although the vngodly keepe the needye & miserable soules intangled as a gotten pray, yet will I set them in saufty. And it is no noueltie for the pronowne demonstratiue, to bee taken in stēd of the relatiue. If any man like better the woord [blowe vp,] I will not greatly stryue. For by this meanes should Dauid conningly tawnt the pryde of the vngodly, which think themselues able to doo any thing euen with their blast, as is alreadye seene in the nynth Psalme.

7. [The woordes of the Lord.] Now commendeth he God to bee sure, faythfull, & stedfast in his promyses. But in vayne should he put in this cōmendacion of gods woord by the way, if he had not first called himself and others to the myndyng of gods promises in their aduersities: therfore this order of his is to bee kept in remembrāce, that after he hath declared, how god giues his seruantes hope of spedy deliuerance in their vttermost distresses: now to the staying vp of their fayth and hope, he addeth, that God promiseth not any thing rashly, or to thentent to begwyle. Now although this seeme but a lyght thing to looke to, yet if a man more neerly and heedfully wey, how fore-

foreward mens natures bee to distrust, & vngodly dowtings, he shal easly espy how behoueful it is for our faith to be shored vp with this testimonie, ẏ God is not deceit full, ne fodeth vs wẽpty words, ne bosteth vnmeasurably eyther of his power or of his goodnesse, but offereth in word, that which he will perfourme in deed. Surely there is no man but he wil protest, that he thinketh the same thing in his hart, which Dauid writeth, namely, [that the words of the Lord are pure.] But they which in the shadow and in ease do frankly with their commendacions extoll Gods faithfulnesse, assone as it cometh to the push of the pyke: although they dare not spew out blasphemies ageinst God openly: yit they oftentimes think he skarsly keepes touch with them. For assone as he delayeth his help: we chalenge his promis: & we make a do as if he had beguiled vs Therfore albeeit nothing be more receyued by the generall consent of all men, than that God is soothfast: yit notwithstanding they bee but few that soundly subscibe to this his prayse in his aduersitie. And therfore it standeth vs greatly in hand, to cut of the occasion of our distrust: and as oft as any dout concerning the assurednesse of Gods promises creepeth vpon vs: it behooueth vs by and by to set this buckler ageinst it, that the words of the Lord are pure. The similitude of siluer which he vseth heere, is farre inferior to the worthinesse and excellencie of so great a thing: howbeit, it answereth very well to the final capacitie of our vnderstanding. For siluer if it bee throughly well fyned, is had in great estimatiõ among vs. But as for gods word, (the value wherof is inestimable,) wee voutsaue it not like honor: yea the purenesse therof is lesse regarded with vs then thẽ coruptible metall. Yea and a good sort coyne drosse in their owne brayne, wherwithal too deface or to dim the brightnesse that shineth in Gods word. Many (as though [Balil] which I haue trenslated a Cup were a symple word,) doo interpret it [Lord.] According too them, the sense should be this. That Gods word is lyke vnto most fyne syluer which by great cunning and care is throwghly tryed from all drosse, not to serue for any common vse, but for the prince of some land. Notwithstanding, I agree rather vnto others which say that [Beth] is but a letter of office, and teach that [Alil] is a bright or well polished vessell or cup.

8 Thow ô Lord shalt kepe them, thow shalt preserue him from this generation for euer.

9 The vngodly walke about on euery syde, when they are exalted, they are a reproch to the children of men.

8 [Thou O Lord] Unto some it seemeth that he falleth agein to his prayer, and therfore they translate the wordes in the maner of wishing. But I think rather that Dauid being hartened with boldnesse, boasteth of the assured welfare of the godly, whose keeper God auowcheth himself to be, who neyther can deceiue nor lye. Yit doo I not vtterly disalow those that think he praieth agein: but it is vnproperly wrested to the sayings of God. Surely I dout not but that Dauid returneth to those pore folke of whom he spake before. Wheras he altereth the nomber: that is an ordinary matter among the Hebrews: neyther is the sense made doutfull therby. Therfore theis twoo sayings [thou shalt keepe them, and thou shalt preserue him.] signify all one thing: vnlesse peraduenture we may say ẏ in the second place vnder the person of one man is expressed the fewnesse of good men: which dissenteth not from reason: as if he had sayd, although there remayned but one good man alyue in the world: yet shuld he be preserued by the grace and protection of God. Howbeit forasmuch as the Hebrewes, when they speake indefinitely, doo now and then chaunge the nomber, I leaue it free to the readers to iudge. This thing surely is out of question, that by the word [generation] is noted a great multitude of vngodly persons, & welneere ẏ whole body of the people. For inasmuch as [Dor] among ẏ Hebrews signifyeth aswell the men that liue in any one time, as the space of time itself:

dout=

doutlesse, Dauid in this place meeneth that Gods seruauntes cannot otherwyse be preserued, but if God defende them against the malice of the whole people, and deliuer them from the wicked and froward folke of his age. Whereby we gather that that age was so corrupt, that Dauid too theyr reproche byndeth them all togither as it were into one bundle. Moreouer it is requisite to cal to mynde agein, ỹ which I haue sayde heeretofore: namely that he speaketh not heere of forein nacions, but of the Israelits and the chosen people of God: which thing is woorth the marking, least the vnmeasurable multitude of the vngodly should discourage vs, if at any tyme there appeere a greate heape of chaffe vppon the flooze of the Lord, and that there lye but a feawe graynes of corne hid vnderneath. Agein, be the nomber of the good neuer so small: yit let this persuasion stik fast in our myndes, that God wilbee their keeper, yea & their continewal keeper. For therefore is [Guolam] which signifyeth [for euer] added, that we may learne to stretch out our fayth a far of: bycause God commaundeth vs too hope for help at his hand, not for once, nor for one day only, but as long as the wickednesse of our enemies reignes. Notwithstanding we are warned also herewithall, that war is not waged against vs for a shoort time only, but that we must daily stand in battel ray. And if so be that Gods keeping be hidden, the faythfull must patiently abyde his leysure, till God ryse vp: & looke, how much the flud that ouerfloweth thē, is the greater, so much the more must they withhold themselues in feare and carefulnesse.

9 [The vngodly walke about on eurye side.] [Sachib] among the Hebrews signifieth a compasse, and therfore some expoūd it allegorically, that the vngodly beset all passages in such wise as they beseege the good men round about. Othersome also expound it more finely, that they vndirectly lay ambushes by their windlasses and crooked crafts. But I deeme the sense to be simple, namely that they possesse the whole land in such wise, that they raunge about through all quarters of it: as if hee should say, whither soeuer he turned his eyes, their bands were ready to encounter him on euery side. In the next member he cōplaineth that mankynd is shamefully oppressed with their tyranie: if at leastwyse, the seuering bee to bee liked, for heere the Interpreters disagree. Notwithstāding, it seemeth to approche somewhat neere the Prophetes mynd. Some trāslate it thus in one whole text togither: [The vngodly flie about euery where, when the reproches among the sonnes of men, (that is to say, the naughtpacks or the offkowzings of men) are exalted:] which exposition agreeth not amisse. For it betydeth most commonly, that like as diseases flow from the head into mannes body: so corruption flow from princes into all their people. Notwithstanding, forasmuch as the former exposition is more receyued, and the best lerned Gramarians teache that [zuloth] is a nowne of the singular nomber, I haue folowed the same: not forbycause the later exposition misliketh me, but bycause I must needes haue chozen one of them.

The Conteints of the thirteenth Psalme.

This psalme hath wellneere all one grownd with that which went last before. For Dauid being not onely pinched with extreme distresse, but also ouerwhelmed with long and manifold miseries heaped one vppon another: calleth vpon Gods faithfulnesse for help which was the onely remedye that remayned for him: and at the length taking hart too him, he conceyueth assured hope of lyfe vppon Gods promis, euen amonge the terrours of death.

The thirteenth psalme.

To the chief Chaunter a song of Dauids. How long ô Lord, wilt thow forget mee for euer? how long wilt thow hyde thy face from mee?

2 How

2 How long ſhall I put counſell in my ſelf? and vexation in my hart daily? how long ſhall myne enemye bee exalted ouer mee?

1 [How long O Lord.] Trew it is in deede, that Dauid was ſo ſore hated euerywhere by reaſon of falſe ſlaunders, that welneere all men thought God too bee no leſſe angrie with him, than Saule and the reſt of his enemies were. But heere hee complayneth that he is engiected of God, not ſo much vppon the opinion of other men, as for his owne feeling. Not for that the beleefe of Gods promiſes was quenched in his hart, or for that hee leaned not vnto his grace: but bycauſe it cānot otherwyſe betyde, but that when we be pinched a long time with aduerſities without appeerance of any ſigne of Gods help, it will ronne in our thought that God hath forgotten vs. For it is not by worldly meane or by natural vnderſtanding, that in our miſeries we acknowledge god to haue regard of vs: but we take hold of his inuiſible prouidence, by fayth. So Dauid (ſo farre as might be coniectured by the very matter) ſeemed to himſelf to be forſaken of God. And yit therwithal, by the lyght of faith ſhyning before him, the eyes of his mynd perced euen vnto Gods grace although the ſame were hidden. Therefore when he ſawe no where any peece of good hope: ſo farre foorth as the capacitie of mans reaſon could extend: by compulſion of greefe he cryeth out, that God regards him not, and yit by the ſelfſame complaint he witneſſeth himſelfe to be lifted by higher by fayth, ſo as contrarie to the iudgmēt of the fleſh he beleeueth his ſaufgard to be ſettled in ẏ hand of god, or elſe how ſhould he direct his ſyghings and prayers vnto him? Euen ſo muſt wee wreſtle with temptatiōs, that in the very conflict, faith may aſſure vs ẏ the miſeries which moue vs to diſpaire are to be ouercome: like as the weakneſſe of the fleſh letted not Dauid from ſeeking God, but he hath verye well ioyned togither the affections which (to ſee to) are contrarie. Moreouer it is an vnprope maner of ſpeech to ſay [How long for euer?] but vnder the ſame ther is conueyed more pithithyneſſe, than if he had after the vſual maner of ſpeaking demaūded, [Why ſo long?] For it doeth vs too wit, that too thentent hee myght nouriſh his fayth, and harten himſelf vnto patiēce, he looked a great way back. And therefore he complayneth not of the miſerie of a feawe dayes as the tender & liuerharted ſort are wont too doe, which ſee no more than is before their feete, and quayle by & by at the firſt puſh. Wherefore he teacheth vs by his example, to reach out our minds a great way of, that the preſent greefe cut vs not of from hope.

2 [How long ſhal I put] We know that whē ẏ world goeth againſt men, they fret inwardly and gaze heere and ther to ſeeke remedies. Specially when they ſee themſelues forſaken, then are they miſerably pulled & haled ſundry wayes: & in greate daūgers, thought & feare compel thē to alter their purpoſe oftētymes, when they ſee no aſſured reaſō to leane vnto. Dauid therfore cōplayneth ẏ whyle he ſtode debating of this & that, ẏ multitude of deuiſes that ran in his head, did vtterly tyre him. And in ioyning his dayly greefe thervnto, he poinʒeth out ẏ welſpring of this vnquietneſſe. For like as in ſharp ſikneſſes, the diſeaſed perſons wold be chaunging of places euery moment: & the ſharper that the payncs touch thē, the more are they fikking & the more are they egre of ſhifting & changing: euen ſo when ſorow poſſeſſeth the hart, thē are miſerable men haled, & it is leſſe paine to thē to torment themſelues without releef, than to beare out their trubbles with ſettled & quiet myndes. Now although the Lord promis ẏ he wil giue the faithful the ſpirit of counſel, & Eſai. 11. 2. yit doth he not alwaies miniſter it to them at the firſt inſtant, but ſuffereth thē to ronne about as it were in turning wyndlaſſes, or to hang ſnarled among ẏ byers for a time. Some take this word [yomam] for [all the daye long.] But vnto me there ſeemeth rather an other cōtinuance to be betokened: namely that his greefe maketh recourſe euery day. In the ende of the verſe he bewayleth another miſcheef, namely that his aduerſaries vaunt thēſelues ẏ more boldly, while they ſee him vtterly forſaken with dayly languiſhing. But much auailable in praying is this reaſon, that God can abyde nothing worſe than this cruell ſtatelyneſſe

when our enimies not only feede vpō our miseries, but also aduance themselues so much the more stately ageinst vs, as they see vs brought lower vnder foote.

3 Looke back, answere me ô Lord my God: lighten mine eyes, that I sleep not in death.

4 Least mine enemie say, I haue preuayled ageinst him, and they that trubble me may reioyce at my fall.

3 [Looke backe, answere me] forasmuch as the cause why God seemeth not to succor his seruants out of hand, is for that he loseth not vpon their necessities: Dauid desireth God, first to looke back, & secondly to succor him. Trewly neyther of theis things is before or after other in God. but it hath bin tolo you heretofore, and oftentimes must be told you hereafter, that the holy ghost attempereth the formes of praying to our vnderstanding for the nonce. If Dauid had not bin perswaded ý he was in Gods sight, it would not haue booted him to kry vnto him: but this was the knowledge of fayth. In the meane whyle vntill God putteth forth his hand to help in deed, reason beareth vs in hand that his eyes are shet. Howbeit the maner of speaking importeth as much as if he should set Gods mercy in the first place, and afterward match his help with it, because god then heareth vs, when taking pitie of vs he is moued to help vs. [To lighten the eyes,] implyeth as much among the Hebrews as to giue the breath of lyfe: for the cheef power of lyfe appeereth in the eyes. In this sense Salomon Prouerb. 29. 13 sayth that the eyes aswell of the poore man as of the extorcioner are lightened by the Lord. And at what time Jonathas fainted for hungar, the holy story sayth, that his eies were ouercast with dimnesse: and agein that after he had tasted of the hony comb, his eyes receyued light. 1. Reg. 14. 27. The like Metaphor almost is in the word [sleepe,] when it is referred vnto death. Neuertheless Dauid in a summe confesseth that onlesse lyght of lyfe shyne from God, he shall out of hand be ouerwhelmed with the darknesse of death: and that he is already as good as dead, onlesse God breath liuelinesse into him. And here vpon commeth our assurance of lyfe, that though the world threaten vs a thousand deaths: yit notwithstanding it is in Gods hand to restore vs to lyfe agein.

4 [Least mine enemy.] Agein he reherseth that which he had spoken euen now cōcerning the pride of his enemies: namely, how it is vnbefeeming that God should abandon his seruant to the vngodly, to be their laughingstock. Dauids enemies watched as it were at a standing, to wayt for his fall, that they might be on his top with rayling and skoffing. But inasmuch as it is the proper office of God to bridle the malapertnesse of the wicked, as oft as they brag in their wickednesse: Dauid hath good reason to requyre that they may be kept from such bragging. Neuertheless it is to be noted, that he was wel assured of his own cleernesse, & also that he trusted vpon the vprightnesse of his case: so as it should haue bin vnmeete (yea and ageinst reason) that he should haue bin forsaken in daunger, and oppressed by his enemyes. Wherfore we may then pray after this maner as well as he did, when we fight in such wise vnder gods gouernance & antistyge, as our enemyes can not vanquish vs, but they must also wickedly triumph ouer God himself.

5 But in thy goodnesse do I trust: my hart shal reioyce in thy deliuerance, I will sing vnto the Lord because he hath delt well with me.

5 Although the Prophet feele not as yit howmuch he hath profited by praying: yit vpon trust of deliuerance conceyued of Gods promis, he setteth the sheeld of hope ageinst the temptations, with the terrour whereof hee myght bee stricken throughout. Therfore, albeit that he be hardly bestad, and many cares prouoke him to despaire: yit notwithstanding, he protesteth that he will stand fast in the trust of Gods grace & of his sauing help. And with this selfsame trust it behoueth al ý godly to be endewed and

and vnderpropped, that they may perſeuer aright in their prayers. Wherevppon wee gather alſo, (which thing I haue giuen warning of before) that by faith, we take hold of gods grace, which is hidden from the vnderſtãding of ẏ flesh. And although a man may picke out ſundry conſtructions out of the ſundry tences of the verbes: yit notwithſtãding I doubt not but Dauid teſtifyeth, ẏ he ſtoode faſt in the hope of the promiſed deliuerance, and ſo would ſtand vnto the ende, though neuer ſo great a burthen of temptations lay vppon his backe. ¶ Therefore in the word [Reioyce,] the future tence betokeneth a continuance of doing: that is too wit, that no ſorow ſhall euer be able to ſhake of from him the ioy of fayth. And it is to bee noted that he placeth Gods goodneſſe formeſt in order, as the cauſe of his deliuerance. [I will ſing vnto the Lord.] This laſt I referre to the time to come. For although he haue not yit obteyned his harts deſyre: yit notwithſtanding forasmuch as he was out of doubt that God was preſent too deliuer him, hee byndeth himſelf to thankſgiuing. And in good ſooth it becommeth vs ſo too prepare our ſelues vnto prayer, as therewithall we may alſo be redy to ſing gods prayſes. Which thing cannot betyde, onleſſe we be throughly perſwaded, that our prayers ſhalnot be in vayne. For although we be not free from ſorow: yit muſt this cheerfulneſſe of fayth peere vp, too endyte vnto vs the ſong of gladneſſe to come, like as Dauid addreſſeth himſelfe to magnifye Gods grace, before the iſſew of his aduerſities be ſeene. The word [Gamal] which others tranſlate too [reward,] ſignifyeth nothing elſe heere, but to beſtow a free benefyte, like as in many other places. For what maner of thãkſgiuing were it to ſay that God had payed his ſeruaunt his dew reward? Whereby is diſproued the fond & tryfling captiouſeneſſe of thoſe ẏ wreſt this place to proue the merits of workes. Finally in making haſte to ſing of Gods benefits beefore hee had receyued them, hee did ſet beefore his eyes the deliuerance, which as yit was farre out of his ſyght.

The Conteints of the .xiiij. Pſalme,

Firſt he deſcribeth the wicked contempt of God, to which welneere all the people had abandoned themſelues. And to thentent his complaynt may carye the more weyght, he vtterth it in the perſone of God. Afterward hee comforteth himſelfe and others with hope of redreſſe, which he beeleeueth to be at hand from God: although he ſygh ryght carefully in the meane while.

The .xiiij. Pſalme. To Dauids cheefe Chauntre.

The foole ſayd in his hart, there is no God. They haue corrupted, they haue doone an abhominable deede: There is not *one* that doeth good.

Many of the Jewes are of opinion, that in this Pſalme is vttered a Prophecie concerning the oppreſſion that was too come vppon their Nacion: as though Dauid ſhould in ſpirit bewayle the Church of God afflicted vnder the tyrany of the Gentyles. Therfore, that which is ſpoken heere, they referre too their preſent diſperſednеſſe, as who would ſay, they are that precious heritage of God which the wyld beaſtes deuoure. But it is eaſy too beſeene, that whyle they would fayne hyde the ſhame of their own nacion, they wreſt that thing too the Gentyles without reaſon why, which was ſpoken of the froward impes of Abraham. Surely there is no fitter interpreter than ẏ Apoſtle Paule, who applieth it expreſſely to the people that were vnder the lawe. Rom. 3. 19. Agein, although wee wanted that record: yit the very ſequele of the matter it ſelfe ſheweth playnly, how Dauid noteth rather the houſhold tyrannes & enemies of the faythfull, than forreiners: which thing it ſtãdeth vs greatly in hand to remember. For we know how hardly this tẽptation handleth vs, when we ſee a

ſuncke of wickednesses ſwimming in the middes of the Churche, good and ſimple men wrongfully puniſhed, and wicked men cruelly loding it at their luſt. For this ſorowfull ſight maketh vs almoſt out of our wits. Wherfore it behoouеth vs much, to be fenced with the example which Dauid ſetteth forth vnto vs, to the intent, that in the deſperate downfalles of the Church, the hope of deliuerance may hold vs vp. I dout not but that in this place is deſcribed the confuſed and forlorne ſtate of Iewrie which Saul brought in at ſuch tyme as he began to rage openly. For then all godlyneſſe was faded away, & there was euen as litle vprightneſſe among men, as if ẏ remẽbrance of God had bin qupte quenched. [The foole ſayd,] foraſmuch as [Nabal] among the Hebrewes ſignifyeth not only a foole, but alſo a froward and naughty perſon, it had not bin amiſſe to haue tranſlated it ſo in this place. Notwithſtanding, I willingly folowe that which is more receyued: namely that all heathniſh folk ſhould be taken for brainſick, inaſmuchas they caſt away the feare of God, and yeld themſelues ouer vnto al vnrighteouſneſſe. For Dauid blameth not his enemyes for common foliſhneſſe: but rather he inueyeth againſt the brainſick and mad hard hartedneſſe of thoſe whom the world deemeth to be very wiſe. For thoſe that in the opinio both of themſelues and of other mẽ ſeeme to be moſt ſkilfull and diſcreete, wee ſee moſt comonly doo dig themſelues into the dennes of craftyneſſe, that they may occupy the ſharpneſſe of their wyttes in deſpiſyng and ſkorning God. Firſt therfore it is to be knowen, that how much ſoeuer the world clap their handes at theis ſhifting and noſewiſe men, which take themſelues as large ſcope as they liſt: yit the Holy ghoſt condemneth them of foliſhneſſe, bycauſe there is no dulneſſe more brutiſh, than the forgetting of God. And herewith all it is to bee conſidered, whereby he gathereth that they haue bereft themſelues of al feeling of godlyneſſe, namely, bycauſe they haue peruerted all order, ſo as there remaynes no difference of right & wrong, no regard of honeſtie, no loue of humanitie. Dauid therefore ſpeaketh not of the hidden affection of the hart, further forth than the vngodly bewray themſelues by their own iudgment: as if he ſhould ſay, how befalleth it that theis folk run ryot ſo exceſſiuely, ſo as ther is no regard of right or equitie among them, & finally that they ruſh outrageouſly into al kynd of wickedneſſe: but bycauſe they hauing ſhaken of the feeling of godlyneſſe, haue wyped all remembrance of god out of their minds as much as in thẽ lyeth to do? For in whoſe mind ſoeuer ther ſitteth any awe of God, they muſt needs bee reſtreyned with ſome bridle of modeſtie from preſuming to doo what they liſt. Whervppon it foloweth, ẏ when the vngodly folow their own luſt ſo ſtubornly & wilfully without ſhame: they haue ſhakẽ of ẏ fear of god. And he ſaith ẏ they ſpeake in their hart: bycauſe that although they ſpew not this curſed blaſphemy out of their mouths: yit the vnbridled looceneſſe of their lyfe kyeth out, ẏ their harts (which are voyd of al godlineſſe) do ſweetly ſing that ſong to themſelues. Not ẏ they vphold by inward reaſoning, or by formed arguments, (as they term them,) that ther is no god at al. (For to thentent they may be ẏ more vnexcuſable, god doth euer now & then ererepſe euen the wicked deſt ſort of all, with ſecret prickes of conſcience, ſo as they are compelled to acknowledge his Maieſtie & ſouerein power ouer them) but bicauſe that looke whatſoeuer ryght knowledge God droppeth into thẽ, they by their malicioufneſſe doo partly choke it, & partly corrupt it, vntil the fear of God become ſtark dead. For although they deny not flatly ẏ ther is any God: yit they ſhet him vp in heauen bereft of his righteouſneſſe & power, which is as much as to ſet vp an Idol in ſted of god. For as though they ſhould neuer haue awght to do with him, they put him quite away frõ al the doings of their life. Now whẽ God is plucked out of his throne, ſo as he ſhuld ceaſe to be a iudg: thẽ is wickednеſſe come to his perfect fulneſſe: ſo as it is moſt truly ſayd of Dauid, ẏ thoſe which careleſly ſet thẽſelues at libertie to do all maner of wickednеſſe vncõtroled, deny god in their hart Howbeit, forasmuch as ẏ. 53. Pſalm, altering but few words, conteyneth nothing elſe but a repetition of this matter: I will ſhew what differẽce is betwixt thẽ in their places. Wheras Dauid complaynet heere, that

that they haue don an abhominable deede: there, in ſted of [deede,] there is put [Iniquitie.] And the readers muſt conſider, that Dauid ſpeaketh not of one deede or twayne: but like as he ſayde that they had peruerted or broken all lawfull order: ſo now he addeth that they haue defyled their whole life, ſo as it is become abhominable. Of which thing he allegeth this proofe, for that they obſerue no ryght dealing among men, but haue forgotten vtterly all welldooing.

2 The Lord looked downe from Heauen vppon the children of men, too ſee if there were any that vnderſtandeth and ſeeketh after God.

3 Euery man is ſtept aſyde, they are all together become rotten: there is none that dooeth good, no not one.

2 [The Lord.] It is of more force when God is brought in ſpeaking, than if Dauid had giuen ſentence in his own perſone. For ſeeing ỹ god is ſet in his throne as an Inquiſitor: we bee monſtrouſely dulheaded, if his maieſtie ſtrike vs not in feare. For the cuſtome of ſinning maketh men to harden in their ſinnes, and too diſcerne nothing, as though they were in a thicke miſt. Dauid therefore to teach thē that ſuch flatteryes ſhall nothing auayle: auoucheth that when wickednes reigneth vnpuniſhed in the world, then God bothe beweth and examineth them from heauē, ſo as it cannot eſcape him what they do among men. Now although God haue no neede to make any inquiſition: yit it is not in vaine that he taketh vppon him the reſemblance of an earthly Iudge, to thentent we may by little and little (according to our ſmall ſkill,) take hold of his ſecret prouidence, which cannot bee conceiued out of hand by our vnderſtanding. And would God that this maner of ſpeaking could bring vs ſo farre forth, as we might learne to arreſt our ſelues at Gods iudgment ſeate, & that (whyle the world maketh ſport too it ſelfe, and whyle the reprobates bury their ſinnes in their owne groſſe ignorance, or hypocriſye, or ſhameleſſenes, and are blynded in their owne drunken wilfulneſſe:) this ſentence, [that God neuerthe'eſſe looketh downe from Heauen,] myght ſhake of all drowſynes from vs. [If there be any that vnderſtandeth. For aſmuch as the maner of liuing well and ryghtuowſely dependeth vppon being gouerned by the lyght of vnderſtanding: Dauid did well in the beginning of the Pſalme, to ſay that folye is the roote of all wickednes. And in this place he maketh a ſownd mynd to be the groundworke of vprightneſſe & vertuowſe liuing. Howbeit becauſe the greater part miſapply their wit to craftineſſe: by & by after, Dauid defyneth trew vnderſtanding in one word, namely that it is ỹ ſeeking of God. Wherby hee meeneth that a mannes lyfe cannot otherwyſe be ordered aryght, onelеſſe men giue themſelues wholly vnto God. Some men take the word [Maſhkel] to ſtreightly: whereas Dauid pronounceth in general, ỹ the reprobate are vtterly deſtitute of all reaſon and iudgmēt. [Euery man is ſtept aſide.] Some tranſlate the word [Sar] [too [ſlink,] ỹ it myght anſwer the nert word, which among ỹ Hebrewes is to be rotté. But no neceſſitie cōpelleth to expound the two words ſo, as if one thing were ſpokē twyce. Yea rather it agreeth better, ỹ men are condemned of wicked falling frō god, for that they are eſtraunged or departed a great way of from him: & that afterward is noted their corruptneſſe in their whole lyfe, like as the renegates ſauour nothing but that which is rotten. And the Hebrew word is taken almoſt eche where in this ſence Again, in the. liij. Pſalme is put the word [Sar] which ſignifieth ỹ ſame thing. To bee breefe, Dauid ſayth flatly that all men are ſo caried away with wandering luſtes, that nothing continueth ſound and vncorrupted in all their whole lyfe. This is the vniuerſall falling away, which quēcheth all godlyneſſe. Moreouer he fyndeth not fault with ſome one perce, but he putteth all togither into one packe of giltyneſſe. O deteſtable ſtraungeneſſe was it ſurely, that all the children of Abraham which were choſen to bee the holy poſſeſſion of God, ſhould be ſo corrupted from the firſt to the laſt. But it is demaunded how Dauid taketh awaye all exception, that not one ſownde perſone remayneth:

when neuertheleſſe a little after he declareth how the miſerable & afflicted doo put their truſt in God. Agein, if all were wicked, who was that Iſraell, of whoſe redemption, which was to come, he ſpeaketh in the end of the Pſalme? Yea & ſith that he himſelf was one of ỹ bodye of that people, why at leaſt wyſe excepteth he not himſelf from the reſt? I anſwer, that foraſmuch as he inueyeth againſt the fleſhly childrē of Abrahā, the ſlender ſeede which God had ſet apart to himſelf, is not mixted among them. And this is the reaſon, why Paule, Rom. 3. 10. extendeth this ſentēce vnto all mankynde. For although Dauid bewayle the confuſed waſtneſſe, which was vnder Saule: yet it is not to be dowted, but that againſt Gods childrē hee matcheth as many as are not borne a new of the ſpirit, but are carped after the diſpoſitiō of their fleſh. Some make this ſolution, that Paule vrgeth not the teſtimonie of Dauid, as though he had ſayd, that by nature all men are ſimilitudes that there is a ſimilitude put forthe, that the heades of the choſen people were wicked, ſo as it was no maruell though vnrighteouſneſſe reigne euerywhere in ỹ world. But this ſolution is to cold: for Paule diſputeth not there what the greater part of men be, but what all be as many as are led & driuen by their owne nature. Therfore it is to bee noted, that ſith Dauid ſeteth himſelf and the ſmall remnant of the godly againſt all the people: there is put a manifeſt difference betweene the children of God which are reformed by his ſpirit, & all the offspring of Adam, in whom reigneth corruption and naughtyneſſe. Whervppon it foloweth, that euery one of vs when wee bee borne doo bring with vs this lacke of witte which is deſcribed by Dauid, ỹ this filthyneſſe of ỹ whole lyfe euen from ours moothers womb, & that wee cōtinew ſuch ſtill, vntill god make vs new creatures ageine by his ſecret grace.

4. Are all the vvoorkers of iniquitie vvithout knovvledge? Eating vp my people, they eate bread, and call not vppon the Lord.

This Interrogation is added too enlarge the doctryne that went before. For whereas the Prophet had ſayd, that God marketh menues doinges from heauen, & hath fownd all mē turned away: now he bringeth him in krying, in maner of woondering, What a madneſſe is this, that they which ought to cherish my people, and to pipe them with all dewtyes of gentleneſſe, ſhould without all ſence of manhod rage ageinſt thē after ỹ maner of wyld beaſtes? And he attributeth this perſon vnto God, not for that any thing is ſtrawnge, or vnlooked for vnto him: but to thintent the better to expreſſe his indignation. So alſo the Prophet Eſay. 59. 16. handling (in a maner,) ỹ ſelfſame cace, ſayeth likewyſe, that God ſawe it, and woondered that no man made interceſſion. Surelp, God receyueth no ſuch affections into him, howbeeit he taketh vpon him the forme & likeneſſe of them, to thintent he may ſtrike vs with the greater dread, in ſaying, that he himſelf is after a ſort troubled with ỹ vglynneſſe of our ſinnes. And if wee were not more than ſtonye, it woold behoone vs to bee abaſhed, when God ſheweth vs ſuch a token of his miſliking. Moreouer, this verſe confirmeth that which I ſayd at the beginning: namely, how heere is no talk had concerning forein Tyrantes, or the profeſſed enemies of the Churche: but concerning the heades of the people, which excelled in power & honour. For it woold not fitly agree to men ỹ were vtter ſtrāngers to ỹ religion of God, bycauſe it were no maruell for thoſe that hold not the rule of lyfe, to make hauocke by violence. But by this circumſtance the vnwoorthyneſſe of the matter is not a little encreaſed, that the very ſhepeherdes themſelues doo cruelly deuour the flocke, & ſpare not euen the people and heritage of God. The like complaynt alſo is to be red in Mich. 3. 1. Herken yee princes of the houſe of Iſraell, belongeth it not to you to knowe iudgmēt? But yee flea the ſkin from my people, and yee teare the fleſh from the bones of them. &c. If they that profeſſe the woorſhipping of God ſhould deale ſo cruelly lyk the Babyloniās or Egyptiās, yet were not their wrongfulneſſe to be excuſed: but whē they feede vpon the blud & the fleſh of the faythfull, as it were vpō bread, it is ſuch a monſtruous

struous thing as may woorthely amaze both men & Angelles. For if they had but a drop of sownd vnderstanding in them, it woold withdrawe them frō so great woodnesse. Therfore it must needes bee, ẏ they are so blynded by the Deuill, that they can perceyue nothing, when wittingly & willingly they flea & swalowe vp Gods people so cruelly. And this place teacheth, how sore the crueltie displeaseth God, and how lothely it is in his syght, which the visorfaced shepeherdes execute vpon the godly. In the end of the verse, wheras he sayeth, that they call not vpon God, he poynteth out ageine the welspring & cause of so vnbrydled wickednesse, namely, for that they are towched with no awe of God. For the feare of God is the best mistresse of mutuall vpryghtnesse among vs. And when the mynding therof is quēched, all regard of ryghtuouse dealing decayeth also. How beeit, forasmuch as the calling vpō God, is the cheef exercyse of godlynesse: not only heere, but also in most places of Scripture, it comprehendeth the whole seruis of God, by the figure Synecdoche, that is to say, by putting a part for the whole.

5. There they trembled vvith fearfulnesse, bycause God is in the ryghtuouse generacion.

6. Yee make a mocke at the purpose of the poore, in that the Lord is his hope.

5. [There they trembled.] Now ẏ Prophet harteneth himself & the rest of ẏ fayth full with a most excellent comfort, ẏ God will not forsake those that be his for euer: but will at length shew himself to be their defender. Some expound the Aduerb of place [there,] as though God will punish the reprobate in the syght of the godly, bycause they haue executed their tyrāny vpō thē. But more rather thereby is expressed the certeintie of the punishment that shall lyght vpon them, as if he had poynted to it with his fingar, howbeeit that by the .53. psalme a man may gather ẏ it betokeneth gods sodein & vnlooked for iudgmēt. For there is added, There is no feare, or there was no feare. I knowe in deede, that the Interpreters take that member diuersly: for some vnderstand, that there is no like feare. Othersome referre it to ẏ blynd encōberances, wherwith ẏ vngodly myndes are vexed. For god manaceth this tormēt also to the transgressers of his Lawe, that they shall flee whē no mā soloweth them. Leuit. 26. 17. & 36. & ẏ they shalbe afrayd at ẏ noyse of a leafe that falleth down: like as wee see them to be their owne hangmē, & to tormēt themselues inwardly without any outward disquietnesse. But I take ẏ meening of the Prophet to be otherwyse, namely, that euē in the cheef of their quietnesse & prosperitie, God will sodainly thūder vpon them. For when they shall say, peace & hartes ease, then hangeth sodein & incredible destruction ouer their heades, 1. Thess. 5. 3. The Prophet then rayseth & vpholdeth the faythfull w̄ this hope, that whē the vngodly think thēselues furthest of frō all daunger, or rather carelesly tryumph in their cheef ruffe, thē shall they fall into destruction. The reason therof is, bycause god will mainteine his seruāts with his ryghtfull defēce. Moreouer, ẏ he may assure them of their sauftie, he must needes thunder out of heauē ageinst their wrongfull & violent enemies. Notwithstanding, there is some doutfulnesse in ẏ word [Dor] For inasmuch as now & thē this word betokeneth an age, or the terme of a mannes lyfe, there might be picked this sense out of it: ẏ although god passe ouer wronges for a tyme, yet he is alwayes present with his seruants, & assisteth them w̄ his grace all their liues long. Howbeit, it semeth more simple, that God taketh part w̄ the ryghtuouse, so as [Dor] importeth as much in this place as dooth the woord [Natio] now and then among the Latins, which signifyeth a nation, people, kinred, generation, or ofspring. The .53. Psalme, in the sixth verse of it, addeth: [For the Lord hath broken the bones of him ẏ beseeged thee: thou shalt put them to shame, bycause the Lord hath reiected them:] by which word ẏ Prophet declareth more plainly, in what sort god gouerneth the righteouse: namely by sauing thē out of ẏ chappes of death, as if one should deliuer mē from a seege, whē they were brought to a narrowe distresse.

wherupō it foloweth, that wee must beare oppression patiently, if wee loke to bee helped in dew tyme by Gods hand. Bones by a Metaphor betoken strength, or power. For otherwyse it should not sufficiently appeere, that the wicked are restreyned by the hand of God, if they were not dreadfull for their welth and abilitie. Afterward he exhorteth ẏ faythfull to godly boasting, that they should not dowt but that ẏ reprobate were neere a shamefull destructiō, namely, bycause God reiecteth them, & all thinges must needes fall owt vnluckely to those ẏ haue him against them. For asmuch as [Maham] now & then signifyeth to despyse, some translate it thus: bycause God hath despysed them: but it is improperly in my iudgment. It woold agree better to bee translated: [he hath made thē despysed, or, he hath made them subiect to reproche & shame.] Wherupon it ensweth, that they purchase nothing but shame to theselues, when they clymb aloft, as it were whither God will or no.

6. The purpose of ẏ poore.] He inueyeth against theis Gyants that skorne the simplicitie of the faythfull, whē in their aduersities they quietly wayt to bee delinered by God. And surely, nothing seemeth more awke too the flesh, than too flee vnto God when he reiecteth not our distresse, namely, bycause it measureth God by the present beholding of his grace. Therfore, when ẏ vnbeleeuers see Gods children ouerwhelmed with miseries, they twit them with their trust as vayne (in their opinion) and scoffe at this quietnesse of theirs, in ẏ they rest vppon God, from whom they feele no help to come. Dauid therfore bearing himself stoutly against this pryde, telleth them flatly, that the same pryde also shall wooork their destruction, bycause they condemne ẏ poore & miserable of folý, for not yeelding vnto aduersitie vppon trust of Gods help & presence. And herein shall he dooeth vs to vnderstand, that there is no greater poynt of discretion, than to depend vpon ẏ Lord: and that it is the cheefest wisdome, to rest vpon the safetie promysed by him, though wee bee neuer so sore afflicted.

7. VVho shall giue safetie vnto Israell out of Sion? VVhen the Lord shall haue turned the captiuitie of his people, then shall Iacob reioyce and Israel shall bee glad.

7. [Who shall giue.] Dauid after he hath set foorth the doctrine of comfort, betakes himself agein too praying and syghing. Wherby he teacheth, that although God suffer vs too languish a long whyle, yet wee must not be so discoraged with weerynesse, but that wee may alwayes boaste in him: & secondly, that in continuall trubbles the best comfort is, to fall often tymes too prayeng. Moreouer, he looketh not too ẏ ryght hand, nor too the left, that he should turne his eyes from the only one God, and seeke an other deliuerer. But by demaunding, Who shall giue safetie? he dooth but only expresse the earnestnesse of his desyre: as if he had sayd, whē will God send foorth his help? For by adding the name of Sion, he witnesseth ẏ his fayth is fixed in God. Bycause Sion was the holy place from whence God had promysed too heare the prayers of his seruantes: and it was the dwellingplace of ẏ Ark of conuenāt, which was the pawne and pledge of Gods presence. Therfore he dowteth not who shall be the author of his safetie, but he carefully demaundeth, how long it will bee ere that safetie come, which is not too bee hoped for elswhere, than at Gods hand only. Neuertheless, it is a question, if this prayer perteyne to the tyme of Saule, how it can agree, that Sion should bee named as the sanctuarye of God? If it like any man, ẏ Dauid should by the spirit of Prophesye foretell that which was not yit manifested, I will not stryue against it. Notwithstanding, it seemeth too mee a more likelyhod, that this Psalme was endited after that the Ark of conuenant was settled in mount Sion. For wee knowe that Dauid (of intent too doo good too those that should come after him,) did at leysure commit too continuall remembrance the thinges that had happened long tyme before. Now in that he desyreth, that Israell should bee deliuered: herby wee knowe that he tooke not so much thought for himself priuately, as he was carefull for the comon welfare of ẏ whole Churche. Which thing is so much more heedfully too be noted, bycause whyle eche man is buzyed about his owne greef, most

moſt comonly the publik welfare of the reſt of our brethren is neglected. But God by eche mannes owne aduerſities putteth thē in mynd to conuert their care to the body of the whole Churche, like as Dauid com pryſeth Iſraell with himſelf. [When the Lord ſhall haue turned.] Dauid in theis woordes determineth, that God will in no wyſe ſuffer the faythfull to pyne away in continewall ſorowe, accoding as is ſayd in an other place. 126.5. They that ſowe in teares, ſhall reape in ioy. For no dowt, but he confirmeth and encorageth himſelf and all the godly agein to hope for the promyſed deliuerāce. Firſt therfore he ſayeth, that although God make delay, or at leaſt wyſe beſeeme him not according to our deſyre, yet will he defend his ſeruantes, and redeeme them from captiuitie. Afterward he aſſwageth their ſorowe, for ſ ioyfull end that ſhall betyde it, byeauſe it ſhall at length bee turned into gladneſſe. Agein, the captiuitie wher of he maketh mentiō, is not the captiuitie of Babylon, or the ſcattering of them among the heathen nations: but rather an oppreſſion at home, whē ſ wicked beare ſway like Tyrants in the Churche. Wherfore wee be taught by theis woordes, ſ when ſuch beaſts make hauock of gods flock, & ſcatter it abrode, or prowdly tread it vnder foote, we muſt flee vnto GOD, whoſe peculiar charge it is to gather his Iſrall from the places where they were diſperſed. And the very name of [Captiuitie,] teacheth vs, that when the vngodly peruert right order at their own pleaſure, then is Babylon or Egypt euen in ſ middes of the boſome of the Churche. Now then, although Dauid delay the gladneſſe of the holy people vnto the tyme of their deliuerance: yet muſt this comfort anayle vs, not only to meaſure our greef, but alſo to ſeaſon it with gladneſſe

The conteintes of the. xv. Pſalme.

This Pſalme teacheth vpon what condicion God choſe the Iewes to be his people, and placed his Sanctuary in the middes of them: namely, that they ſhould ſhew themſelues to be his peculiar and holy people, by liuing iuſtly and vprightly.

The xv. Pſalme. A ſong of Dauids.

1 Lord vvho ſhall dvvell in thy Tabernacle? vvho ſhall reſt in the hil of thy holyneſſe?

2 Euen he that vvalketh vncorruptly, and vvorketh ryghtuouſneſſe, and ſpeaketh truth in his hart,

1 [Lord who ſhall.] Byeauſe nothing is more ryfe in the world, than falſly too pretend the name of God, & that the more part of men take liberte to do ſo without remorſe: Dauid for ſ nonce leauing men, ſpeaketh vnto God himſelf: meening that albeeit all men abuſe the deceptfull tytle: yit anayle they nothing by their fond ſoothing of themſelues, byeauſe God contineweth alwayes like him ſelfe: and like as he is faithful, ſo will he haue faythfulneſſe perfourmed towards him agein. For although he adopted Abraham freely: yit he tooke a couenant of him that hee ſhould liue vncorruptly. And this is the generall condicion of the couenaunt that hee made from the beginning & the whole Church. The ſummie is, that the name of God is in vayne pretended by ſ hipocrites which keepe place in the temple of God: byeauſe he acknowledgeth no man for any of his, but if he folow ryghtuouſneſſe & vpright dealing all his lyfe long. Dauid ſawe the temple peſtred with a great throng of men that profeſſed all one ſeruis of God and after the outward aray preaſed into ſ ſight of God. And therfore he taketh vpon him too wonder, & turnes his talk vnto God, who in ſo confuſed medlye of men, diſcerneth his owne ſeruants from ſtraungers. This doctrine ſerueth to three vſes. For firſt, if wee deſyre indeede too be counted among the childrē of God, the holy Ghoſt telleth vs that wee muſt ſhew our ſelues to be ſo, by vncorruptneſſe of lyfe: byeauſe it is not ynough to ſerue God & outward ceremonyes, onleſſe we alſo liue arpght & without harmedooing. Secondly, foraſ-

much as it oftentymes betydeth vs, to see Gods Church defaced with many defylements: least any man should dash ageinst this stublingblocke, there is a difference put betweene the continual indwellers of ỹ church, & the sojourners that are medled with thẽ for a time. A right needeful warning surely, least if Gods temple bee stayned with much filthinesse, we may bee driuen to revolt through lothing and waywardnesse. By filthinesse I meene ỹ vyces of a foule and corrupt lyfe. For so as Religion procede pure in respect of doctrine and ceremonies, we must not be so greatly offended at mens faultes, that we should therfore cut a sunder the vnitie. But the experience of all ages teacheth vs, how greeuous a temptation it is, when the Church of God (which ought to shyne cleere, and to haue all spots wyped out of hir,) doth cherish many hypocrysts or wicked persõs in her bosome. This was the occasion in tymes past why the Catharanes, Nouatians, & Donatists disseuered themselues from the felowship of the Godly. And the Anabaptists renew ỹ same schisme at this day, bycause they think not that to bee the trew Church, which beareth with vices. But it is not for nowght ỹ Christ, Mat. 25.32. chalengeth to himselfe the office of separating the Lambes from the Kiddes: but rather he admonisheth vs that cuills are to be borne withal, vntil the ryppe tyme of purging doo come. Notwithstanding, herewithal the faythfull are willed, euery man to endeuer on his owne behalfe, that the church may be purged cleane from all corruptiõ. And this is the third vse of this doctrine which I haue noted. For albeit that gods holy flooze shall not be perfectly clensed before the last day, when Chryst at his comming shal cast the chaffe out of the doores: yit notwithstãding, the same thing is begonne to be done now by the doctrine of his Gospel, which in that consideracion he termeth a fanne. Wherefore we must in no wyse be sluggish in this behalfe: but rather bestirre vs lustely, that as many as haue professed thẽselues Christians, may continew in chaste and pure conuersation. But this is cheefly to be borne away, that all vnryghtvouse persons are forbidden to come within the sanctuarie, and are condemned of trapterouse malapertnesse for preasing without reuerence into the companye of the godly. He maketh mencion of the Tabernacle, bycause the Temple was not yit builded. Notwithstanding, the effect is this, ỹ none haue accesse vnto god, saue the trew worshippers of him.

2 [He that walketh vncorruptly.] heere is to be noted the couert matching of contraries, betweene the vayne vaunting of the tytle or the naked profession, which consisteth in ceremonies: and this substãtiall testimonie of godlynesse, which Dauid commendeth. Neuertheless it myght be demanded, seing that the seruis of god goeth in order before the dewties of charitie, why there is no mencion made heere of fayth & praying: for surely theis be the badges wherby it became the lawful children of God to be discerned from bastardly hypocrysts. The solution is redy: that Dauid excludeth not the spiritual sacrifyses of fayth and inuocation: but inasmuch as the hypocrytes do comonly vaunt themselues of the multitude of ceremonies, (whose vngodlynesse notwithstanding bewrayeth it selfe in their outward behauiour, whyle they be ful of pryde, cruelty and violence, and gyuen to deceitfulnesse and extoztion) to the extent that as many as be of that liuery may be drawen forthe into the light: the triall of the trew and vncorrupt faith, is to be fetched out of the secõd table of the lawe. For according as euery man vseth righteousenesse and equitie with his neybours, so sheweth he in very deede that he feareth God. Dauid then is not contented with ciuill righteousenesse, as though it wer ynough to yeld euery man that which is his, and yit were lawful to bereeue God of his right: but he marketh out the verteous worshippers of God by the frutes of righteousenesse. And first and formost he requyreth vncorruptnesse or singlenesse of harte, that men should folow their businesse simply and with out cuill craft. Secondly, he requireth righteousenesse, that they should endeuer to doo good too their neybours, hurting no man, and abstepning from all wrong. And thirdly, he requireth soothfastnesse in their talke, that they speake not any thing gwylefully or captuously. [To speake in the hart] is an hard and vnpropre maner of speeche, but

which

which better expreſſeth Dauids meening than if he had ſayd, from the hart. For he betokeneth ſuch a concord and tunable neſſe of the harte and tung toogither, as that the ſpeach ſhould be the liuely image of the affection which is hid.

3 He that backbyteth not with his tung, nor doth euill to his felow, nor rayſeth vp ſlaunder againſt his neybour.

3 After that Dauid hath breefly comprehended what gifts they ought to be endewed with, what ſoeuer they be that couet to haue a place in the Church: he reckeneth vp certein vices from which it behoueth them to bee clere. And firſt he telleth them they muſt be no backbyters: ſecondly that they muſt haue a ſtay of themſelues ſ they do not any harme or wrong: and thirdly that they further not ſlaunders and falſe reportes by their maynteinance or vpholding. The reſt we ſhall ſee afterward. Dauid therfore ſetteth downe ſlaunderouſeneſſe, as the firſt poynte of vnrighteouſeneſſe wher with our neyghbours are harmed. For if a good name be more worth than much riches, Prouerb. 22.1. there can be no greater harme doone vnto men, than when their good name is impayred. Neuertheleſſe heere is not condemned euery woord of reproche, but the diſeaſe and luſt of backbyting which ſtirreth vp malicious perſones too ſpred abrode ſlaunders. Notwithſtanding, it is not to bee dowbted but the holy Ghoſtes intent is to condemne all falſe or wicked faultfyndings. The ſecond poynt, (namely that al vnryghteouſeneſſe ought to bee farre of from the children of God,) hath a larger ſcope: that is too ſaye, that they ſhould not doo any harme at all too their brothers. And by the woords [felowes and neybours,] he meaneth not oncly thoſe vnto whom we haue familiar acquaintance, or alyance: but euen all men as many as bee bound & knit vnto vs by the comon bond of manhod. And this doth he to make the thing more odious, that the faythfull may the rather abhor all miſdealing, becauſe that whoſoeuer hurteth another man breaketh the bond of humayne felowſhip. In the thirde member the interpreters agree not. For ſome take [rayſing of ſlaunder] to be [to forge, deuyſe, or inuent,] becauſe leawd perſons ſtirre vp ſlaunder vppon nothing: and ſo ſhould it be but a repeting of the ſame ſentence that went before, namely, that the faithfull ſhould not take libertie to ſlaunder with their tungs. But I ſuppoſe there is another vice rebuked, that is to wit, ouer much cruelti: wher through wee either gredely herken too, or raſhly admit ſ miſreports of our neibors, which wee ought rather by all meanes to ſuppreſſe. For they that ſhake of turmoiled leaſinges, do as it were let them fall to the ground: and they that ſpred them abrode and delyuer them ouer as it were from hand to hand, are (not vnaptly) ſayd too rayſe them vp.

4 Deſpyſed in his eyes is the ofcaſt: but he honoreth them that feare the Lord: vvhen he hath ſvvorne to doo harme, he chaungeth not.

The firſt part of this verſe is expounded dyuerſly. Some picke this ſenſe out of it, that the ſeruantes of God are deſpyſable to themſelues, and of no reputatiō in their owne ſyght. Which ſence if we admit, thē muſt the copulatiue be vnderſtod which Dauid expreſſeth not. Now, beſides that, I ſee the matching of woords without a coniunction to be hard: there is alſo another reaſon which leades me to beleue that Dauid had another meening. For he compareth two thinges that are full contrarie one againſt another: namely, to deſpyſe froward perſons & naughtypackes, & to honour ſuch as be iuſt & erneſt followers of godlyneſſe. That theis two mēbers may anſwer one another, I can none other wyſe take that which is ſpoke of diſdeine, but ſ the vngodly are deſpyſed of the children of God, and receue the reward of reproche which they haue deſerued. Trew it is in deede that although ſ faythfull liue vnder great prayſe, yet they are not puffed vp with preſumption: but rather miſlike of theſelues, becauſe they feele how far they come ſhort of perfection. But when I conſider what the circumſtaunce of the place requireth, I do not think ſ lewdneſſe or modeſtie is ſo much prayſed, as playne and vncorrupt iudgment, where neyther the leawd is ſpared, nor the vertuowſe defrauded of his dew honour.

For

For flattery, which nourisheth vices by co
nering them, is a mischeef no lesse noysom
than comon. I confesse in good sooth that
if ỹ wicked be in authoritie, they are not
so to be despised, but that we must obey
them, so farre forth as the consideration
of our duty will beare. Neuertheless we
must take heede that our slauish soothing
of them, wrap vs not in the same giltinesse
with them. For he that not only beareth
with their vices, but also honoreth them:
sheweth that he alloweth thē also as much
as in him lyeth. Therfore Paule Eph. 5:
11: teacheth that it is a spyce of wicked fe-
lowship, when we rebuke not mēnes vices.
And surely it is to much frowardnesse ouer
thwartly too mocke with God for mans
pleasure: which thing they do, whosoeuer
frame thēselues to please the wicked, how-
beit that Dauid respecteth not so much the
persones, as the very faultes. For he that
seeth the wicked to bee honorably entrea-
ted, and too bee made more stout in theyr
naughtinesse by reason of the well lyking
of the worlde: if he also do willingly putto
his consent, what else dooth he but geue
full soueraintie vnto sin? But wo be vnto
them that call euill good, and darknesse
light, as saith Esay. 5. 20. And ỹ Dauid
should put this word [ofcasts] for filthy &
wicked persones (although they be placed
in high degree of honour) it must not seme
harsh or strayned. For if it wer lawful for
Birdspeellers and other heathen Sooth-
sayers to terme naughty persons and vn-
thrifts by the name of [putbacks,] though
they excelled in authoritie and riches, (ac-
cording as Cicero auoucheth in his booke
cōcerning ỹ answeres of ỹ Birdspellers)
why should not then the heauenly Pro-
phet reckon them among the reprochfull,
as many as be cast of by God? The effect
therfore is, that Gods children doo freely
iudge of euery mans deeds, and that they
must not bee bowed to lewd soothing for
fauours sake, that they should vphold the
wicked in their naughtinesse. And it is no
meane vertue which foloweth next: name
ly to honor godly & righteouse folk. For
inasmuch as they are oft times as it were
the copyes of the world: it often falleth
out that those which are frinds vnto thē,
do euery where procure themselues the ha
tred of the world. Therfore the greater
nomber refuse the frendship of good men,
and suffereth them to lye despysed: which
thing can not betyde without right sore
and heynouse wrong vnto God. Let vs
learne then not to valew men by their sub
stance, or their mony, or their slightful pro
motions, but to haue godlinesse in estima-
tion. And surely no man shal euer set his
minde to ỹ study of godlinesse, but he that
reuerēceth the seruāts of god: like as also
the reuerencing of them, stirreth men vp
to folow their steps, [whē he hath sworn,
to do harm]. The greeke trāslation wold
agree very well, if the prickes letted not:
which although the Hebrews were neuer
without: yit it is a likelihod ỹ they did not
always expresse them in writing. Not-
withstanding, I will folow the vsual rea-
ding. The meening therfore is, that the
faithfull will rather sustaine losse than go
from their woord. For it is no tryall of
faithfulnesse where a man abideth by his
promis bycause he seeth it is for his owne
profite. But nothing is more ryfe than to
seeke pretence of euery light losse, to break
couenants as soone as men haue promised
any thyng one to another. Euery man wey-
eth seuerally what is for his owne profit:
& if it greeue him to stand to his promis,
he wittely surmyseth a greate deale more
losse then is to be feared. It seemeth per-
aduenture an honest excuse, when a man
makes his mone that he shall suffer great
losse, if he start not from his couenaunt.
Herevpon groweth so great liberty amōg
men, that they thinke themselues bound
to keepe promis no lōger, than is for their
own behoof. Dauid therfore condemning
this lightnesse, requireth another sureuesse
in promises. Here now do arise questions.
If thou promis a murtherer a peece of
mony to saue thy lyfe, and therupon he let
thee go, whither thou ought to performe
thy promis. Agein, if a man be vnwoorthe-
ly beguiled, whether it be lawfull for him
to breake his oth. As touching the mur-
therer, he that shall bring him mony shall
run into another vice: bycause he shalll
with his owne cost cherish a common ene-
mie of mankind, not without hurt to the
comon weale. Neither doth Dauid driue
the faithfull to such necessitie, but only bid
deth mē prefer their promises before their
priuate comodities: speacially if they be

bound

bound with an oth. And whereas a man is wound in by crafty conueyance, and so made to sweare: he must haue so great estimation of the holynesse of Gods name, that he will rather paciently beare losse, than breake his oth. Notwithstanding, so he be not led with respect of his own priuate profite, it shalbe lawfull for him to detect the deceit that was wrought against him. Also there is no reason to the contrary, but that he may gently fall to composition with the party. Vnfitly do many of the Hebrew Interpreters restreyne this place vnto vowes: as though Dauid exhorted the faithfull to fulfill their vowes, as often as they shall haue promysed to tame themselues with fasting. Than the which surmyse nothing is further of from Dauids meaning. For he entreateth but of the second table of the lawe, and of the vpryght dealing that ought to be between man and man.

5 He putteth not forth his mony to vsurie, nor taketh bribes vpon the giltlesse. He that doeth theis things shall not be moued for euer.

In this verse Dauid commaundeth the faythfull, not to greeue their neyghbours with vsurie, nor to be corrupted with bribes to fauour wrong caces. As pertayning to the first member, bycause Dauid seemeth to condemne all vseries in generall without exception: the name of it hath bin detestable in al places. But forasmuch as suttle men haue forged gay tytles too themselues, thincking to escape by that shift: they haue pilled and powled with greater libertie, than if they had folowed vsurie openly and in the face of the world. Howbeit God wil in no wise be delt with by sophistry and vernished colours: but he loketh simply vpon the thing it self. Wher fore there is no worse kynd of vsury, then vniust maner of bargening, where indifferet vprightnesse is not obserued on both sides. Be it knowen then, ỹ all bargeins, wherein the one party seeketh his gayne wrongfully by the losse of the other party, are condemned, with what name soeuer they be clothed. Notwithstanding, it is de maunded whither all maner of interest be to be implyed in this place. If they be precisely condemned, it is to be feared lest many thinking themselues to be brought into such a streight, ỹ which way soeuer they turne thẽ, lin desetteth thẽ on al sides, wil become the bolder, & cast themselues head long into it without regard. Agein, assone as any thing shalbee graunted, many wil let loose the reynes to themselues, and beleue that libertie is gyuen them to follow vsurie without measure. First & formost therfore I would the readers should take heede that they be not wittie in catching pretences of deceit: nor imagin that any thing is lawfull for them which is greeuous and hurtful vnto others. Now then as concerning vsurie, there is scarsly any vsurer to be found in the whole world, which is not therwithall an extortioner & giuen to vnlawfull and filthy lucre. And therfore not without good cause did Cato in old time match vsurie and manslaughter almost in one degree: bycause it is the purpose of such kynd of people to suck other mens blood. For it is a very vnmeet thing that while al other men get their liuing painfully by their trauell, (as, the husbandman by tyring himselfe with daily woorke, the handy craftesmen by seruing other folkes turnes with sore sweating, and the marchãt men not only by buzying themselues with labors, but also by vndertaking many inconueniences & dangers:) Only the monymongers sitting stil should take tribute of euery mans labors. Besides this, we know that for the most part it is not the rych sort that are oppressed wyth by vsury, but the thin soules which rather were to be releued. Wherfore not without cause hath God. Leuit: 25: 25. Forbidden vsurie, addinge this reason: if my people happen to be brought low, thow shalt not greeue hym wyth vsurie. We see that the Law was made to the end that men should not cruelly oppresse the poore, who were worthy to be pitied rather. Now although the Law which God gaue to the Iewes peculiarly, were but politike: yit notwithstanding this vprightnesse that we should not deuour such as are miserable and bare, is comon to all nations and to all

to all ages. Wherupon it foloweth, that vnder vnlawfull vsurie, is not comprehended the gayne ẏ a man maketh of the loan of his mony without the hurt of any party. Also the name of [Neshed,] which Dauid vseth, being deriued of [byting,] declareth sufficiently that vsuries are condemned so farre foorth, as they drawe with thē a libertie to pill & poll. Surely, Ezechiel the.18.17. and the .22.12. seemeth to condemne any kynd of ouerplus. Notwithstanding, there is no dowt, but he had respect to wrongfull and polling policies of gayning, wherwith the riche sort did byte the needye. Now then at a woord, if the rule of vpryghtnesse, which Christ prescribeth, Math.7.12. be grauē in our hartes, so as euery man doo to his neybour, as he woold bee doone vnto himself, there shall neede no long disputation concerning vsurie. That which foloweth afterward in the text, dooth proprely perteyne vnto iudges, which being hyred with rewardes, peruert all ryght & lawes. Neuerthelesse, it may bee extended further, bycause it oftentymes happeneth that pryuate men also are corrupted with rewardes, to yeeld their defence to euill caces. Dauid therfore comprehendeth in generall all corruptions, wherwith wee bee led from truth and ryght. Some think, that the rauenousnesse of Iudges is noted, when they fōrce giltlesse persones to pay for their deliuerance, whom they ought to haue helped freely. But it appeereth by a like place of Ezechielles, that the meening is otherwyse. [He that dooeth theis things.] This clause warneth vs agein, that all are not continuall citizens of Hierusalem, which thrust themselues into the Sanctuarye: but that the hypocrites, & as many else as vaunt themselues vntruly of the tytle of holy men, shall bee cast out with Ismaell, whō they resemble. That which the .46. Psalme attributeth to the whole Churche, that dooth Dauid apply heere to euery one of the faythfull. The reason expressed there, is, for that God dwelleth in the middes of Hierusalem. And wee knowe, that he is farre of from the false & wicked sort, which approche to him feynedly with their mowth and lippes only.

The conteintes of the .xvj. Psalme.

In the enterance Dauid commendeth himself to Gods tuicion: and afterward, by mynding his benefites, he kindleth himself to thanksgiuing. And although he commend nothing to God for his owne worshipping, yit addicteth he himself to him alone, and protesteth, that he will in no wyse meddle with superstitions. Also he alledgeth a reason, bycause the full and substanciall happynesse, is to rest vppon GOD alone, who suffereth his seruantes too want nothing.

The .xvi. Psalme. Dauids Mictham

Concerning the woord [Mictham,] there is disagreement euē among the Hebrew interpreters. Some deriue it of [Natam,] as if it were a golden cōgnisance. Others think it to be ẏ beginning of some Balade, then famous and well knowen. Unto othersome it seemeth rather to bee a kynd of tune: to whō I giue my cōsent. By & by after foloweth: [Keepe mee, O God: in thee do I trust.] It is a prayer, wherby he cōmitteth himself into Gods tuicion. Neyther dooth he heere (as in many other places) call vpon God for help in some certein daunger: but he desireth him to become his keper all his lyfe long: like as we be not sauf otherwyse, thā vnder his tuiciō, neyther in lyfe nor in death. That which foloweth cōcerning affiance or trust, importeth as much as if the holy gost should by ẏ mowth of Dauid assure vs, ẏ God is redy to help vs all, so we rest vpon him with sure & stedfast fayth: & that he taketh not any others into his tuicion, thā such as betake themselues to him w̄ all their hart. Neuerthelesse, wee must take this w̄ it by the way, ẏ what stormes of trubles so euer Dauid was tossed withall, yet he stoode leaning vnto this fayth.

2. Thovv shalt say vnto the Lord, thovv art my Lord, my vveldooing (is not vnto thee.
3. Vnto the sainctes on earth, and vnto the notable men: all my delyght is in them.

2. Thow

2. [Thow ſhalt ſay.] Dauid proteſteth, that he is able to deſerue nothing vppon GOD, not only bycauſe God wanteth not any thing, but alſo bycauſe no mortal wyght is able to purchace Gods fauour by his ſeruiſableneſſe. Notwithſtanding, in the meane whyle he gathereth hart vnto him: and bycauſe God taketh our dewtyfulneſſe in good woorth, he promiſeth to become one of his ſeruauntes. And to thentent he may encourage himſelf the more effectually to this dewety, he ſpeaketh to his owne ſoule. For the Hebrew woord is of the Femynine gender, which agreeth not but to the ſowle. If any man like better to reade it in the tyme paſt, [thow haſt ſayd,] I will not gayneſay him: bycauſe he entreateth of ſ cōtinuall feeling of his ſowle, as if he had ſayd: I am fully perſuaded & aſſured in my ſelfe, that there redoundeth no profit or frute vnto God by me. Neuer theleſſe I will ioyne my ſelfe in felowſhip with the ſainctes, that wee may woorſhip him togither with the ſacrifyſes of prayſe. Now then, there are two thinges diſtinctly put downe in this place. Firſt, Dauid acknowledgeth ſ God of his owne ryght may exact all thinges at the handes of vs, who he holdeth wholly bownd vnto him. For by yeelding Lordly authoritie vnto him, he proteſteth himſelf & all that he hath to be his, and he confeſſeth his owne needyneſſe. Howbeeit that the Interpreters expound this latter member two wayes. For in aſmuch as [Gnalik] may be tranſlated [vpon thee,] ſome picke out this ſence, that God is not charged by any benefites, or weldoinges of ours, to be any thing in our det: and they take the name of weldoing paſſiuely, as if Dauid ſhould anouch, that whatſoeuer is beſtowed vppon him by God, proceedeth not of any binding or deſert of his owne. But in my iudgment the ſentence hath a larger ſcope: namely, that though men employ themſelues neuer ſo buſely vpon God, yet can they doo nothing for him: verily foraſmuch as what ſoeuer is in our hand, reacheth not vnto him: not only bycauſe he wanteth not any thing, ſith he is contented with himſelf alone: but alſo bycauſe wee are voyd & beggerly of all good things: neyther haue we any thing wherwith we may be liberal towards him. Notwithſtanding of this doctrine will enſew ſ which I haue touched before, that god can by no deſerts be bownd to becom better vnto men. The drift is this, ſ when we come vnto god, we muſt lay away al preſumptiō. For if we ſurmiſe any thing to be in our own power, it is no maruel though he ſhake vs of, bicauſe we pluck the cheef part of his honor frō him. But if we acknowledg our ſeruices to be noughtworth of themſelues, & worthy of no eſtimation, this lowlyneſſe is as a perfume of good ſent, that ſhall procure them grace and fauour.

3 [Vnto the ſainctes that are on earth.] Almoſt al men with one conſent take this place as though Dauid added, that the only meane to woorſhip God aright, is to endeuer to do good to his holy ſeruauntes. And in deede bycauſe no benefites of ours reach vnto god, he appointeth the faithful in his ſted, on whom to exerciſe our charitie. Then therfore do then ſerue God aright, when they are beneficial one to another. And although that our charitie muſt extend it ſelfe euen to the vnworthy alſo: (like as our heauenly father ſuffereth his ſonne to ariſe vppon the good and the bad: Math. 5. 45.) yit doth Dauid worthely preferre the holy men, and place them in higher degree. Now albeit I deny not but this ſayd doctrine is comprehended vnder theis woords of Dauids: yit notwithſtanding I ſuppoſe he hath a further ſcope: namely that he will acquaint himſelf with the deuout woorſhippers of God, and be a felow or companiō of theirs, like as it behoueth all the children of God to be knit togither with the knot of brotherly vnity, that they may ſerue their father all with one affection & indeuer. Now we ſee how Dauid after he had acknowledged that he findeth nothing which he may bring vnto God, to whom he oweth all things: doth therfore ſet his mind vppon the ſaints, bycauſe God wilbe praiſed by the congregation of the faithful in the woorld, whom he hath adopted to this end, that they ſhould lyue all of one mynd vnder his anſigne, and vnder the guidance of the holy ghoſt. This place therfore teacheth vs, that there is no ſacrifyſe more acceptable vnto God, than when wee ſet our myndes earneſtly vppon the felowſhip of the faythfull: ſo as being knit togither in ſ holy bond of godlyneſſe,

lyneſſe, wee exercyſe brotherly good will one to another. This is the communiō of ſainctes, which ſeparateth them from the heathenish defylinges of the worlde, ſ they may bee the holy poſſeſſion of God. And he ſpeaketh of the ſainctes on earth by name, bycauſe Gods will is ſ euen in this worlde there ſhould remayn notable marks of his glorye, wherby to bring vs vnto himſelf. And therfore the faythfull beare the image of him, that by their exāple they may ſtirre vs vp to myndfulneſſe of the heauenly lyfe. The ſame is the cauſe alſo that he calleth them [Notable, or Great doores,] bycauſe nothing ought to bee ſo precious vnto vs, as ryghteouſneſſe and holyneſſe, in which ſhineth ſ brightneſſe of his ſpirit: like as ſ laſt Pſalme before commaunded vs to ſet much by thoſe that fear GOD. Wherfore wee muſt with all earneſtneſſe reuerence the pure worſhippers of God, ſo as wee eſteeme nothing more than to link ourſelues into their companye. which thing will verely come to paſſe, if wee aduyſedly conſider which is the trew excellencie and dignitie, ſo as the vayne glittering and the deceptfull pompes of the worlde bleare not our eyes.

4. Their ſorovves ſhall bee multiplyed vvhich offer to a ſtraunger, I vvill not offer their offeringes of blud, nor take vp their names in my lippes.

Now declareth he the manner of keeping brotherly agreement with the holy men, proteſting that he will haue nothing to doo with the vnbeleeuers & the ſuperſtitious. For wee cā not otherwyſe growe togither into the one body of the Churche vnder GOD, than by breaking of all vngodly bondes, by ſeparating ourſelues from Idolaters, and by ſetting ourſelues cleere and free from all defylementes, which corrupt and marre the pure ſeruis of God. Sure I am that this is the drift of Dauids counſell, but the Interpreters diſagree in his woordes. For ſome tranſlate [Gnarſiuoth, Idolles,] ſo as the ſence ſhould bee, that after foolyſh men haue once begōne to forge new Gods to themſelues, there is no meaſure of their fondneſſe, till they haue heaped vp an vnmeaſurable rowt of Gods. Notwithſtanding bycauſe this Nowne is put in the Feminine gender, I keepe ſtill the ſignification of [Sorowes, or trubbles,] howbeit that the ſence may bee manifold yet ſtill. To ſome it ſeemeth to bee a curſing, as though Dauid being kindled with a holy zeale, ſhould wiſh that Gods iuſt vengeance myght fall vppon the ſuperſtitious. Others (whoſe opinion I gladlyer allow,) alter not the future tence of the verb, but yet they ſeeme not to mee to expreſſe playnly what maner of trubbles Dauid meaneth. They ſay, that wretched men continually drawe vnto them new forgeries, wherin they martyr themſelues miſerably. But I thinke, that therwithall is noted their end alſo: namely, that they not only ſorgyne themſelues without profit, but alſo wretchedly and vnhappely ronne on to their owne deſtruction. For to thentent he may withdrawe himſelf the further of from their companye: he taketh this for a principle, that they do ſo little or nothing auayl by their fond ſuperſtitiōs, that their ſtout labouring entangleth them from tyme to tyme in more greeuous miſeries. For what ſhall betyde thoſe wretched mē, which willingly yeeld themſelues bondſlaues to the Diuell, but to be diſappoynted of their hope? Like as God complayneth in Jeremye: They haue left mee the welſpring of lyfe, and haue digged themſelues dyrye pittes, which are ſo full of holes, that they can hold no water. In the next member alſo, there is ſome doubtfulneſſe. The woord [Mahar] among the Hebrewes, in the Conjugation [Cal,] ſignifieth to endow, or to giue. Howbeit forasmuch in the Cōiugation Hiphel, it is oftentymes taken to ronne, or to make haſte, many haue liked of this latter interpretation, that ſuperſtitious perſons do greedely gad after ſtrāge Goddes. And ſurely, wee ſee them ronne headlong like ſtrawght folkes: & the Prophetes do oftentymes vphrayd them with this importunate heate. Therfore I could wel away with this ſenſe, if the comon vſe of the tung would beare it. Howbeit, forasmuch as the Grāmariēs note, that there is not any other like place to be met with all, I haue folowed an other ſenſe in the tranſla-

translatiō. But the effect is this, that whe the vnbeleuers lash out and mispend theyr substance, they not onely lose whatsoeuer giftes they offer too their Idols, but also ouerwhelme themselues with newe trubbles from time to time by prouoking gods wrath against themselues. Peraduenture also theyr prophet alluded to the comon doctrine of the scripture: namely, that Idolaters make couenants with theyr Idolles, by breaking their promis of spiritual wedlocke with God. For Ezech. in his .16.33. not without cause vpbraideth the Iewes, that whereas the louer allureth the harlot with giftes, they offered rewardes too the Idolles to defyle themselues with them. Neuertheless the simple sence agreeth very well: that when the vnbeleuers beedecke their false gods with gifts, they not onely lose theyr cost, but also heape sorow vppon sorowe, because at length the ende wilbee vnhappie. [I will not offer the offerings.] By theis sacrifises of blud, some vnderstand thinges gotten eyther by bludshed or by extortion. Howbeit forasmuch as the prophet inueyeth not heere against cruel and bludthirsty men, but cōdemneth generally all forged and faulty worshippings: and afterward nameth not sacrifyses simply, but betokeneth the maner of offering. I doubt not at all, but that hee couertly setteth the offering of blood, against the ceremonie of the lawe. For we know how it was forbidden the people of olde tyme too taste blud, as well in theyr comon foode as in their sacrifyses, too the intent they should the more abhorre all slaughter & crueltie. Again, stories beare witnesse that the heathen were woont to offer blud in theyr sacrifyses. Dauid therfore protesteth that he will not onely haue nothing to doo with the wicked errours which mislead the Idolaters: but also that he will beware that he giue no token of cōsent in his outward behauiour. To ỹ same purpose serueth that which followeth immediatly after, [I will not take theyr names in my lippes. For he sayeth he wil so much hate and abhorre Idols: that he will shun the naming of them as a most heynous treason against God. Not for that it is vnlawfull too open their names which a man shall meete & diuerse times in the prophets: but bycause Dauid could not otherwise haue expressed the exceeding great lothsōmnesse which the faithful must beare towards false gods. Which thing appeereth also by ỹ forme of speaking which he vseth. For he setteth downe the relatiues alone, and suppresseth the Idolles themselues. Wherefore by his example he teacheth the faythfull, not only to shun errours and wicked opinions: but also too abstem from all apparance of consent. For it is manifest that he speaketh of the outward worshipping, which is the witnesse eyther of pure or peruerse Religion. Now then if it be not lawful for the faithful to shew any token of consenting with the superstitious: there is no cause why theis wisard Nicodemusses should coker themselues with this fond pretence, that they keepe theyr faythly secret to thēselues, when they intermeddle them with the trapterous superstitions of the papistes. There bee that expound theis wordes [straūgers,& theyr names, to be spoken of the worshippers of false gods. But in my iudgment Dauid meeneth the false gods themselues. For his drift is this: that although the Earth bee ouerflowed with a sink of superstitions, and that the vnbeleuers are out of measure lauish in decking of their Idolls: yit to the godly and holy, it shalbe but abhominable whatsoeuer they forge.

5 The Lord is the part of my portion and of my cuppe: thovv vpholdest my lot.

6 The meetlynes are falne to mee in fayre grounds: verely I haue a goodly heritage.

5 [The Lord is.] Now he expresseth his mynd more cleerely. For he sheweth the cause why he withdraweth himselfe from the Idolaters, and will continew in the Church of God: and also why he shunneth the societie of theyr errors euen with lothsōmnesse, & cleaueth to the trew worshipping of God: namely bycause he reſ-

reiteth vpon the onely trew God. For herevpon springeth the miserable vnquietnesse, that blynd folke runne gadding hither and thither like mad Bedlems: because they are bereft of the true knowledg of God. And surely it can not otherwise fal out, but that they must often stagger, whosoeuer they be that are not grounded vpon god, and which hold not the right faith to keepe themselues within the bounds therof, but are caried away with the brunt of errors. But this place teacheth, that they only are taught aright in the trew godlynesse, which hold them selues contented with the one God. For Dauid by terming God the portion of his lot, his inheritance, and his cup, auoucheth himself to be so fully contented with him, that he coueteth not any thing besides him, nor is tickled with any lewd longings. Let vs learne then so to embrace God when he offereth himself vnto vs, as we may seeke al the partes and poyntes of our welfare in him only. For certein it is that all the superstitions that euer reigned in the world sprang out of this Fountain, namely that one God hath not bin inough for superstitious folk. But certesse wee haue no interest in him, onlesse he be the portion of our lot: that is to say, onlesse he haue vs wholly addicted vnto him, so as no care of infidelitie do trouble vs any more. And whē he accuseth the backesliding Iewes, for gadding after Idoles: [let them, let them (saith he) be thy portion.] By which words he sheweth that God giueth place too the Idolles, if he alone be not ynough too suffyce vs. And Dauid putteth three similitudes. For first he compareth God to an heritage: secondly to a cuppe: and third ly he maketh him the maintenour of a possession. wherin he alludeth to heritages, which we know were so diuided by Gods appointment among the Iewes, as that the lawe comaunded eche man to hold himself contented with his lot. Furthermore vnder the terme [Cuppe,] is betokened eyther the reuenew or landes of inheritance, or else (by the figure Synecdoche) ordinarye meat and drink, as if he had sayd, that God is his, both by ownership and by encreace. Neyther is the third comparison in vayne: inasmuch as it oftentymes betydeth that the rightful owners are put from their possession, because no body defendeth them. But God hath so gyuen himself for an heritage vnto vs in such wyse, that by his power wee entoy him saufly for euer. For it were to litle purpose for vs to haue obteyned him once, onlesse he maynteyned our possession against the dayly assaultes of the deuill. Whereas some expownde it, [thou art my ground wherin my poyntes lyeth,] mee thinkes it is not.

6 [The meetelynes are fallen to mee.] He confirmeth better that which he hath spoken allreadye in the last verse, namelye that he resteth in the one GOD with a paceable and quyet mynde: or rather so gloriethe, that he stoutly despiseth whatsoeuer the world surmyseth to be desyrable without him. For by extolling God with that honorable style, he denyeth that he coueteth any thing more. And the vse of this doctryne is manifold: for it ought to withdraw vs not only from all forgeries of superstitions, but also from all enticements of the flesh and the world. Therfore as oft as things creepe vpō vs which may lead vs away from the one God: let this sentence encounter them in the face, that the world goeth very wel on our sides, in that he which hath in himselfe the perfect fulnesse of all good things, hath giuen himself to vs to entoy. So shall it come to passe, that our estate shall alwayes be swete and pleasant vnto vs: because that he which possesseth God, is destitute of no peece of blessed life.

7 I will prayse the Lord which giueth mee counsell: euen in the nyghtes do my reynes instruct mee.

Last of all Dauid confesseth how this also was giuen him by the mere grace of GOD, that he came in possession of so great a good thing by fayth. For it were to no purpose for GOD to offer himself frankly vnto vs, onlesse we did receyue him by fayth, seeing that he calleth vnto him both the castawayes and the chozen

chozen in comon, but the fozmer fozt bee-reeue themselues of so great goodnesse, by theyr own vnthankfulnesse Let vs know then that both of theis things proceede of Gods free gift: as well to possesse him by fayth, as also that he is our heritage. The counsell that Dauid speaketh of, is this: namely the inwarde enlyghtening of the spirit, that wee through the blyndnesse of the flesh, should not refuse the saluation to which he calleth vs. Whereby we gather that Gods grace is mangled no lesse vnskilfully than vngodly, whē the accepting or reiecting of it is imputed to mans free-will. It appeereth cleerely by the very wozds, that he entreateth not heere of the outward doctrine, inasmuch as he fayth he is instructed in the nyghtes when he is remoued from the sight of men. Agein when he sayth it is doone in his reynes: there is no doubt but he beholdeth secret inspirations. Whereas he sayth it is doone in the nyghts: marke well the plurall nomber. For Dauid not onely ascribeth the beginning of fayth vntoo God: but also acknowledgeth himselfe to profit continewally in his schoole, according as it standeth vs in hand too haue the fondnesse of our mynde corrected all our lyfe long, and the lyght of fayth kindled cleerer, and our selues by all meanes caried vp hygher and hygher, too the spiritual wisedome.

8 I haue set the Lord continually before mee: bycause he is on my right hand, I shalnot bee moued.

9 Therfore is my harte glad, my tung reioyceth, yea and my flesh also dvvelleth in assurance.

8 [I haue set the Lord.] Agein hee sheweth his fayth. For to set God in ones sight, is nothing else but to hold all his senses tyde that they should not fleete away elsewhere. A man had neede of other eyes than the eyes of the flesh too see him: for he seldome appereth, onelesse we mount aboue the world. Neuerthelesse, fayth sayeth vs, that we turne not our backes vppon him. The meening therefore is, that Dauid was so fully giuen ouer and fastened to Gods prouidence: that he was assuredly perswaded he wold be redy at hād to help him as often as he were driuen to any pinch. He addeth also [continually,] to the ende we may know how hee leaned stedfastly to Gods help: so as beeing turmoyled with sundry encounters, no feare could make him cast backe his eyes any whereelse. And it behoueth vs so to hang vppon God, as we may certainly beleue, that though he seme neuer so farre of from vs, yit is he neere at hand vnto vs. This maner of beholding will bring too passe, that wee shalnot bee decepued with the vaine ghostes of this world. [Bycause he is on my ryght hand.] I reade this second member, seuerally from that which went before. For whereas others knit them togither thus: [I haue set the Lord in my sight bycause hee is at my right hand,] it seemeth cold, and it greatly abateth the doctrine: as though Dauid shuld say, he measureth Gods presence by experience, which is not seemly. In my iudgment therefore it was a full sentence, that he set God beefore his eyes, to the intēt he myght repayre vnto him in all perilles. Agein to thentent he may be the better encouraged to hope well, he setteth beefore himselfe how much Gods help and fatherly care may auayle him: namely that hee mayntayneth in stedy state, his seruauntes with whom hee is present. Therefore he is careleesse of all daungers, and warranteth himselfe assured safetie, bycause he beholdeth God with the eyes of his fayth, as though hee were present. Whereouer, this place ouerthroweth thet forgery of the Sorbonists, [that the faythful are in dout of the fynall perseuerance:] for Dauid dooth manifestly extende his trusting vppon Gods grace, euen vntoo the tyme too come. And sure it were a wretched cace, to tremble at euery moment, as though wee had no assurance of the continuall proceeding of Gods grace.

9 [Therfore my hart is glad.] In this verse, hee commendeth the incomparable frute of fayth, whereof ȳ scripture maketh mention euery where: namely, that wee

liue vnder Gods protection, not only quiet, but also merye and cheereful. We know that the cheefe poynt of blissed life is calmnesse of mynd, like as nothing is more miserable than too bee tossed among sundry cares and dreades. But how much so euer the vngodly beesotte themselues with the spirit of frenzie and blockishnesse: yit doo they neuer enioy trewe mirth, nor ealme quietnesse of mynd: but rather feele trubleisome turmoyles within themselues, which torment them from tyme to tyme, and enforce them to shake off theyr drowzynesse. Finally it befalleth to no man too ioy quietly, but to him that hath lerned to rest vpon the one god, & to lay vp his welfare in his hand. Therfore whē innumerable trubbles beseege vs on all sydes, let vs know that the onely remedie, is too lift vp our eyes vnto god: & then wil Fayth not only quiet our mynds, but also replenish them with full gladnesse. Howbeeit, Dauid not only afurmeth himself to reioyce inwardly, but also maketh his tung yea & his flesh also partners of his ioy. And good cause why. For the Godly doo not onely foster spirituall gladnesse in the secret affection of thir hart: but also vtter it with theyr tung, insomuch as they boast that God is the mayntenner of theyr welfare. I dout not but the word [Kcuod] (which properly betokeneth glozie) is taken heere for the tung, like as in Genesis. 49. 6. For otherwyse the parting of the sentence into three members woolde not agree. Now although the body be not free from discommodities and trubbles: yit notwithstanding masmuch as GOD defendeth our bodyes as well as our soules: it is no poynt of rashnesse in Dauid, too communicate this benefite of dwellinge safe, vnto his flesh also.

10 For thovv shalt not leaue my sovvle in the graue: neyther shalt thou put thy holy one to see the corruption.

He proceedeth in vnfolding the former doctrine: namely that he wanteth nothing to the full measure of gladnesse, bicause he is not afrayd that hee shall vtterly perish. Wherypon it foloweth that noman trusteth in God in deede, sauing hee which taketh such holde of the saluation promised him by god, y he despiseth death. And it is to be noted, that Dauid speaketh not here precysely of any one certeine kynde of deliuerance (as in the. xlii. Psalme and. xvi. verse, [he hath redeemed my sowl from the hand of the graue,] & in such other like,) but conceyueth assured trust of eternal saluation which shall set him free from all disquietnesse and feare: as if hee had sayd he should alwayes haue redy passage out of his graue, so as he should not abyde in corruption. For God by deliuering his seruaunts from any daunger, prolongeth theyr lyfe but for a short tyme. Now then how slender and how bare comfort were it too take respit for a whyle, and afterward to bee swalowed vp of death without hope of recouery? Heerevppon it foloweth, that Dauid spake so, bycause hee aduaunced himselfe aboue the comon state of mankynd. For inasmuch as sentence is giuen vppon all the offspring of Adam, that dust they are, and into dust they shall returne. Genesis. 3. 19. All men without exception, are bownd to abyde it. Wherefore onelesse Christ come foorth, who is the frutes of those that ryse ageine, they shall lye in rottennesse for euermore. Wherevppon with good reason Peter gathereth, Act. 2. 30. that Dauid could not haue bosted so, but by the spirit of prophesye, and except he had had an eye to the author of lyfe that was promised him, who onely was to be honored with this prerogatiue. Neuertheiater this letteth not but that Dauid did lawfully assure himselfe of free exemption from death, bicause Christ by his rising agein, purchaced immortalitie, not to himselfe priuately, but to vs all in generall: And whereas Peter, Act. 2. 30. & Paule. 13. 33. auoucheth that this prophesie was fulfilled in the onely persone of Christ: take thou it thus, that hee was vtterly and wholly exempted from corrupting in his graue, too thentent hee myght by degrees and according to euery mans measure, call his members into his felowship. For seeing that Dauids carkesse was cōsumed into dust: the Apostles do aptly gather, that he was not priuileged from corruption. The same reason

extendeth

extendeth to all the faythfull, of whome no one becommeth partaker of incorruptible lyfe, vntowched of rotting. Wherupon it followeth, that the fulnesse of lyfe which remayneth in ỹ head alone, doth head doune into the members but by droppes or perceimeale onely. Notwithstanding, the same question myght likewyse be obiected concerning Christ, (who also descended into the graue.) But it is easy to be answered, so that the originall of either word be considered. For the graue is called [Sheol] as an vnsatiable gulf ỹ consumeth all thinges: and it is called [Shaeath] of corruption. wherfore it is not so much the place that is noted here, as the qualitie of the place. As if it had bin sayde, that Christes lyfe should be free from the power of death, because his body shall not bee subiect to corruption, no not euen when it is dead. Agein we know that Christes graue was replenished with ỹ lyuely sent of his spirit, so as it was vnto him the gate to immortall glorie. I confesse that the auncient interpreters as well greeke as latyn, haue drawne theis wordes too another sense, namely that Christes soule was brought agein from hell. But it is better to continew in the naturall simplicitie, least wee become a laughingstocke to the Iewes, & further least one tope engendringe manye other toies, may cast vs into a maze. Certenely there is no dowt, but in the second member there is mention made of the body: and we knowe that nothing is more ryfe with Dauid than to repete one thing twyce. And altheugh wee translate the word [Nepheth] vnto latin [Anima.] that is to saye, [Soule:] yet notwithstandinge, among the Hebrewes it signifyeth nothing else but the breath of lyfe or the lyfe it selfe.

11 Thovv shalt make the way of lyfe knowen vnto mee: fulnesse of ioye is in thy countenaunce, in thy hande are pleasures euermore.

He confirmeth the mening of the nexte verse goinge before, & vttereth the maner how God shall set him free from death, namely that by his guiding he shal assuredly come to lyfe. Wherupon we gather agein, that which I sayd afore, namely that the faithfull ar discerned here from the forrimers and reprobates, as in respect of the euerlasting state. For if any man say ỹ the way of lyfe was shewed vnto Dauid, inasmuch as ỹ time of his life was prolõged: it is nothing else but a cauill. For Gods grace is to much abased, if we say he is the guyde of lyfe to his seruauntes but for a feawe yeares. For after this rate, they should differ nothing from the castaways, which enioy the lyght of the sonne as well as they. But if Dauid comend here Gods peculiar grace, which he vouchsaueth vpon none but onely his children: doutlesse this shewing of ỹ way of lyfe is extended to the blessed immortalitie: yea rather that man holdeth the way of lyfe, which is so knit vnto God, that he liueth in him and not without him. Afterwarde hee addeth, that where Gods fauour is, there wanteth nothing too the full measure of happynesse. And although Gods countenaunce may bee taken as well passiuely as actiuely for the syght of him: yit notwithstanding I embrace bothe togither: because that in the procuring of gladnesse, his fatherly fauour goeth before in order, when he beholdeth vs with a cheerfull looke: and yit hee doeth not cheere vs, vntill wee on the other syde haue the syghte of his amyable countenaunce. Yea and by this member it was Dauids purpose too expresse precysely, to whome the pleasures belong whereof there is full store layde vp in the hande of GOD. For seeing God hathe in his hande sufficient pleasures wherwith too satisfye the whole world: how commeth it to passe that so sorow full and deadly darknesse dimmeth the more parte of mankynde, but because God looketh not vppon all men alike with his cheerefull & fatherly eyes, nor openeth all mennes eyes to seeke for matter of gladnesse, not elsewher than in him? Wherfore the fulnesse of ioye is matched agenste the syghtfull entycements of the worlde, which after theyr dalying with wretched folke for a

tyme, doo leaue them talking and hungrye in the end. For although they glut themselues neuersomuch with pleasures, yit are they rather weeryed with lothsomnesse, than satisfied with fulnesse. Furthermore, worldly delyghtes vanish away like dreames. Dauid therfore auoucheth that substanciall ioy, wherin mennes myndes may settle themselues, is no where to be found but only in God: and therfore, that the faythfull only, which are contented with his only grace, are in all respectes perfectly blessed.

The Conteints of the. xvij. Psalme.

This Psalme conteyneth a sorowfull complaynt against the cruell pryde of Dauids enemies. Afterward he protesteth, that it is against his desert, to bee so vncourteously vexed, bycause he hath giuen them no cause of cruelty. Therwithall also he calleth vppon God for help, that he may bee deliuered by his hand. And although the tytle shewe no tyme, yet notwithstanding it is lykely, that Dauid complayneth heere of Saule, and of his hangers on.

The. xvii. Psalme. A prayer of Dauids.

1. Lord, heere my ryghtuousnesse, take heede to my krye: herken too my prayer, vvhich is not in deceytfull lippes.
2. Let my iudgment proceede from the presence of thy countenance: let thyne eyes looke vppon myne vpryght dealinges.

IN his enterance he alledgeth for himself ỹ goodnesse of his cace, bycause God hath promised ỹ he will in no wyse suffer the guiltlesse to be oppressed, but will at length succour them. For wheras some expound ỹ terme [Ryghtuousnesse,] to signifye his ryghtuous prayer, it seemeth to mee a colde interpretation. Rather Dauid conceyuing trust vpō his own cleernesse, setteth God as an vmpier betweene himself and his aduersaries, to haue the examination of the cace. For wee haue seene heretofore, that whē wee haue to deale with froward folk, it is lawfull for vs to protest our vngiltynesse before God. Howbeeit, forasmuch as it were not ynough for ỹ faythfull to haue cleer consciences, he addeth praying next vnto it. For oftentymes it betydeth, that euen heathenish folk doo lawfully boast of their good cace: notwithstanding, bycause they acknowledge not the worlde to be gouerned by Gods prouidence, they squat down in ỹ Theatre of their own cōscience (as they terme it) & byting the bit, beare out wrongs rather stubbornly than stedfastly, bycause they seeke no cōfort by faith & calling vpon God. But the faythfull not only rest vpon the goodnesse of their cace, but also commit the same to the tuition of God, & flee vnto him as eftes as any aduersitie happeneth vnto them. This therfore is the meening of the text, that forasmuch as God knoweth Dauid too haue perfourmed his dewtye ryghtfully and without blame, & therfore to bee wrongfully vexed by his enemies, he should looke vpō him: specially bycause the affiace which he hath in his help, maketh him to hope well, and also in the meane whyle to pray harrely vnto him. By the woord [krye, & prayer] he signifyeth all one thyng. But yet the woord [krye,] & the repeting of the same sentence, auayleth too betoken his greate earnestnesse. Furthermore, inasmuch as Hypocrites make stout braggs, and lift vp their boyce with lowd reere, in token of affiance, Dauid denyeth himself to speake deceytfully: that is to wit, to cast mistes before him to hyde his offences, and fayeth that he come.h foorth into Gods syght vnfeynedly. Therfore by this maner of praying, the holy Ghost instructeth vs the endeuer of liuing well, that if any body bee displeased with vs, wee may bee able too boast, that wee are without fault. Ageen, as eft as the wicked assault vs, the same spirit exhorteth vs too praying, bycause

cause if any man standing vppon the witnesse of a good cōscience neglect prayer, he defraudeth god of his dew honour, in that hee yeeldeth not too him the office of iudging. Let vs lerne further, that when we preace vnto God, we must not deale payntedly, bycause the whole grace of our Rhetorike is but meere simplicitie before GOD.

2 [From the presence of thy coūtenance.] word for word, it is, [from afore thy face] or [from beefore thy face,] by which woords Dauid meeneth that onlesse God ryse vp to reuenge him, his ryght lyeth ouerwhelmed with slaunders, & he is as a condemned person. For Gods inquyrie is couertly matched ageinst the darknesse of leasings: as if he had sayde, hee desyreth none other Iudge but God, ne refuseth to come to his barre, bycause hee bringeth with him a cleere hart & a good cace. Too the same purpose tendeth that which he addeth streight after concerning Gods looking. For hee accuseth not God of blyndnesse, but onely prayeth him to shew in very deede, ẏ he winketh not at mens wickednesse, nor maketh small accompt of wretched sowles that are ill delt withall without desert. Some toke the woorde [iudgment] ouer streightly, for the right of the kingdome that was promised him: as if hee should request too bee placed in his throne by the hand of God, bycause he had bin bothe chosen king by him, and also annoynted by the hande of Samuel, by his appoyntment and in his name. But I am out of doubt, that bycause he was oppressed with many and sundry iniuries, hee yeeldeth himselfe into the faythful tuicion and defence of God.

3 Thovv hast proued my hart, thovv hast looked into it in the nyght, thovv hast tryed mee, thow shalt not fynde: my thought shall not passe beyond my mouth.

4 At the dooings of men, in the vvordes of thy *lyppes*, I haue taken heede of the vvayes of the destroyer.

Some suppose the preter tence in the three first verbes to be put in steede of the futur tence. Othersome lay it foorth more ryghtly and cleerely in this wyse: If thou proue my hart, & looke into it in the night, and thurrowly trye it, there shall no falshod be found in it. Notwithstāding, without alteration of any thing, the sense will agree wel ynough in this wyse: thou Lord which knowest all the secret thoughtes of my hart, (according as it beelongeth too thee to trye men,) knowest very wel that I am not dubble, nor a fosterer of any deceyt within. Surely Dauids meening is not doubtfull: For masmuch as he was mischarged with wrongfull hatred, and could obtein no indifferēcie at mens hāds, he appealeth to the iudgment of God. But least he myght doo it rashly, hee taketh an earnest tryall of himselfe, bycause God can not be begwyled with the outward appeerance, whose propertie it is to serch the secret retreits of the hart. He expresseth the nyghtime in gods visitation, bycause that when he was withdrawen from the eyes of men, he saw more cleerly ẏ vyces which otherwyse woold haue lyen hid: like as agein, the syght of men ouercasteth our faultes with shame: as if hee had sayde, Lord, wheras the darknesse of the nyght layeth the conscience open by taking away all couerts, and the affections doo them bewray themselues more freely, bycause there is no man too beare witnesse or too fynde fault with them: if thou serche mee euen in that instant, there shall no falshod be found in my harte. Heereby wee coniecture how great Dauids cleernesse was, who gathering himself in too his owne in syght offereth himselfe so vnfearfully to be tryed by the iudgment of God. And he not only cleereth himself frō outward crimes, but also from priuie malice, namely that he pretended not otherwyse outwardly, than the thought in his hart. For our thought is sayd to passe beyond our mouth, when of intent to deceyue, the mynde thinketh otherwyse than the tung speaketh. Albeeit that this woord [zamach] may also bee taken in ill part for captions and craftye deuyses.

4. [At ỹ doings of mẽ.] Interpreters expound this verie diuerslie. For some, thinking ỹ letter [Beth] to be take for [against,] translate it thus: At the doings of men, which they cõmit against thy woord. But I agree rather vnto others, which say ỹ in this place is cõmended the ryght iudgment, which is exacted according to ỹ appointment of Gods woord. For there bee some suttle-headed persones, which mark othermennes doinges narowly, howbeit not according to the woord of the Lord. But wee haue not yet the full vnderstanding of this place. For it remayneth still to bee seene, what wayes they bee, which he calleth the wayes of the destroyer. He seemeth to some, to note his own retinew, who had foorthwith flowen to the spoyle, after the maner of robbers, if he had not restreyned them: as who being brought to the last cast, were become bold through despayre: for wee knowe how sharp a weapon necessitie is. Neuertheless, this exposition seemeth to mee to be cõstreyned also, & therfore I rather refer it to his enemies. Besydes this, the Interpreters agree not what should be ment by [taking heede.] For some take it as though Dauid had set himself stoutly against ỹ leawd sort, and such as wickedly made hauocke of all thinges. Others take it that he gaue himself wholly to finding out ỹ difference betweene right and wrong, that he myght beware of euill examples, and folowe such thinges as he sawe agreeing with ỹ woord of God. But I am owt of dowt Dauid ment otherwyse, namely, to shewe openly that how much so euer leawd men prouoked him, yet was he hild backe by Gods woord from stryuing against them with force and iniury, or frõ requyting euill for euill. Therfore he sayeth, that whatsoeuer the woorkes of men were, yet was he alwayes so addicted too Gods woord, and did as it were so hang alwayes vppon his mouthe, that he thought it in no wyse lawfull for him to requyte like reward to his enemies, although their wrõgfull dealing prouoked him therto. We knowe how sore a temptation it is, and how hard to ouercome, not too haue respect after what sort men deale with vs, but what God forbiddeth or commaundeth vs. For euen they that be forward of themselues to vpright dealing, albeeit that they bee desirous too doo good too all men, and would hurt no man by their willes: yet when they bee prouoked, they burst foorth with blynd brayd to reuenge themselues. Specially, when wee see all ryght and lawe peruerted, then such confusion blyndeth vs, that wee sticke not to howle with ỹ woolues. Wherfore according to Dauids example, the best way to rule ourselues will bee, to cast our eyes vppon the woord of God, when our enemies by their misdealing prouoke vs to doo harme. For therby it will come to passe, that our myndes shall neuer daze, but shall alwayes beeware of froward wayes: byeause GOD will not only brydle our affections with his commandementes, but also instruct vs to patience with his promyses. For he not only prohibiteth vs all misdealing by his forbidding, but also by assuring vs that he will bee our reuenger, he therewithall admonisheth vs too giue place too his wrath.

5. Vphold my steppes in thy pathes, that the soles of my feete slyde not.
6. I haue called vppon thee, surely thovv vvilt heere mee, ô God: bovv dovvne thyne eare vntoo mee, and heere my vvoordes.

5. [Vpheld my steppes.] If wee take Gods pathes for the commaundementes of the Lawe, the meening will bee manifest: namely, that although Dauid haue ryghtly boasted, that euen in the middes of most greeuous temptations he hath alwayes feerfully folowed ryghteousnesse with a pure mynd: yet notwithstanding, being prouue of his owne infirmitie, he cõmitteth himself to Gods gouernance, desyring him to giue him grace to perseuer. As if he had sayd: Like as hitherto by thy guyding I haue gone forward in the ryght race, so also guyde thow my steppes hereafter, that they slyde not. And surely, the more that any man excelleth, the more had he needs to beware of headlong falling downe. For it is the policie of Sathan, euen

euen out of vertue to worke fleshly presumption, which may bring him into vtter forgetfulnesse. Now although I doo not vtterly reiect this sense, yit it semeth more likely to me that Dauid in this place prayeth to god for happy successe: as if he had sayd, Lord inasmuch as thou seest mee too haue bin giuen wholly vnto purenesse, gouerne thou mee in such wise, as it may appeere to all men, that thou art my keeper: and suffer mee not to bee cast downe at the pleasure of myne enemyes. And so, by the wayes of the Lord, he shal meene, not the doctrine wherewith our life is ruled, but the power wherewith hee vpholdeth vs, and the defence wherewith hee preserueth vs. And he calleth him so, not only for that the issews of all things are in his hande, but also bycause that when hee regardeth vs, then all things flowe prosperously on our syde. Wheras he addeth. [that the soles of my feete slide not, he meeneth that euery twinckling of an eye, many ouerthwart chaunces crosse vs, and we are in danger of miscarying, if the hand of God hold vs not vp.

6 [I haue called vpon] This verb of the time past betokeneth a continuall doing, and therefore it comprehendeth the tyme present. If the particle [Chi] imply a cause in this place: then the sense shalbee that Dauid toke boldnesse too praye, bycause that vpon trust of Gods promis he hoped his desyres should not bee in vayne. Onlesse peraduenture it like any man better to change the time of the verb, (according as some do) to this meening: I will pray, bycause I haue hitherto found by experience, that thou hast herd my prayers. Neuerthelesse I haue chosen that which seemed to mee most playne. For in my iudgment Dauid in this place harteneth and encourageth himselfe with good hope, too call vppon God: as if he had sayd, sith that I call vppon thee, surely thou O God wilt not despyse my prayers. Notwithstanding, hee by and by after requesteth to haue the thing graunted him, which hee sayd hee hoped for.

7. Make vvoonderfull thy mercyes, ô thovv preseruer of them that trust *in thee*, from those that exalt themselues ageinst thy ryght hand.

8. Keepe mee as the apple of an eye, hyde mee in the shadovve of thy vvinges.

9. From the face of the vngodly, that go about to destroy mee, and of myne enemies, that beseege mee in my sovvle.

7 [Make wonderfull] Forasmuch as the word [Hephala] signifieth somtime to make wonderfull or notable, and somtime to set a part, eyther of both the significations wil fit the present place well inough. For (as it is sayd Psal. 31. 20.) the goodnesse of God is layd vp in store as a special treasure for those that serue him, that he may bring it forth in dew season, euen at the vttermost pinch of despaire. Therfore if it seeme good to translate it, [set a part or lay vp thy mercies in store,] the meening shalbe that God should bring forth to his seruant Dauid, that speciall grace which he vowtsaueth vppon none but the elect. For wheras God casteth both the good & the bad into daunger a like: in the end he sheweth by ye dyuerse fallings out, that he doth not confusedly mingle chaffe & wheat togither: bycause he gathereth those that be his, seuerally by themselues. Notwithstanding (in my iudgement) Dauid, bycause he saw he could not be delyuered but by a rare and vnwonted meane, resorteth vnto the wonderfull power of God. For as for those which think he wyssheth that God should withhold his grace from his persecuters, they wrest the text to violently. Moreouer by this circumstance is expressed the greatnesse of the daunger: bycause it had else bin inough for Dauid to haue bin helped by some ordinarie and comon meane, according as God is wont to shew his fauour dayly to his seruauntes, and to mayntayne them with his ayde. Therefore the greuousenesse of his trouble, compelled him to desyre a miracle in the sauing of him. The tytle wherewith god is decked here, furthereth the hope of obteyning. For inasmuch as God taketh

vppon him the charge of sauinge as many as trust in him: by good reason might Dauid (who was one of ſ same crew) assure himselfe to bee saued. Therefore as oft as wee approche vnto God, let it comme too mynd, that inasmuch as God is not in vayne called the preseruer of them that trust in him, (so that our faith leane vnto his grace) it is not too bee feared in anye wyse, but he is readye to succour vs. And if all the wayes be shut vp, let it also there withall comme to mynde, that in his power there are incredible meanes of succoring, which may better set out his puissance.

Howbeit forasmuch as the participle [trusting or hoping] (for so is it accordinge to the Hebrew phrase) is put without anye addition, some Interpreters ioyne it too the end of the verse, as thowgh the order of the wordes were transposed. And thus they resolue it: [The preseruer of the hoping in thy right hand, from those that rise vp.] But bycause this is hard, and the exposition which I haue set downe floweth better and is more receyued, let vs folow it. Therfor in one compasse he attributeth to god the charge of defēding & sauing his seruaunts ageinst all the vngodly, which ryse vp too impeach their welfare. And they are sayd to lift vp themselues ageinst the hand of God, bycause they openly wage battell ageinst God in trubling the godly, whom he hath takē vpon him to preserue. And this meaning contepneth a very profitable doctrine, that God is impeached in oure person, bycause he hauing once professed himself the maintayner of our welfare, casteth his hand before vs as a buckler, as often as we be wrongfully assailed. And herevntoo pertayne those two similitudes, of the apple of the eye, and of the poonge ones of birds, which Dauid hath added. For sith that God mynding to expresse how great regard he hath of those that be his, likeneth himself to hennes and other foules, which spred out their wings to cherish and couer their birds: and auouch eth himself to be ne lesse chare ouer men than they are ouer the apple of their eye, which is the tenderest part of the body: it foloweth that war is moued ageinst him, as oft as ther is any rising vp to hurt the faithfull. For inasmuch as this fourme of prayer is indited by the holy ghost, it contayneth a promis in it. And incredible is Gods goodnesse, which humbleth it selfe so low, and in a maner transformeth itself, to the intent to lift vp our fayth aboue all the witties of the flesh.

9 [From the face of the vngodly.] Once agein accusing his enemies he procureth himself Gods fauour by the commendacion of his own innocencie. Notwithstanding, he complayneth therwithall of their crueltie, to the intent God should bee the forewarder to help him. For first he saith they burne in desire of spoyling & destroying. Secondly, he addeth that he is besieged in his soule. Wherby he meeneth that no other ransome will content them, but his death. Therfore the more terror that the crueltie of our enemies striketh into vs, so much the more must it quicke in vs the earnestnesse of praying. And although God haue no neede of a remembrancer, yit the vse and end of prayer is this, that whē the faithfull vnburthen their misshaps and greefes into Gods lap, they should beleue for a certeintie that he regardeth their necessities.

10 They haue closed themselues in their own fat, they haue spoken prowdly with their mouth.

11 In our steppes haue they compassed mee round about: they haue set their eyes to thrust downe to the ground.

12 The likeneſſe of him is as of a Lion, that is greedy vppon his pray, and as of the Lions whelp lurking in secret places.

10 [They haue closed] If any man had leuer to translate it (as others do) [They haue closed their own fat,] it will come all to one meening. For whereas some Hebrewes expound it, [they were so stuffed with fat] that they could not well speake, bicause their throte was stopped: it is too slender exposition. But I suppose that by this

this word [fat,] is noted the pryde wherewith they swelled as if it had bin with fatnesse. And it is a very trim metaphor, that their brest was stuffed with fiercenesse, as it had bin with fat. And I deny not, but that Dauid complayneth how they were puffed vp with welth and pleasures, lyke as we see how the vngodly, the fatter that they bee pampered, the more disdeinfullye are they prowd. But I think heere is described the inwarde vyce, that is to wit, that being beset on al sides with presumptuousenesse, they withdrawe themselues from all humanitie. Afterward he sayeth that the token therof appeereth in theyr tung. The effect therfore is, that they swel with pryde inwardly: and that they dissemble it not outwardly, forasmuch as they cast forth prowd and stately words. For in the word [Mouth] there is not heere a superfluitie, as there is oft elsewhere: for Dauid meeneth that they puffe out scornfull reproches openly with full mouthe, which beare witnesse of theyr pryde.

11 [In our steppes.] He confirmeth that which he had sayd erst concerning the furious lust of doing harme, wherewith his enemies were inflamed. For hee sayeth they were so cruelly bent to practise his destruction, that whithersoeuer he turned himselfe, they were euer hard at his heeles behynd him. When he sayth [our steppes] doubtlesse hee comprehendeth his owne trayne, albeit that hee returne foorthwith to himselfe alone: onlesse any man perchaunce like better of the other translation, bycause some bookes haue [Seuounou] in the plurall nomber. But ther is little importance. For Dauid complaineth simply, that (except God reache his hand out of heauen,) there remaineth now no way for him to scape, bycause hee can no sooner stir his foote, but his enemyes pursew him and watch all his steppes. By the adverb of tyme [Now,] he betokeneth not onely that hee is in present perill, but also that his enemies pursew and preace hard at his heeles euery moment, which way so euer he turnes himselfe. Some expound the later member in such wyse, as if Dauid likened his enemies to hunters, who looking downe too the ground warp pursew after theyr pray, without noyse. And therefore they thinke, that heere is noted their iesture in casting downe their eyes. And surely deceitful men haue oftentimes such a set countenance. Notwithstanding, others vnderstand it more rightly, that by this figure is betokened the continuall and vnweeriable earnestnesse, wherwith the vngodly are caried to turne all things vpsyde downe. Therfore to set their eyes, is nothing els but to apply and bend their whole wit and endeuer. And whereas foloweth [to cast downe to the ground,] it implyeth as much as too beare downe, or too ouerthrowe. For the vngodly (as though it were of necessitie, that they must needes decay, if the world should stand at a stay) could fynd in their harties, that all mankynd were rooted out, and therfore they endeuer themselues stoutly to throw them all down. This sooth the next verse enlarge with a similitude, where they are sayd to be like a lyon and a lyons whelps. And this rule is alwayes to be remembered, that the prowdyer the vngodly rage against vs, so much the neerer is Gods hand, to set itself against their crueltie: for it is his peculiar prayse, to bryde the wyld and bludby beastes. The cause why he nameth their [Dennes, or privy lurkingplaces,] is, for that his enemies were conning in sundrye sleyghtes of mischeef, and were also of ability, to as it had bin a hard matter to withstand them.

13. Vp Lord, preuent his face, throvve him dovvne, reskevv my sovvle from the vngodly, by thy svvoord.

14. From the men by thy hand, ô Lord: from the men, vvhich are of the vvorld: vvhose portion is in lyfe, vvhose belly thovv fillest vvith thy secret goodes: their children are filled, and they leaue the rest too their little ones.

The

The more violently that Dauid was laid at, so much the more also calleth he for Gods sodein help: for he taketh the word [face] for their hastie violence, in the repressing wherof ther behoued very great speede. By which wordes the spirit teacheth, that when death threateneth vs hards at hand, God is furnyshed wyth present remedyes, which he is able to put in proof in the twincling of an eye. And he not onely attributeth vnto God the office of deliuering, but also therwithall armeth him with power to crush the wicked in peeces. Howbeit that he wisheth not their casting downe, further than it was needful that they should be humbled, so as they might cease from dooing harme, according as wee gather of the member folowing, where he requireth again to haue his soule restewed. For he could easly haue abidden them to stand vntouched, if they had not abused their power vniustly and cruelly. Let vs know then, that God prouydeth for those that bee his, when he ouerthroweth the vngodly, and breaketh theyr strength: verely to thentent to deliuer the giltlesse soules from destruction. Furthermore wheras the Interpreters reade it appositiuely thus, [From the vngodly, which is thy sword:] and also, [from the men which are thyne hande:] I like not of it. Verely I confesse that from whence so euer euills come, wee are chastised by Gods hand, and the vngodly are his scourges, and that the same is the fittest tryall of patience. Howbeit forasmuch as it were somewhat to harsh a maner of speaking in this place, and also not very well agreeing with prayer: I willingly admit the other exposition: namely that God should deliuer him by hys sword that he should with his hand strike the men whose power and prosperitie had lasted too long. For hee matcheth Gods sword against mans syde: as if he should say, except God himselfe comme forth too reuenge and draine his sword, there is no hope of deliuerance left. That which foloweth in the next verse [From the men with thy hand O Lord, from the men which are of the world:] I lay it togither thus. Lord defend mee with thy hand or with thine heauenly ayd from the men, I say from the men whose tyranny hath flourished too long, and whom thou hast suffered too sit saping too long in the dregges of their prosperitie. And this repetition carryeth a force with it: bycause Dauid being hild backe with displeasure, suspendeth the sentence at the firste, and afterward gathering his spyrytes vnto him, vttereth what it is that troubleth him. Notwithstanding forasmuch as hee had erewhyle vsed the singuler nomber: now hee declareth that those which are offended with him are verye many, yea and stronge and myghtye: so as there remayneth no hope but onelyin the helpe of God. The particle [of the world,] is diuerslye expounded. Some translate it [for a tyme,] as if Dauid should say that their estate should not be of any long continewance, which thing seemeth vtterly vnagreable. Others think such to be so called, as are wholy giuen to the world, & sauour of nothing but the earth. Therfore according to those, Dauid compareth his enemies to brute beasts: and here vnto also refer they that which foloweth next after, [that their portiō is in life: verely bycause they being voyd of the spirite, and tyde to transitorie goods, mount not aboue the world. For that is termed ech mans portion, wherin eche of them setteth his felicitie. But forasmuch as [Cheled] among the Hebrewes signifieth a long continuance of time, or ỹ race of a mans life: I doubt not but Dauid complayneth that his enemies had flourished longer time than right wold they should haue done. For although the lewdnesse of the vngodly might be borne withall for a time: yit is it against reason, that they should continew still, when they wer wanton against God. And this sence is confirmed by the preposition [Min] by which, Dauid expresseth that they were not perked vp of a three dayes afore onely or of late age, but that theyr prosperitie had lasted now tyme out of mynd, which it had bin meete should haue banished away in a moment. Except peraduenture hee terme them [of the worlde,] bycause they beare the cheef authoritie among men, & sit aloft in honour & welth, as though ỹ worlde had bin made for no mennes sakes but theirs. Now where as hee saieth that their portiō is in lyfe, I take it thus: that they be free from all discommodities,

and

and ſwim in pleaſures, yea and are exempted from the comon cace of men, like as on the otherſyde the poꝛtion of wꝛetched men is ſayd to be in death. Therfoꝛe he ſayeth, it is not meete that the vngodly ſhould flitter about mery and glad without feare of death, and chalendge to themſelues the quiet and bliſſed lyfe, as it were by ryght of inheritance. To the ſame purpoſe tendeth that which Dauid addeth by and by, [that God ſtuffeth their bellyes with his ſecret goodes:] as certeynly wee ſee, not only that they enioy ẏ comon lyght, bꝛeth, foodes, & other commodities, as well as other men, but alſo that God oftentymes entertayneth them moꝛe deyntely & coſtly thā all others, as though he dandled them like tender babes in his lappe. And therfoꝛe thoſe rare and moꝛe exquiſite deinties are called the ſecret goodes of God. This were a hard temptation, if a man ſhould meaſure Gods fauour by earthly pꝛoſperitie, and therfoꝛe no wonder though Dauid were greatly trubbled with this circumſtance. But wee muſt beare in mynd, that he ſeeketh eaſe by Godly complaynt, and not that he quarreleth with God, too the end that wee alſo may lerne too diꝛect our ſyghes vnto heauen. Some expound it moꝛe ſuttly, that gods ſecret goodes are called the thinges which the vngodly themſelues deuour without regard oꝛ remembꝛance of the giuer: oꝛ elſe, bycauſe ẏ reaſon appeereth not, wherfoꝛe God ſhould pour out his goodes ſo bountyfully vpon them. But the expoſition, which I haue already alledged, as it is both ſimple and naturall, ſo dooth it of itſelf ſufficiently diſpꝛoue the others. The laſt poynt is, that by continuall ſucceſſion they conuey ouer their riches vnto their chilꝺꝛen and childers childꝛen. Foꝛ ſeing they are not of Gods childꝛen, to whom this bleſſing is pꝛomyſed, it foloweth that they are ſtalled vnto the day of ſlaughter. And therfoꝛe the dꝛift of his complaint is, that god ſhould ſpeedely ſend foꝛth his vengeance, conſidering that they haue abuſed his ſparing of them ſo long tyme.

15. As for mee, I vvill behold thy coũtenance in ryghtuouſneſſe: vvhen I ſhall avvake, I ſhall bee ſatisfyed vvith thyne image.

After he hath ſoꝛowfully vttered befoꝛe God the trubbles which galled & wꝛoong him, leaſt he myght be ouerwhelmed with the hougeneſſe of his temptacions, he ſtyeth vp into cleere calmneſſe with ẏ winges of fayth, there to behold thinges ſettled in their dew oꝛder. Foꝛ firſt, here is a couert cõpariſon between the well oꝛdered ſtate, when God ſhall by his iudgmẽt ſettle the thinges that are now confuſed & the trubleſome miſt, which ouercaſteth ẏ woꝛld, when God holdeth his peace, and hydeth his face. Foꝛ Dauid, during thoſe his afflictions, which he hath made repoꝛt of, myght ſeeme dꝛowned intoo euerlaſting darkneſſe. Foꝛ the vngodly ſeeme neere vnto God, whẽ they flouriſh in pꝛoſperitie, honour, and riches. But Dauid vaunteth himſelf againſt the pꝛoud bꝛagging of thẽ: and although (to outward appeerance) he bee caſt of farre from God, yet he pꝛomiſeth himſelf the familiar ſyght of him. The Pꝛonoune, I, carpeth a vehemencie with it, as if he had ſayd: his miſeries & repꝛoches ſhould bee no let vnto him to receyue full gladneſſe agein of Gods fatherly loue. Foꝛ this alſo is to bee noted, that he holdeth this one thing ſufficient to the atteyning of the ſoucrain bliſſe, namely, to feele himſelf in the fauour of God, whom the wicked hauing againſt them, doo in vane imagin themſelues to be happye. Foꝛ Gods coũtenance is nothing elſe but the feeling of his fatherly good will, wherwith he not only cheereth vs by wyping away our ſoꝛowes, but alſo rauiſheth vs vp into heauen. By the name of ryghtuouſneſſe, he meeneth that he ſhalnot bee diſappoynted of the reward of good conſcience. Foꝛ as long as God humbleth his ſeruantes with perſecution and miſeries, ẏ woꝛld ſkoffeth malapartly at their ſimpleneſſe, as if their indeuering too bee pure, were but raſhneſſe and foly. With this kynd of mockery ſtryueth Dauid in this place, auouching that the frute of his godlyneſſe is layd vp foꝛ him, ſo that he depart not from the obedience of Gods ryghtuouſneſſe: accoꝛding as Eſai. 3.10. exhoꝛteth the faythfull to maynteyn themſelues with this perſuaſion: [It ſhall go well with the ryghtuouſe.] Neyther foꝛ all that,

all that, dooth he aſcribe the cauſe of his welfare to his woorkes: for he diſputeth not for what deſerts he is to bee receyued into Gods fauour, but only ſetteth this downe for a principle, that they loſe not their labour as many as ſerue God, bycauſe that howſoeuer he withdrawe his face frō them for a tyme, he will at length reſtore them his bryght countenāce agein in dew ſeaſon. [I ſhall bee ſatisfyed.] Some Interpreters more conningly thā properly, reſtreyne this ſentence to the laſt reſurrection, as though Dauid deferred ẏ hope of his bliſſed gladneſſe, and ſuſpended his longing vntill the lyfe to come. And I confeſſe, that this ſatisfyedneſſe (wherof he ſpeaketh) ſhall not be throughly perfect in all reſpects before Chriſtes laſt coming. Howbeeit, forasmuch as the ſainctes, when GOD ſpreddeth out the beames of the knowledge of his loue vpon thē, are at quiet in this lyfe: Dauid dooth woorthely terme this peace or ioy of the ſpirit, by the name of ſatisfyedneſſe. For although the vngodly burſt with their abundance, yet notwithſtanding bycauſe their deſyre is vnſaciable, or bycauſe they are fed with wynd, or bycauſe they are ſo aſtrawght, that they perceyue not their owne good cace, or elſe bycauſe they are vexed with cruell tormentes of conſcience, they are neuer quiet & well at eaſe in their myndes, but alwayes flote among blynd turmoyles. Therfore it is the only grace of God, that is able to keepe vs frō being toſſed hither and thither with our own vnſeaſonable deſyres: Wherfore I doubt not but Dauid alludeth to the fond delyghtes of the woorld, which doo nothing elſe but ſtir vp luſtes: to the end he may ſhewe, how none enioy ſubſtāciall gladneſſe, ſaue thoſe that hold themſelues ſatisfyed with only God alone. Now, bycauſe ẏ woord for woord the Hebrew text ſayeth, [I ſhall bee ſatisfyed at the waking of thy face, or in waking by thy face:] many lyking better of the firſt expoſition, vnderſtand that the face of God waketh, or is wakened, when the lyght of his grace appeereth, which erſt was ouerſpred with miſtes. But vnto mee it ſeemeth more ryght, to refer the woord [wake] to Dauid, that it ſhould import as much as too haue reſpit from his heaupneſſe. For although he neuer ouerſlept himſelf, yet it could not otherwyſe bee, but that after long ſoorwerping, he lay as it were in a ſlomber. For the ſainctes ſuſteyne not, ne repulſe not all conflictes ſo courageouſly, but that by reaſon of the weakneſſe of the fleſh, they eyther faynt for a whyle, or are abaſhed, as it were at the ouercaſting of ſome darkneſſe: Dauid therfore cōpareth this trubbledneſſe to a ſlomber. And aſſoone as Gods fauour ſhall ſhyne vppon him agein, he ſayeth, that vppon recouery of cheerfulneſſe, he ſhall become quiet agein. It is truly ſayd of Paule, 2. Cor. 5. 7. that as long as wee bee wayfaters in the woorld, wee walk by fayth, and not by eyſeyght. Notwithſtanding, forasmuch as wee daply behold the image of God, not only in the glaſſe of the Goſpell, but alſo in ſo many proofes of his grace: let euery mā rayſe himſelf from drowzyneſſe, that wee may bee replenyſhed with ſpirituall felicitie, vntill ſuch tyme as GOD giue himſelf vnto vs to enioy him face to face.

The conteintes of the .xviij. Pſalme.

Wee knowe by what diſtreſſes, and through how ſore lettes Dauid atteyned to his Kingdome. For vntill the death of Saul he lingered a fearfull lyfe amid many deathes in baniſhment and outlarye. Afterward when God had with his owne hand ſet him in the ſeege Royall, he was welcomed with inward debates: and forasmuch as the faction of his aduerſaries was ſomewhat too ſtrong,

ſtrong, he was oftentymes at the very poynt of deſtruction. And as for forrein enemyes, they hild him hard tacke euen too his old age. Theis miſchefes could he neuer haue ouercome, onleſſe he had bin ayded by the power of God. Therfore hauing gotten many and notable victories, he ſinges not a ſong of his owne commendacion, as Heatheniſh men are woont to doo: but he blazeth abrode the ryghtfull prayſes of God the author of them. This Pſalme therfore is an enterance, wherin Dauid Royally extolleth Gods woonderfull grace, as well in aduauncing him to the Kingdome, as in maynteyning his eſtate. Afterward he ſheweth, that in his reigne was ſhadowed the image of Chriſts kingdome, to thentent the faythfull myght perſuad, themſelues, that Chriſt ſhall alwayes haue the vpper hand through the incredible power of the father, though all the world ſay nay too it, and woorke neuer ſo much ageinſt it.

The . xviii. Pſalme.

To the cheef Chaunter, of Dauid the ſeruant of the Lord, vvhich reherſed the vvoordes of this ſong vntoo the Lord, in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saule.

THe noting out of the tyme maketh not a litt e to the matter, to giue vs to vnderſtand that when Dauids affaires were comme to a ſtay, he gaue not himſelfe too ryoting in drunken pleaſure, as heatheniſh men doo, who aſſone as they bee releaſed of theyr trubbles, do ſhake of the remembrance of Gods benefits, and eyther plunge themſelues into groſſe pleaſures, or ſet vp their byllies, or elſe darken Gods glorie with the ſmoke of theyr owne brauerie. For the holy ſtories repoꝛt, that he ſung this ſong vnto the Lord, when he was now almoſt ſpent with age, and ſate in quiet, diſpatched of all trubble. 2. Reg. 22. The tytle alſo agreeth therevnto, which too haue bin added vppon good conſideration, I gather by the reaſons aforeſayd. And he poynteth out the tyme, after that God had deliuered him from all his enemies, to thentent we myght knowe hee was as then in full quiet poſſeſſion of his kingdome, & that God had helped him, not once or in one kind of enemie only, foraſmuch as he had new encounters from time too time, & the ende of one warre was the beeginning of another, yea rather many ſundry hoſtes roſe vp againſt him at once. For ſcarſly is there any one to bee found ſince the creation of the woꝛld, whom God hath exerciſed ſo dyuerſly. But beeauſe Saul had perſecuted him moꝛe cruelly & with greater furie and egreneſſe, than all the reſt, therfoꝛe is his name preciſely expreſſed, when as generall mention had bin made of all his enemyes beforе. For he is not put hindermoſt, as though he had bin of later tyme, foꝛ he was already dead a thirtie yeeres beefoꝛe, ſince whoſe deceaſe Dauid had ſubdewed many foꝛein enemies, and ſuppreſſed the rebellion of his owne ſonne Abſolon. Now therefoꝛe beeauſe hee knew it was a grace of God woꝛthie ſingular commendation, that he had ſo many peeres toogither ſcaped from innumerable deathes, or rather that looke how many dayes he had paſſed vnder the reigne of Saule, ſo many miracles had GOD ſhewed in ſauing him, it is not without cauſe that hee maketh mention cheefly of this ſtoꝛie.

In ter-

In terming himself [the seruant of God,] doubtlesse he ment too notifye his owne calling, as if he should say, he had not leapt into the Kingdome rashly, but only obeyed Gods appoyntment. And surely it was a most necessary stay in so many stormes: or rather, it was his only hauen in his shipwreckes, to be well assured in him self of Gods commaundmēt. For nothing is more miserable, than man in aduersitie if he come in trubble by his owne motion. Therfore in very good consideraciō wold Dauid haue it knowen, that he was neyther moued by ambition to theis encounters, with which he had bin so sore touched: nor had attempted any thing by euill practizes ageinst ryght: but that Gods commaundment was the lyght ẏ led him. Which thing is not a little profitable for vs to knowe, to the intent wee looke not to bee exempted from all truble, whē wee folowe the calling of God, but rather prepare ourselues to a hard warfare. The name of [Seruant] then, is in this place (like as in many other) referred too his publike office, like as whē the Prophetes and Apostles call themselues the seruātes of God. As if he should say, he is not a King set vp by him self, but chosen by GOD. By the way, his meeldnesse is woorthy to bee marked, that being ennobled with so many victories, a cōquerour of so many nacions, and endewed with so greate dignitie and welth, he honoreth him self with none other style, than [the seruant of God:] as who should say, he counted it more honorable, to haue faythfully performed the charge appoynted him by GOD, than to haue all the excellencie of the world.

2 And he sayd, I will loue thee ô Lord my strength.

3 The Lord is my rocke, my fortresse, and my deliuerer: my God, my defence, I will trust in him: my sheeld, the horne of my welfare, and my refuge.

2 [And he sayd:] I wil not here ouer curiously stand about the few sillables or words in which this psalme differeth frō that song which is mencioned 2. Sam. 22 Only if I shal meete with any difference of some purpose, I will touch it in this place, like as the leauing out of this sentence, [I will loue thee O Lord my strength,] is notable. Moreouer, for as much as the scripture vseth not the verb [Racham,] for [to loue,] but in the coniugation Phiel, and that it is heere put in the coniugation Cal, some Hebretians interpret it [to seeke mercy:] as if Dauid had sayd, Lord, forasmuch as I haue fownd thee mercyfull so oftētymes, I will leane vnto thy mercyes euermore. And this exposition wold not agree amisse, neuerthelesse I woold not depart from the other more accustomed But it is to bee noted, that the louing of God is put heere as the cheef heed of godlynesse, bycause he is worshipped with nothing better. Truly, I confesse that the seruis, which wee owe vnto him, is more expressed in the terme of [Reuerence,] that his Maiestie may appeere in ryght degree. Howbeeit, forasmuch as he requyreth nothing more, than to possesse all the affections of our hart, there is no sacrifyse more excellent in his syght, than when he holdeth vs bound vnto him with the bond of freeharted and willing loue: like as agein, his glory shyneth foorth no where better, than in his free goodnesse. Therfore Moyses Deut. 10. 12. mynding to gather an abridgment of the Lawe, sayeth: Now Israell, what requyreth the Lord God of thee, but that thou shouldest loue him? Howbeeit, Dauid sheweth therwithali, that he is not so fastened to ẏ benefits of God themselues, that he can bee vnthankfull to the author of them: which is a vyce that hath bin to comon in all ages. And euen at this day wee see how the greater part of the world neglecteth, or rather despyseth God, & yet can take pleasure in the vse of his giftes. But Dauid for feare of falling into this vnthankfulnesse, dooth as it were make a solemne vow by theis woordes: Lord, bycause thou art my strength, I will yeeld myself wholy vnto thee in vncorrupt loue. 3. [The Lord is my rocke.] Wheras he heapeth togither a greate sort of tytles to enhonour God withall, it is not superfluous. For wee knowe how hard a thing it

is for

is, for men to hold their myndes & harts still bent vnto God. For eyther they imagin that God sufferyth them not, and so all wayes seeke succour elsewhere: or else they slyde from their assaunce at euery brunt of temptation. Dauid therfore in attributing sundry meanes of sauing vnto God, dooeth vs too wit, that hee is so wel & sufficiently fenced, as hee needeth no more, but onely God to be the mayntayner of his welfare: as if he should say: that those whom God vseth to defend, are not only saufe ageinst some one kynd of daunger, but also so hedged in on all sydes with a strong fence, that no deaths are to be feared. We see then that not only the prayses of god are set foorth heere in way of thankfulnesse: but also mens myndes are armed with firme and stedfast fayth, that they may alwayes haue recourse to God what soeuer betydeth: & assure themselues that his power is manifold: according to the sundry deuises of the wicked to do mischeef. And not without cause (as I told you euen now) is Dauid so plenteous in this behalfe. For if God haue helped vs one way, assoone as a new tempest aryseth, we are no lesse dismayed than if wee had neuer felt his help. But they that in some one trubble aswayt for succour at his hande, & afterward reppyngly restrayne his power, deale in like sort as if a man that were going to battell, should take no care for his brest, because he is armed with a curet & sheeld, but should be afrayd of his head, because he wants a burganet. Dauid therfore offereth heere a complet harnesse to the faythfull, that they may perceyue themselues too bee in perill of no strokes, so they bee armed with the protection of God. And that this is the intent of his meening, he declareth when he sayeth, I will trust in him. Wherfore let vs lerne by his example, to set theyr tytles of God ageinst whatsoeuer trubbles assayle vs: yea and let them settle in our remembrance, so as if Sathan threpe any feare vppon vs, it may be kept farre of from enterance. For we not only waxe in trubbles present, but also surmyse vayne perills afterward, to disquiet our selues to no purpose. In 2. Sam. 22. 3. Instead of [my God my defence] it is written [the God of my defence.] and after the name of [refuge] it is written there. [My strong hold, my saufour, thou shalt saue mee from wrong:] which woords make the sentence fuller, but they come all to one end.

4 I will call vppon the praysed Lord, and I shalbe saued from myne enemies.

5 The cords of death had compassed me about, the watershotts of wickednesse had made mee afrayd.

6 The cordes of the graue had cõpassed mee about, the snares of death had ouertaken mee.

7 In my distresse I called vppon the Lord, and I kryed vnto my God: and he hath herd my voyce out of his Temple, and my krye before him came vnto his eares.

4 [I will call vpon § praysed.] Although that the calling vppon God (as hath bin sayd elsewhere) oftentymes comprehendeth his whole seruis: yit notwithstanding forasmuch as there foloweth heere the effect of prayer, I am out of dout it signifieth heere [to put himselfe into the tuition of God, and to seeke safetie at his hand.] And Dauid added this testimonie of his hope, because whosoeuer trusteth in God, calleth vppon him for help in his needs. Therefore hee warranteth himselfe saufty, and victory against all his enemies, because hee will flee vntoo God. And Dauid calleth God [the prayfed Lord,] not only for that he is prayseworthie, as ah in a maner translate it: but also to giue vs too vnderstande, that his prayers shalbe mixed with prayses. For so seemeth the circumstance of the

place too requyre: namely, that in giuinge thankes for his former benefits, he should make new sewt for his help agein. And sure ly except a man rapte vp himself with remembrance of Gods grace, he shall neuer pray with a free hart. Therfore Paule Philip. 4. 6. exhorteth the faithfull, that in all prayer they should with thanksgiuing vtter their care and requests into the lap of God. Besides this, they doo but braule and brawle with God, as many as prayse him not together with their praying.

5 [The cordes of death.] Now beginneth Dauid to tell by how certein and euident experience he hath found the hand of God to be myghtye and strong ynough to represse any kind of euill. And it is no maruel for the thinges to be enlarged poetically and with glisteringe ornamente of wordes, which myght haue bin described more simply and in measurable style. For the holy Ghost mynding to contend with the malicious & vndisposed natures of men, hath furnished Dauid heere, as it were with a surmounting eloquence, that might waken the world to consider Gods benefites. There is skarse any helpe of God so able to be felt, which our maliciousnesse darkeneth not. Therfore to thentent Dauid may the more effectually perce our sences: he sayeth that the sattie which God had bestowed vpon him, was apparant to be seene in the whole frame of the world. We must beare well in mynd this purpose of his, least we think him to passe measure in his loftie style. Moreouer the effect is, that when he was now brought to the vttermost pinch, he resorted to god for help, and was wonderfully preserued. As concerning the words, the Hebrewes cal [Cubilim] either cordes, or sorowes, or any deadly mischeef, bycause it marreth a man and tendeth to his destructiō. Wherfore & the psalme may agree with his song: it mislyketh mee not that it should be taken for greef, bycause it is written there, [Mokefhi, Maaseth,] which woord is deryued of greeuing. But bycause the metaphor of cordes or snares wil agre more fitly to the word [compasse,] as if he had sayd he had bin bewrapped round about & the perils of death: I willingly embraced this interpretation. That which foloweth of waterfloots, implyeth as much as if he had sayd, hee had bin ouerwhelmed with violent rage, as if it were with a flud. And he calleth them the waterfloottes of Belial, bicause wicked and froward persones had conspired ageinst him. For among the Hebrewes the name of Belial hath a large scope: and the translaters agree not about the originall of it. Why Ierome should translate it [without yoke,] I know not. The more allowed opinion is, that it is compounded of [yagnal and beli,] bycause the vngodly get not vp or preuaile not. Surely the Hebrewes betoken by that word, any maner of horrible wickednesse. Wherupon it is lykely that Dauid had an eye to his enemyes, which wickedly and vngratiously practized his destruction. Notwithstanding if any man like better to translate it [the deadly waterfloots] I will not striue with him. In the next verse he repeteth ageine, that he had bin beset about by the corruptions or [cordes] of the graue. For inasmuch as the Hebrew word is all one, I thought good to translate it [cordes] in this place also: not onely bycause he vseth the word of besetting, or girding about, but also bycause by & by after, he addeth the [snares of death,] (as I suppose) in the same sense. This is the description of the daunger which enhaunceth the glorie of his deliuerance: bycause Dauid being brought in perill so farre past hope, could not be deliuered by the power of man.

7 [In my distresse.] Now whereas Dauid being in maner drowned in the gulfe of death, lifteth vp his harte into Heauen by prayer, it was a notable auouchment of rare fayth. Let vs know therefore that this glasse is set before our eyes, to the ende that no excesse of misfortune might fray vs from praying. And in that his prayer aduauntageth him so much, it appeered the better therby, that he was delyuered by Gods prouidence. By the woord [kry,] (as I haue sayd elsewhere,) he betokeneth longing & earnest desyre. Agein, by calling him his God, he puttes a differēce betwen him selfe and the grosse despysers of God, or the hypocrits, who in the constreint of necessitie doo in deede call vpon God, howbeeit

beeit confusedly, but approch not too God eyther familiarly or with pure hart, as of whose fatherly fauour they haue no feeling at all. Therefore when fayth foreshyneth vntoo vs, so as wee beleeue that GOD is a father too vs, then truly is the gate set open for vs to haue mutual cõmunication with him. Besydes this, David assuring himselfe that God is on his syde, maketh him againste his enemies, which thing pertayneth to the commendacion of his godlynesse. By the name of Temple there is not ment heere the Sanctuarie (as is often in other places) but heauen. For the figure which he vseth by & by after, cannot be applyed to the Sanctuary. His meaning then is, that when he was forsaken in the world, and all mennes eares were deaf against him: God reached his hand to him from out of heauen.

8 Then the Earth moued it selfe and quaked, and the foundacions of the Mountayns shooke and stirred themselues, bycause hee was wroth.

9 There went vp a smoke into his nosethrilles, and the fyre consumed which went out of his Mouthe: Coles were kindled at it.

10 And he bowed the Heauens and came downe: and there was darknesse vnder his feete.

11 And hee rode vppon Cherub, and flew: and was caryed vppon the wings of the wynd.

12 Hee made darkenesse his secret place, round about him was his tent, darksomnesse of water and the clowds of Heauen.

8 [Then the earth.] bycause David could not sufficiently extoll Gods help which he had felt, according too the weyghtynesse thereof: hee peynteth out an ymage of it in the aire and the Earth: as if hee had sayde, it had bin so visible, as the chaunges are manifest in the aire and the earth, when they looke after another sort than they are accustomed. For if things should flowe alwayes euen after one rate, Gods power should not bee so sensible. But when hee altereth the wether with sodein Rayne, or with thundering, or with tempestes: euen they that weere erst in a sownd sleepe must needes awake, bycause so sodeine chaunges doo better shewe the presence of god. Surely Gods maiestie is manifest euen when the Sky is fayre and calme: but bycawse men lift not vp theyr senses too consider it, till it come downe nearer to them: David (too touch vs the more effectually,) reckeneth vp the sodein chaunges whereby wee are wount too bee moued, and bringeth in God one whyle clothed in a darke Clowd, another whyle rumbling with tempest: now sweeping throwgh the middes of the ayre with boystowse violence of wyndes: now lyghtening: and anone dartyng downe Haylestones and Thunderbolles. The effecte commeth too this poynt, that the same God which by his power shaketh all partes of the world as oft as hee listeth, shewed as manifest and certeyne tokens of his doomge what tyme it was his will too comme and deliuer David, as if hee had practized his power vppon all his creatures bothe aboue and beeneath. First hee sayeth, that the Earth was shaken, bycause nothing is more dreadfull than an earthquake. In stid of the [foundecions of the Mountains,] it is wrytten in the Song [The foundacions of the Heauens,] howbeit all in one sence, namely, that ther is nothing so stable and stedy in the world, which trembled not, & moued not out of his place. Yit doeth not David (as I told you afore) report theis things in stryct syle: but vseth theis similitudes to

D.ii. take

take away doubting, by reason of the dulnesse of men, which take no hold of God but by outward signes. For, that theis miracles were wrought openly, (as some men suppose,) it is scarce too bee beleeued, inasmuch as in declaring the storie of his lyfe, the holy Ghoste speaketh nothing at all of theis thinges. And truly this ouerreaching maner of speeche can not bee subiect to slaunder, if wee bethink vs of our owne dulnesse, & also of our leawdnesse, according as I haue warned a little afore. For Dauid, who was farre better eyed, & more sharp of spyght, than the comon sort of men, bycause he could not haue profited sufficiently among sluggardes and dullardes by a simple maner of speaking, describeth vnder outward shapes, the power of G O D which he himself had learne by fayth and in spirit. And it is no whit to be doubted, but that Dauid did more certeinly perceyue the presence of Gods power, than the dullheaded sort of comō people perceyueth the hand of God in earthquakes, tempestes, thunders, sorrowful ouercastinges of the aire, and boysterous windes. Herwithall it behoueth to consider, that how wonderously so euer God manifested his fauour in preseruing Dauid: yet notwithstanding many supposed, that the cause why all thinges fell out well on his syde, was eyther his own policie, or his good luck, or else some other naturall meanes. And such dulnesse, or rather such malitiousnesse as this is, cōpelled him to call all creatures to witnesse. Wysely also & rygtly doo some mark, that in all this whole description he alludeth to the comon deliuerance of the people out of Egypt. For inasmuch as G O D at that tyme stablished an euerlasting instruction, wher by the faythfull myght lerne that he was the maintemer of their welfare: whatsoeuer benefites he bestowed vpon his people afterward, eyther in comon, or in seuerall, they were as it were certein appurtenances of that first deliuerance. Therfore in other places also, as thentent to commend the succour sent by G O D vnto his people, he setteth forth that notable record, as it were a chief patterne of the grace of God. And surely, seeing that many in ỹ tyme of his banishment out of his country, had him in skorne as an outlawe from the household of God, & many made exclamacion that he had taken vpon him ỹ kingdome by violence: it was very good reason that he should include the defence of his welfare vnder the comon deliuerance of the people. As if he had sayd: there was no cause why he should bee shaken of as a straunger, whom God by very deede had proued to bee accounted before him so noble and excellent a membet of his Churche. For wee see how the Prophetes, as oft as they meene to put the people in hope of their saluacion, doo call them backe to that first couenant, which was stablished with those wonders that were wrought in Egypt, in passing the red sea, and vpon mount Sinai. He sayeth, that the earth trembled when God was wroth, in respect of the vngodly. For so speaketh God oftetymes, that being kindled with displeasure and zele, he armeth himself to maynteine the welfare of the faythfull.

9. [There went vp a smoke.] The woord [Aph] in Hebrew signifyeth properly a nose, or the nosthrilles. Howbeit, forasmuch as now and then it is taken metaphorically for prefulnesse, some translate it thus: [There went vp a smoke from his wrath:] in my iudgment scarce fitly. For Dauid compareth the mistes & steames, wherwithall the aire is darkened, to the thicke smoke which is puffed out at the nosethrilles of an angrie man. And hereby is knowen ỹ better how dreadfull is the wrath of God, whē he cloudeth the aire with his blast, & taking from vs the bryghtnesse of the Sonne and of all ỹ Starres, ouerwhelmeth vs with darknesse. Otherwyse it could not agree which followeth next, ỹ the fyre which went out of his mouth consumed. For his meening is, ỹ God without any more a doo, assoone as he shall but send out the blast of his nosthrilles, & open his mouth, can kindle a fyre, which with the smoke therof shalbe able to darken the whole world, & afterward deuour it vnto his heate. & for wher as he addeth, that coles were kindled, it auayleth to shewe the difference of it frō a va-

a vanishing flame. The bowing of ỹ heauens betokeneth the tyme that is clewdy. For when thicke vapours occupy ỹ middle of the aire, the clowdes seeme to lye vpon our heades. And not that only, but ỹ Maiestie of God also striketh a dreadfull feare into vs by approching neerer vs, & distresseth vs with anguish, who whē the wether was fayre, were altogither set vpō mirth. But wee must beare in mynd, that vnder the darkening of the ayre, is paynted out vnto vs gods wrath: by cause that like as when the lyght is cleere, the pleasant countenaunce of God cheereth vs: so when the aire is trubblesome, as though he were redye to fall vpō vs with a frowning looke, wee are compelled to droope for greef. By the way wee are warned, that there is no alteration made eyther in the Aire, or in the earth, but the same is a record of Gods presence.

11. [And he rode vppon Cherub:] Like as in the clowdes and in the darckning of the ayre, he hath penned owt vnto vs a signe of Gods wrath, as if he shoulde puffe owt smoke at his nosethrilles, and come downe in manacinge wyse to presse mē with the terrible weight of his power, and also hath sayd that in lightninges and thunderbolles flaminge fyer went owt of his mouth: so now he bringeth him in ryding vpon the wyndes and tempestes, as if he should post through the whole world with his swyghte roming, or rather with his swift flying. A like description is in the psalme 104.3, where God is sayd too bee caried vppon the winges of the wyndes, whom he sendeth foorthe euery way as swyft messengers. Neuertheless, he meaneth not GOD simplye the ruler of the windes, as one that driueth them by his power: but also therwithall he sayeth that he rydeth vppon Cherub: too thentent wee shoulde know, that the very vzurps of the wynds are governed by Angells at his commaundement. For wee know that the Angells were resembled vnder the shape of Cherubins. And therfore I doubt not, but Dauides meeninge was to allude to the Ark of couenaunt. For he setteth foorth Gods power heere, after such sort to be seene in the wonders of nature, as that notwithstanding he departeth not from ỹ temple, wher he knew that God had disclosed himself to the children of Abraham after a peculiar maner. Therfore he aduaunceth God not only as creator of the World, but as him that had made couenant with Israell, and chosen himself a holy dwelling place in the middes of him. For he could haue called them by their generall name Angelles: but he put the visible signe of the Ark for the nonce, to the end the faithfull should apply their myndes to the seeking of ỹ temple. That which foloweth concerning Gods darksome Pauilion, is a rehersal of the former sentence vnder other wordes: namely that God ouercasting the aire with darknesse, doth after a sort prohibit men his sight: in like maner as if a Kinge being displeased with his subiectes, should withdraw him self out of the way, and hyde him in some secret place. For they are deceyued which draw this verse generally to the prouinge of Gods secret glorie, as though Dauid minding to restrein the boldnesse of mans inquisitiue nature, should say that God is hidden in darknesse. Trew it is (I confesse), that God dwelleth in vnapprochable lyght: neuertheless I dout not but this speech ought to be restreyned to the circumstance of the present place, in the same sense which I haue alledged.

13 At the brightnesse of his presence his cloudes passed away: hayle stones and coles of fyre.

14 And the Lord thundred in the heauens, and the hygheſt vttered his voyce, hayle stones and coles of fyre.

15 And he sent out his arrowes, and scattered them: and he multiplyed lyghtninges, and astonished them.

16 And the headſpringes of the waters were ſeene, and the foundations of the round world were diſcouered at thy reduking, ô Lord, at the blaſt of the breth of thy noſethrilles.

17 He ſent down from a loft, and toke mee vp: he led mee out of many waters.

18 He deliuered me from my ſtrong enemye, and from myne aduerſarie: bycauſe they were to ſtrong for mee.

19 They had preuented mee in the day of my trubble: and the Lord was my ſtay.

20 And he brought mee foorth at large: he deliuered me bycauſe he had a fauour vnto mee.

13 [At the brightneſſe.] He returneth ageín to the lightninges which clyue the clouds and open the element. And therfore he ſayth; that the cloudes of God (that is to ſay, the cloudes which he had ſet before him in token of his anger to bereue men of the ſyght of his countenance) paſſed away at his brightneſſe or bi reaſon of his bright neſſe. For theis ſodein alterations touch vs with a more vehement perceyueárce of Gods power. He addeth, that hard after him there enſewed hayleſtones and coles of fire, that is to wit, when the clowdes are clouen with the thunder, or when the lightning breaks out, or when the clouds powr down hayle.

14 [And the Lord thundered.] He telleth vs the ſame thing in other wordes: namely, that God thundred from heauen. And he termeth the thunder itſelf the voice of God, leaſt wee myght ſurmyſe it to bee engendred eyther by chance or by naturall cawſes without the commaundement of God. In deede the Philoſophers ſee the meane or inferiour cawſes: namely, that when the cold and moyſt dampes forcloſe the way of the dry and whot ſteames in their mountinge vpward, the ſtriuing of thē and the ruſhing togither of the clouds do make a great noyſe. But Dauid climbing in ſpirit aboue the naturall cawſes, maketh God to beare the whole ſwai, who with his cōmaundement perceth into the hidden veines of the earth, & from thence bringeth foorth the ſteames: & afterward diuiding them into ſpecialties, diſperſeth them through the aire, and then gathering the vapours into a lump, ſetteth them to feyght with the thinne and dry heates, as though he ſounded the voyce owt of his mouth. This repetition doth the ſong pur ſew, but yit & ſence agreeth in all pointes. And here is that to be remembered which I haue ſaid heretofore, how Dauid deſcribeth Gods myghtyneſſe vntoo vs vnder theis terrible figures, to the end he may the better ſet owt his grace in deliuering him. And he expoſideth his own meening himſelf anon after, when he wryteth that his enemyes wer diſperſed by the arowes of God: as if he ſhould ſay, they had not bin ouerthrowen by the hands or ſwords of men, but by Gods thundring down vpon them openly. Nor that he auoucheth the thing to haue bin done hiſtorically: but bycauſe the rude and wilfull ſort could not otherwiſe be brought to perceiue that god was his deliuerer. As if he ſhould ſay, they may aſwel deny that God thundreth, and they may aſwell aboliſh his whole power in the order of nature, and ſpecially in the wonderfull interchanges: as not acknowledge me to haue bin ſaued by his hand. And forasmuch as God ſhooteth out lightnings as if they were arrowes: he hath ſet down the Metaphor in the firſt place, and afterward expreſſed the thing by it own name.

16 [And the headſpringes of the waters] No doubt but in this verſe he alludeth to the miracle that was wrought in paſſing the red ſea. For what intent that is done, I haue told before. For inaſmuch as by the ſpeciall benefites which God beſtowed in old time vpon the children of Abraham ſeuerally, he did put them in remembrance from time to time of the couenant once ſtabliſhed with the whole people, that they

they might be throughly persuaded of his cōtinual grace, & that that one deliuerance might be vnto them an assurance or warrant of continual help & protection: Dauid in very good season matcheth the help that was giuen him priuatly out of heauen, & that former deliuerāce of the church. For inasmuch as ỹ grace which he sayeth was exhibited vnto him, was not to be seperated from that first deliuerāce, seing it was a parcel and an appurtenance of the same: he beholdeth (as it were in one moment) both the miracle of dying by the red sea, and also the help that was ministred vnto himself. The effect is, that god (who once made way for his seruāts to passe through the red sea, and shewed himselfe to be their defender, vppon condition that they should assure themselues to be alwayes in saufte vnder his keeping:) did now againe shew forth his wonderfull power in the preseruing of one man, to thentēt he might renew the remembrance of that auncient storie. Whereby it appeereth the better, that Dauid in theis surmounting speeches doth not fable like a Poet, but keepe the order which God hath prescribed to the faythfull. Herewithal also is to be cōsidered the reason that hath compelled him to aduance gods grace too the vttermost: namely, for that the greater nomber of the people, eyther of malice or madnesse, passed it ouer with eyes fast shet. The Hebrew word [Aphikim] which I haue trāslated [Headsprings] dooth properly signifie chanells: neuertheleſſe it is not to be dowted at all, but that in this place Dauid meeneth that the very headsprings of the waters were layed open, so as it might be discerned frō whence the riuers haue so vnconsumable store and abundance of waters to cōtinew their course withall.

17 [He sent down from aloft.] Heere is breefly shewed the dutt of his so goodly declaratiō: namely, that we myght know, how Dauid had not waded out of ỹ depth of the bottomlesse pittes by his own pollicye, nor by the ayd of men, but was drawen out by the hand of God. For God is sayd to send help frō a loft, when he saueth vs wondrously & by vnwonted meanes. And so this sending is set against earthly succours, vppon which we be wont to set our myndes amisse. I disallow not their opinion which expound it of Angels: but yit I extend it further: bycause by what meanes so euer we be preserued, God appoynteth his creatures (which are redy at his beck) to take charge of vs, & prepareth them to succour vs. Wherfore albeeit that all maner of help doo come from heauen: yit dooth Dauid worthely affirme, that God reached out his hande too him from aloft, too the ende hee might by a certein prerogatiue, preferre this incredible benefite, before other more comon benefits. For it is a couert comparison between this vnwoonted worcking, and other comon and ordinarye meanes of helping. Whereas hee sayeth, hee was taken out of greate waters by the power of God, it is a metaphoricall maner of speaking. For by likening the crueltie of his foes vnto swift streames, with which he might haue bin swept away a hundred tymes: he expresseth the greatnesse of ỹ daunger more euidently: as if hee should say, he had bin saued from deepe shipwrecke contrarie to hope. The next verse declareth the thing simply without figure: namely, that hee had bin saued from a strong enemy, which had hated him deadly, and persecuted him. For herein commendeth he the power of God, for that no strength of men letted him to saue him in vtter despayre. Bycause that in the ende of the verse there is this participle [Chi] which among the Hebrewes importeth commonly a cause, the expositors take it almost all in this sense: God hath rescowed mee from aboue, bycause my foes were growne more strong than ỹ there was aught to be hoped for at mens handes. Whereupon also is gathered a profitable doctrine: namely, that the tyme dooth serue then most conuenient for God to help his, when they bee vnable to susteyne theyr enemies: or rather whē they are so broken and afflicted, that they sinke vnder theyr violence, in case as if a man that had suffered shipwrecke, were haled into the deepe, without hope of swimming owt. Notwithstanding it myght also bee expounded aduersatiuely, that though Dauids enemies had ouermatched him, yit was hee saued neuertheleſſe.

19 [They had preuented me] He confirmeth in other woords the last sentence, how he was vphild by the help of God, at what tyme there was no way too escape. For he repeateth how he was beseeged on euery syde: & that not with an ordynarie seege, but in such wyse as his enemies pursewed him, & preased vpon him. By which circumstance it appeereth the better, how he was not set at large, but by the hand of God. For from whence came so soodein restoorement from Death too lyfe, but bycause it was Gods will to shew that the issewes of death are in his hand? Finally to the intent that the whole and full praise myght redound vnto God: Dauid declareth that the only cause thereof, was gods mere good will or pleasure. And he maketh mention of his good pleasure, as in respect of his owne calling. For the poynt that he rested cheefly vppon, is that the encounters wherwithal he was turmoyled, were not stirred vp against him for any other cause, than for that he obeyed the calling of god, and had patiently embraced his commaundement. For although ambitiouse & trubblesome men which are caryed headlong by theyr owne lust to aduenture any thing, and rashly procure trubble to themselues, do oftentymes by wrestling stoutly and courageously, atteyne their desyres: yit in the ende they quayle vnluckely, bycause they be vnworthy to be mayntayned by god, forasmuch as they reere vp theyr mad buildings vnto heauen, without foundacio of calling. To be short, Dauid doth vs to vnderstand, that gods help was alwayes redy at hande for him, bycause hee had not thrust himselfin of his owne head, but was anoynted by the hand of Samuel, (which was an assured warrãt of gods free electio,) at such tyme as he was contented with his slender state, and would willingly haue lyne still in the sheepecots, or in his fathers cotage.

21 The Lord hath rewarded mee after my ryghtuousenesse, according to the clennesse of my hands hath he recompensed mee.

22 Bycause I haue kept the vvayes of the Lord, and haue not vvickedly shrunk from my God.

23 Bycause all his iudgments are before mee, and I haue not cast his commaundements from mee.

24 And I haue bin sound with him, and haue kept my selfe from mine owne vvickednesse.

25 And the Lord hath rewarded mee according to my ryghtuousnesse, and according to the clennesse of my hands before his eyes.

21 [The Lord hath rewarded me.] Dauid myght seeme at the furst blush too bee cõtrary to himself. For whereas euen now he imputed the receit of all things, too the good pleasure of God: now hee boasteth himselfe to bee required with iust reward. But if we consider to what ende hee addeth theis tytles of his owne soundnesse vnto the good pleasure of God: it will be easy to make them agree both in one meeaning. First he protesteth that hee came not to the hope of ỹ kingdom but by ỹ guiding of God, nor was anounced by the voyces of men, nor had stept foorth vpon his owen head: but bycause it had pleased god to haue it so. Now secõdarily, he addeth, ỹ he had yeelded faythfull obedience vnto god, so as he neuer bowed aside from his beck. For bothe theis things were needfull: namely that God should freely preuent Dauid with his fauour and choose him to be king: and also that Dauid shuld on the other syde obediẽtly and with a pure conscience receyue the kingdome offered him by God: & furthermore procede stedfastly in the streight race of his calling, whatsoeuer the wicked practized to impeach his faith. Now we see there is so little disagreement betweene theis two meenings: that they answere one another very aptly.

ly . Dauid maketh .GOD heere as it were the maiſter of a gaming, by whoſe aſſurãce and leading he is brought foorth to thencounter. And this dependeth vpon election, bycauſe he had caſt ſo greate fauour vnto him, as to make him King. Afterward he addeth, that he hath executed the charge enioyned vnto him, euen to the vttermoſt, with ſuch obedience as he ought to doo. No maruell then if God by his defence maintepned his owne champion, whom he had brought in of his own choyce : and alſo by apparant miracles ſhewed himſelf to be the defender of him, whom he ſawe to haue perfoꝛmed his dewtie with all faythfulneſſe. Neyther hath he here babled out fond bꝛagging, to ſeeke commendacion: but it was the will of the ſpirit, to giue foorth a profitable doctrine by the mouth of him : that is to wit, that Gods help ſhall neuer faple vs, ſo wee be well aſſured of our vocation, and that wee attempt not any thing without his warrant. And by the way let vs beare this in mynd, that the beginning of a ryght race, is ỹ good pleaſure of God, where: bꝛough he adopteth vs, and his calling, wherby he pꝛeuẽteth vs. Notwithſtanding, there remayneth yet one queſtion. Foꝛ if God render reward of ryghtouſneſſe : it ſeemeth, that accoꝛding as euery man hath deſerued, ſo is GOD liberall to eche of them. I anſwer, that vnder the name of reward, there is not ſhewed what God oweth: and therfoꝛe, it is amiſſe, & falſly doone, to gather therupon the deſert oꝛ woꝛthyneſſe of woꝛkes. Foꝛ God, as a iuſt Judge, dooth ſo reward euery man accoꝛding to his woꝛkes: that neuertheleſſe he hath all men beholden vnto him, and he himſelf is bownd vnto no man. The reaſon is, not only (as Auſtin alledgeth) bycauſe he fyndeth no ryghtouſneſſe in vs, whervnto he may yeeld recompence, ſauing ſuch ryghtouſneſſe, as he hath beſtowed vpon vs himſelf: but alſo bycauſe he bearing with the blemiſhes of our woꝛkes, accepteth our vnryghtouſneſſe, which he myght lawfully reiect. Now, if no peece of our woꝛkes can pleaſe GOD without foꝛgiuenneſſe: it foloweth that the reward is not of deſert, but of fauour. Howbeeit, here is a ſpeciall reaſon to bee noted. Foꝛ Dauid dooth not here preace before God, as vpon confidence of lawfull ryghtouſneſſe : but of purpoſe to auouche his own behaue (which he knew to bee allowed of God) againſt the wicked ſlaunders of his enemies : he putteth the iudgment of it vnto God. Foꝛ wee knowe how vnbeſeruedly he was charged with vntrew ſlaunder : and yet by theis reꝛpoches, not ſo much his good name, as the comon welfare of the whole Churche was impeached. Foꝛ although Saules owne priuate greef ꝛaue him to madneſſe, and all othermen ruſhed with eger and violent moode againſt Dauid to pleaſure the King with their ſeruis : yet is it not to bee doubted, but it was by the impulſion of Sathan, that that Kingdome was ſo foꝛe aſſaulted, bycauſe that in the perſone of that one man, God had conueyed the hope of the welfare of the whole Realme. This is the cauſe why Dauid ſtandeth ſo carefully and earneſtly in auouching the ryghtouſneſſe of his owne cace. Moꝛeouer, when he pleadeth with his enemies at the iudgmentſeate of God, he entreateth not of his whole lyfe, but of one certein cace. Therfoꝛe the maner of the plea is to bee conſidered, namely that they burdened Dauid with many crymes: firſt, of rebellion and treaſon, as if he had reuolted from the King his father in lawe : ſecondly, of robbery, as though he had cꝛept into the Kingdome by ſtelth: alſo of ſedition, as though he had trubbled the quiet ſtate of the realme: and laſtly, of cruelty, and many heynous crimes, as though he had giuen occaſion of ſlaughters, and had purſued his conſpiracie with many vnlawfull practiſes. But he mynding to maynteine his innocẽcie afoꝛe God, auoucheth himſelf too haue delt vpꝛyghtly and faythfully in that cace: bycauſe he neyther had attempted any thing without Gods commaundement, and whatſoeuer his enemies had practiſed, yet kept he himſelf within his bowndes. It were foly to inferre hereupon, that God is mercyfull vnto men accoꝛding as he deemeth them woꝛthy of his fauour. Foꝛ here is only auouched the goodneſſe of the cace againſt the wicked ſlaunderers : and not the whole lyfe of man ſommoned vnto triall, that he ſhould obteyne fauour, and bee aduudged ryghteouſe,

tuouse. Too bee breef, Dauid gathereth by the effect, that his cace liked God: not bycause one victorie is a continuall signe of a good cace, but bycause God by the manifest signes of his help, shewed himself to bee on Dauids syde.

22. [Bycause I haue kept.] Although he had spokē of the clennesse of his hands: yit not wstanding, bicause he saw how men iudged ouerthwartly of him, in affirming himself to haue kept the ways of ẏ Lord, he (after a sort) appealeth to his iudgmēt seate. For hypocrites are woont to vaunt themselues boldly, yea nothing is ryfer with them, than to pretend Gods holy name in way of sport. But Dauid alledgeth nothing which myght not haue bin well knowen to men, if there had bin any vpryghtnesse among them. Therfore wee must by his example in any wyse endeuer to haue a good conscientie of our owne. Agein, let vs euermore haue this stoutnesse: namely, to despyse the false misdeeminges of men, and to seeke our defence in heauē. He addeth, that he hath not shrunk wickedly away from god, bycause he alwayes went ryght foorth to the mark of his vocation, although the wicked practised many thinges to ouerthrowe his fayth. For, the woord which he vseth, betokeneth not some one fall, but a falling away, which vtterly estraungeth a man from GOD. And although Dauid (according too the weaknesse of the flesh,) did now and then offend: yit did he neuer depart from the folowing of Godlynesse, or forsake the warfare that was enioyned him.

23. [Bycause all his iudgments.] Now sheweth he from whence he had that vnbowable stedfastnesse of dealing aryght among so many most greeuous temptacions: namely, bycause he alwayes set his mynd vppon the Lawe of God. For, like as Sathan moueth dayly newe assaultes ageinst vs: so also standeth it vs in hand to get ourselues armour and weapon. But the mynding of Gods Lawe yeeldeth armour vnto vs. Therfore, let those that like of perfect sowndnesse, lerne to occupy themselues dayly in the study of Gods woord. For, assoone as doctrine is neglected, slothfulnesse creepeth vpon men easly, and all feare of God fadeth away. I make no futile distinction here betwene [Iudgments, and Commaundments.] Notwithstanding, if any man list to put a difference betweene them, it will agree well, that [Iudgments] should bee referred to the second table of the Lawe, and that [Commaundements] (which of the Hebrewes are called Choucothau,) should bee taken for the seruis of Godlynesse.

[I haue bin sownd with him.] All theis woordes are (in Dauid) of the future tence. For he bosteth not of any vanishing act, but of stedy holding out. And wheras I haue told yow before, that Dauid, bycause he sawe himself wrongfully condemned by men, made God his Iudge: the same thing appeereth more euidently herby, when he sayeth, that he was sownd, or vncorrupt with him. Truthe it is, that the Scripture somtyme speaketh so of the holy men, to discerne them from the hypocrites, with whom it is ynough too pretend the outward visor of the Ceremonie. But in this place, Dauid to disproue vntrew reportes, appealeth without feare vnto God. Which thing the repetition that foloweth a little after, confirmeth. [According to the clennesse of my handes before his eyes.] In which woordes there appeereth a manifest matching of contraries, between the eyes of God, and the dim or maliciouse syght of the world: as if he should say, he passeth nothing for wrongfull slaunders, so he bee cleere before God, whose iudgment is not peruerted with any maliciouse or froward affections. Moreouer, the sowndnesse, which he alledgeth, is not a perfection, but an vncorrupt playnenesse, which is contrarie too dissimulacion, or dubble dealing. Which thing a man may gather by the next member also, where he sayeth: [I haue kept myself from myne owne wickednesse. For he confesseth couertly, that he was not so cleere and free from sinfull affections, but that the leawdnesse of his enemies did ofttymes pricke him. Therfore he had inward warre ageinst many temptacions, bycause (as in respect that he was a mā) it could not be but he felt many prickinges of the flesh. But it was a proof of his vertew, that he layd hand on himself, & brydled whatsoeuer he knew to be ageinst Gods woord. For there is no man liuing that shall proceede in the indeuer of godlynesse,

lyneſſe, but he that warely keepeth himſelf from his owne wickedneſſe.

26. VVith the meeke thovv vvilt deale meekly, *and* vvith the ſovvnd thovv vvilt deale ſovvndly.

27. VVith the pure thovv vvilt bee pure, and vvith the frovvard thovv vvilt deale frovvardly.

28. For thovv vvilt ſaue the folk that bee brovvght lovve, and caſt dovvne the eyes of the provvd.

26. [With the meeke.] He goeth on forewarde with the ſame meening. For in taking Gods grace (by which he had bin deliuered) to record of his cleernelle: he triumpheth ouer the blynd & vnſeemly ſlaunders of his enemies. I confeſſe the ſame to bee an ordinarie matter with the hypocrites alſo. For their proſperous ſucceſſe ſetteth them ſo a gog, that they bawnt themſelues feercely againſt God. But for as much as they openly mocke God, whē he allureth them to repentance & his long ſufferāce: this boſting of Dauids hath no alyance at all with their wicked preſumptuouſneſſe. For he caſteth not a colour vpon his miſdooinges, bycauſe God bare with him: but he woorthely toke ẏ manifold aides (wherby he hath certeinly foūd that God fauored him) for manifeſt aſſurances of his fauour. And this differēce is to be borne alway, that the vngodly being made drunken with proſperitie, doo boaſt without ſhame, ẏ god likes well of them, whē notwithſtanding they ſetting God a ſyde, do rather make ſacrifiſe vnto fortune: but the faythfull in their proſperitie, do ſet out Gods grace vpō an inward feeling of their conſcience. So Dauid in this place boſteth that he was helped frō heauen, for ẏ ryghtfulneſſe of his cace. For, firſt this meening is to be applyed to the text: ẏ god in ſauing a giltleſſe perſone ſo oft from pre ſent death, hath proued himſelf by the deed to be gentle towards the gentle, & pure towards the pure. And ſecondly, it behoueth to pik out of it a comon doctrine, that God neuer diſappoynteth his ſeruātes, but dealeth fauorably with thē, if ſo be they wayt for his help in meeknelſe & patience. So ſayd Jacob, Gen. 30. 33. God ſhall make myne vpright dealing to returne vnto mee. The drift is, that the faythfull ſhould encorage thēſelues with good hop to folowe vpryghtneſſe: bycauſe the frute of euery mānes ryghtuouſneſſe ſhall retire to himſelf. The later member, where god is ſayd to deale frowardly & the froward, though it be ſomewhat with the ſharpeſt, pit cōteneth it no abſurditie. Yea rather not without very good reaſon did the holy ghoſt vſurp this maner of ſpeaking, to thentent to wake the hypocrites & groſſe deſpyſers of God from their drowzyneſſe. For wee ſee how careleſſely the wicked ouerleape all theis things, whē the ſcripture preacheth of the ſore & dreadfull iudgments of God, yea & when God himſelf manaceth his horrible vengeance. Therfore this brutiſh (& as it were prodigiouſe) dulneſſe cōpelleth God to coyne new formes of ſpeaking, & as it were to put on another perſone. So alſo in Leuit. 26. 21. if yee ſhall walk frowardly, or raſhly, with mee, I likewyſe will walk frowardly, or at aduēture, againſt you. As if he ſhould ſay, ẏ their frowardneſſe ſhould cauſe him to forget his accuſtomed ſtayedneſſe, & to ruſh vpō them on euery ſyde: for this do ſtubborne folk win at length by their hardneſſe, that God hardeneth himſelf more & more to bray them into powlder, and becometh ſteely againſt their ſtonnyneſſe. Moreouer, ẏ holy ghoſt directing his ſpeeche to the vngodly, ſpeaketh for the moſt part accoūding too their owne meening. And when God thundereth at them in good ernеſt, they miſſhape him with their blynd fearfulneſſe, bycauſe they concepue nothing in him but cruelties, feerceneſſe, & hideouſeneſſe. Now wee ſee why Dauid dooth not ſimply attribute ẏ name & office of a iudge vnto God, but armeth him with violent headineſſe, accoūding as it is ſayd in the Latin prouerb: A ſhrewd knot muſt haue a ſhrewd wedge.

28. [For thow wilt ſaue the folk that bee brought low.] this verſe cōteyneth a ſpyce of qualifying. For inaſmuch as experience ſheweth ẏ the meek are oftētimes hardly beſtad

uelled and the pure are wrapped in most fearefull troubles: least any man should think it untruly said, that God dealeth gently with the meeke: Dauid doeth vs to wit, that the end must be tarried for: bycause that although God come not in all hast to succour the good: yet notwithstanding when he hath exercised their patience for a while, he lifteth vp such as are vnder foote, and deliuereth such as are at the point of dispaire. Wherevpon it followeth that it maynot otherwyse be discerned than by ỹ end, how God dealeth gently and meekely with the meeke, and behaueth himself purely toward the pure. For if he hild not the faithful in suspence with long waiting, it were not his propretie to saue those that bee brought lowe. And it is no small comfort in aduersitie, for the help of God to be delaied for the nonce which otherwyse is in a redinesse, that we may be saued when we be brought low. And we must not think the harmes that we suffer to be to bitter, sith they purchace vs the fauour of God. In the second member, the song hath another forme of wordes. For there it is thus: [Thyne eyes are agaynst the prowd, to cast them down:] But this varietie altereth nothing of the meening: sauing that, ther the holy Ghost manaceth the proud more openly, that inasmuch as God watcheth too ouerthrow them, they cannot escape the fal. But the effect of eyther place is this: the more carelesly that the wicked sooth themselues, and the more malapertly that they dispise miserable persones vnder their feete: so much the neerer are they too destruction. As often then as they cruelly vaũt themselues ageinst vs: Let vs assure our selues that ther is none other let, why god rebateth not their stubborne willfulnesse, but bycause their pryde is not yit come to his perfect fulnesse.

29 For thou shalt lyght my candell ô Lord: my God shall lyghten my darkenesse.

30 For in thee shall I breake through the wedge of a battell, and in my God shall I leape ouer a wall.

31 The way of God is perfect, the word of the Lord is tried in the fyer, he is a sheeld to all that trust in him.

32 For who is God but the Lord? and who is strong but our God?

33 It is God that hath girded me with strength, and hath made my way perfect.

29 [For thou shalt lyght.] The maner of speech in the song is a lyttle playner thã it is heere. For there God is not sayde too lyght his candle, but hee himselfe is called a candle. Neuertheless the meening commeth all to one ende: namely that it came to passe through Gods grace, that Dauid being drowned in darkenesse, returned again to light. For Dauid dooth not simply thank God for shyning before him, but for enlyghtening his darkenesse. Dauid therefore confesseth himselfe too haue bin brought into so narow a streight, that hee was like too a man forlorne and past hope. For he compareth his confused estate, vnto darkenesse. Now it is, that this thyng may bee applyed to the spirituall enlyghtening of the mynde. But by the way, heere is to be considered, what Dauid entreateth of, least we step a side from his natiue meening. And in lyke maner as he acknowledgeth himself to haue bin refreshed with Gods fauor as it had bin with a quickening lyght: euen so let vs also (after his example) assure our selues, that there shalbe no ende of our aduersitie, vntil God put away our darkenesse, and restore vs the light of gladnesse. In the meane whyle let it not greeue vs to holde out with our iorney through the darkenesse, so that God serue our turne in sted of a candell. In the next verse he ascribeth his victories vnto God, that by his guy-

ding

ding hee brake thzough the wedges oz battels of his enemies, and wan their strong Cities by assault. And so we see, that albeeit hee were a stout warryour, yt he challengeth nothing to himselfe. In the tences of the verbes let the readers take this warning once foz all, that the pzetertence and the future tence are vsed indifferently, nowe the one and nowe the other in this Psalme: not only bycause Dauid comprehendeth dyuerse histozies, but also bycause hee groundeth himselfe as vppon a thing present, and therwithall knitteth the continuall holding on of the grace of God.

31 [The way of God is perfit.] The way of God is taken heere not foz his doctrine, but foz his maner of dealyng which he vseth towardes his seruantes. The meening therfoze is that god neuer disapoynteth his seruaunts, noz forsaketh them euen at the very pinch as men doo, (which help not their suters but so farre foozth as is foz their owne pzofite:) but faythfully mayntayneth those whom he taketh into his pzotection.

Howbeit fozasmuch as we should haue nothing to doo with God, onlesse he pzeuented vs with his wozd: therfoze after Dauid hath ausouched that God helpeth his seruantes vndeceptfully: he addeth therwithall, that Gods wozd is purged oz fyned. And we must beare in mynde howit is not to be douted, but that God shewth himselfe ful & perfect towards vs in very effect, bycause he hath pzomysed too become our keper, and his pzomis is an assured truth. Moreouer it is too be gathered by the next member (where he saith that he is a sheld to those that trust in him,) that by [His wozd] heere is not ment his commaundimēts, but his pzomyses. Surely it seemeth to be but a common title of commendacion, to saye that the wozd of the Lozde is cleere from all fraud and decept like siluer that is fyned from the dzosse. But our vnfaithfulnesse maketh Gods faithfulnesse to be highly commended by this similitude: bycawse that as oft as succesle is not answerable to our hope, nothing is moze redy with vs, than to haue wicked dowtings concerning Gods wozd, to creepe by and by vppon vs. Let the readers seeke the rest out of the twelfth psalme.

32 [Foz who is God] Heere Dauid in scozning the fond fozgeries of men, which rashly set vp helping Gods to themselues, confirmeth that which I sayde befoze: namelye that hee neuer attempted any thing, but by the warrant and cōmaundement of God. Foz if he had passed beyond the bounds of his calling, it had not bin lawful foz him too draw God too his syde with so greate boldenesse. And lyke as he matcheth the one trew God, against al forged Gods: euen so he therewithal ouerthzoweth all the vayn hopes wherwith the wozld is led from resting vppon God. Foz he entreateth not heere of the bare title of [God:] But he sayeth flatly there is no help to be sought foz els where, bycause he only is endewed with power. Neuertheles, his purpose which I haue noted, is to be born in mind namely that in setting God (vnder whose banner he fought) as his Capteyn against al his enemyes, he auoucheth himselfe too haue attempted nothing vppon a lustinesse, oz with an ill conscience.

33 [It is God that hath girded.] It is a metaphoz taken either of a swozdgirdle oz of a mans reynes, wherin the scripture now and then placeth a mans cherfulnesse oz strength. Therefoze it is all one as if he should say, he was strong by the power of God, whereas otherwyse he had bin but tender and weake. Afterward he speaketh of the succesle it selfe: bycause it were not ynough foz him too be fozeward and cheerly in mynd, noz to excell in strength, onlesse there followed good succesle, which heathenish men surmise to procede from foztune, but Dauid ascribeth it to the one God. Foz the wap is put foz the course of doynges: as if he should say, whatsoeuer he toke in hand, God directed it luckely with his blessing.

34 Making my feete like Hyndes feete, and it is he that hath set me vppon my hygh places.

35 Teach-

35. Teaching my handes too fyght : and myne armes shall breake a bovve of steele.

36. And thovv haste giuen mee the sheeld of safegard, and thy ryght-hand hath shored mee vp, and thy mercyfulnesse hath encreased mee.

37. Thovv haste enlarged my paces vnder mee: and myne ancles haue not staggered.

Bycause Dauid had wōne many holds which were beleued to haue bin vnassaultable, for their hygh & vneasy situation: he extolleth Gods grace in that behalf. For in saying, that he had feete giuen him like hertes feete, he betokeneth vnwōted swiftnesse, & such as naturally is not incidēt vnto mē. The meening therfore is ẏ god had helped him by an extraordinary meane, so as he clymbed ouer vnaccessable rockes w̄ swift course like a ro. By [his high places] he meeneth the holds which he had gotten by the lawe of armes. For he might woorthely boste, that he possessed nothing which was another mānes, inasmuchas he knew himself to be called thither by God. Wheras he sayeth [his hāds were taught & trayned to fyght] he confesseth that his cōning in fyghting came not by his owne policie, exercyse, & experiēce: but befell him by the singular gift of God. Now although it be generally trew, that the force and skill how to make warre, proceedeth not from elsewhere, than frō the secret instinct of god: yet notwithstāding, immediatly after Dauid sheweth that he was furnished too all encounters aboue the comen and ordinary maner of men: bycause his armes were strong ynough to breake euen bowes of brasse. For admit, he had bin a well sinewed man, yet is he described to haue bin but of a lowe stature: and the very similitude betokeneth some thing surmounting mannes puissance. In the next verse he declareth that he continewed fauf and sownd through the only grace of God. For, by the [sheeld of Gods safegard,] he dooeth vs to wit, that if he had not bin woonderfully preserued by God, he had bin set open too many deadly strokes: and so the sheeld of Gods sauegard is couertly set ageinst all the coueringes and armours, wherwith he was fenced. The cause herof he imputeth agein to Gods free goodnesse, wherthrough, he sayeth, he was encreased, and more and more aduaunced. For by the woord [encrease,] he betokeneth the continuall proceedinges of Gods fauour. By the enlarging of his steppes or paces, he meeneth, that he had a leuell way opened to him, where no way was. For there is a couert matching of contraries betweene a large and brode room: and narowe streightes, out of which a mā can not step his foote. The meening is, that when he was browght to vtter despayre, he was vncombered agein by the help of God. And this is a very profitable warning to correct our distrust. For onlesse there bee before our eyes a pleasant playne feeld for ẏ flesh to galop in at pleasure, wee tremble as thowgh the earth woold fayle vs. Let vs beare in mynd then, that it is not in vayne ascribed vntoo Gods charge, too enlarge our wayes, and too make them leuell. He addeth, how the effect of this grace was, that his feete staggered not, that is too say, that he was not throwen downe with any misfortune.

38. I vvill pursevv myne enemyes, and ouertake them: and I vvill not returne till I haue consumed them.

39. I haue smitten them, and they could not ryse: they are falne vnder my feete.

40. And thovv haste girded mee vvith strength vntoo battell: thovv haste bouvved dovvne myne enemyes vnder mee.

41. And

41. And thovv haſte giuen mee the necke of myne enemyes: and thovv haſte deſtroyed thoſe that hate mee.

In this poynt is Dauid wholy occupyed: namely, to ſhewe by the falling out of thinges, that Gods fauour was the cauſe of all his victories, wherupon it followeth, that his cace was ryghtfull and iuſt. For although God doo now & then graunt proſperous ſucceſſe euen too the wicked and vngodly: yet by the falling out, he ſheweth how he was againſt them, and offended with them. But as for ſuch ſignes of his fauour as he vttered vnto Dauid, none but his ſeruantes feele them: to thentẽt therby to aſſure them, that they are well allowed & accepted of him. Now although he ſeeme to ſpeake too ſouldyerlyke, when he ſayeth, he will make none end of ſlaughter, till he haue diſpatched all his enemies: or rather ſeemeth to haue forgotten that meekneſſe, which ought to ſhyne in all the faythfull, that they may reſemble their heauenly father: yet notwithſtanding foraſmuch as he attẽpted nothing without the commaundment of God, and foraſmuch as he ruled his affections with the brydle of his ſpirit: wee may bee aſſured, that theis are not the ſayinges of a bluddy, or cruell perſone, but of one that faythfully executeth the iuſtice which god hath enioyned him. And ſurely, we knowe him to haue bin a man of ſo great meekeneſſe, that it would haue gone ſore againſt his harte too haue ſhed euen one dzop of blud, otherwyſe than the reaſon and neceſſitie of his office required. Therfore Dauids vocation muſt bee conſidered, and alſo his pure zele & cleerneſſe from fleſhly wyath. Moreouer, it is too bee noted, that thoſe are termed enemies heere, whoſe vntamable wilfulneſſe deſerued ſuch vengeance of God. For in reſpect that he repreſented Chriſtes perſon, he puniſhed not any by death, but ſuch as were wilfullſtubborne, which could not bee brought too order by mans commaundement. For the matter it ſelfe ſheweth how hee delyghted in nothing more than too ſpare ſuch as amended: like as Chriſt alluring all men gently to repentance, dooth with an yron mace breake in peeces thoſe that willfully withſtand to the vttermoſt. The ſumme is, that Dauid becauſe hee fowght vnder gods ſtandard, being choſen king by him, and taking vppon him to doo nothing but by his commaundment, was alſo apoed by God, that hee myght ſtand vnuanquiſhed againſt all the aſſaults of his enemies, yea or rather put too flyght moſt howge and puiſſant hoſtes. Beſydes this, we muſt vnderſtand, that vnder this figure was ſhadowed the inuincible ſtate of Chriſtes kingdome, who thzough the aſſurance of Gods power, ſhould alwayes ouerthzow his enemies, and gette the vpper hande of them, and continew king in ſpyght of the world. Now ſeeing that his victories are comon too vs alſo: it foloweth that ther is promiſed vs an impregnable defence againſt all the diuells practyzes, all the attempts of the ſinne, and all the temptatiõs of the fleſhe. Therefore although Chriſt poſſeſſe not his kingdome in quiet, but by battell: yit may it ſuffyze vs, that Gods hand is alwayes in a redyneſſe for the preſeruation of it. Dauid truly was an outlaw for a tyme, and had much a do to ſaue his ſpke in the dennes of wylde beaſtes. But at the length God turned the backs of his enemies, and not oncly put them to flyght, but alſo gaue them vp to be deſtroied. Euen ſo, although our enemies hang in our necks for a whyle: yit will God at length make them not only to turne their backs, but alſo to periſh as they are worthy, euen beefore our eyes. In the meane ſeaſon let vs beare in mynd what maner a warfare God calleth vs vnto, with what kynd of men he will haue vs to fyght, and with what weapons he armeth vs: to thẽtent it may ſuffyze vs to haue the Diuell, the fleſh, and ſinne throwen downe vnder our feete thzough his ſpirituall power. For looke, too whom hee hath giuen the ſwoozd, them will he alſo mayntein, and not ſuffer them to bee wzongfully oppreſſed, if ſo be it that they reigne vnder theyr head Chriſt. As appertayning to ỹ wordes, the Interpzeters almoſt with one conſent tranſlate it [the enemies to giue back] in ſtead of, [to put the enemies to flyght.]

But

But in asmuch as the Hebrew woord [Gnadap'] signifyeth properly a [necke,] the meening will not bee amisse, ỹ God should giue Dauid the necke of his enemyes, bycause he yeelded them into his hand to bee slayne.

42. They shall krye out, and there shall bee none to saue them: euen vntoo the Lord, but he shall not answer them.
43. And I shall grynd them as small as the dust before the vvynd: as the myre in the streetes shall I tread them vnder foote.
44 Thovv shalt deliuer mee from the stryuinges of the people: thovv shalt make mee the head of the Heathen. A people vvhom I haue not knovven, shall serue mee.
45. Assoone as they heere, they shall obey mee: the children of the straungers shall lye vntoo mee.
46. The children of the straungers shall shrink avvay, *and* tremble in their priuie chambers.

42 [They shall krye out] The alteration of the time in the verb, breaketh not of the cõtinuing with the matter. Thus therfore must it be layd forth: ỹ although they kryed vnto God, yet were their prayers reiected. For he pursueth that which he had sayd before: namely that at length it appeered plainly by the falling out, how falsly his enemies bosted of Gods name, who shewed himselfe to be quite against them. Trew it is in deed that sometimes they haue bin so lifted vp with prosperous successe, that God hath commonly bin thought to fauour them, at what time Dauid in the meane while kryng night and day auailed nothing. But when God had sufficiently tryed the patience of his seruant, he set thother beside the Cushion, & disappointed them of their vaine hope: yea rather he vouchsaued not to heare their prayers. Now, we vnderstand Dauids meening. For inasmuch as the vngodly had a long while leawdly abused the name of God, he skorneth their deceytfull bragging. Moreouer, it is to be noted, that he speaketh here of the Hypocrites, which neuer call vpon God with pure affection. For the promis shall neuer take, that God is neere vnto all those that cal vpõ him in truth. Psal. 145. 18. Dauid then saith not that his enemies were shaken of when they resorted to God with an earnest and hartie affection: but bycause they through their woonted shamelesnesse thought him bound vnto them to further their wicked practizes. For when the vngodly make vowes and supplications in extremitie of their neede: although they pretend humilitie, bycause they bee cast down with sorow, and tremble for feare: yet they alter not their purpose to amend. Besides this, eyther they vse presumption and hardnesse of hart, in stead of fayth, or else they lash out their complaintes with doubtfulnesse, rather to the intent to brabble with God, than to repose their trust in his bosom. Neuertheless hereby is too bee gathered a profitable warning, that whosoeuer doo cruelly vaunt themselues ouer thẽ that be in distresse, and proudly shake of those that make their mone vnto them: shall also fynde God deaf to their requestes. And by the nert verse we be taught, that after god hath cast of the vngodly, he vttereth them vnto all reproch, and giueth them vp to be trampled vnder foote like myre. For he not only telleth the cruell and prowd, that his eares shalbe shet against them: but also threateneth too bring to passe, that they shall bee rewarded with the same measure.

44 [Thow shalt deliuer mee from the stryuing.] Dauid gathereth breefly that he had found gods help in all cases. For he was like to be in great hazard, by the troubles of his owne people, if they had not bin appeased by miracle & the fiercenesse of the people brought too order by force.

force. Agein, it happened beyond the expectation of most men, that he being conquerour far and neere, ouerthrew the nacions that bordered vpon him, which had alate in maner discomfited all Israell. For it was an incredible renewment, that he not only did soodenly set vp the people agein, which were dismayd with ỹ slaughter: but also made those tributaries to him at whose handes there could no peece bee obteined. It had bin a notable matter, if the Realme after the receit of so greate a slaughter, had cõtinewed without further losse, and gathered so much strength agein, as too recouer their former state. But for God to graunt him to subdew his conquerours: that was a farre more excellent benefite. Both of theis dooth Dauid make mention of: as well that God appeased those inward commotions, when the people made insurrection ageinst him: as also that his kingdome, which had bin maymed and half broken vnder Saule, was enlarged through the gouernaunce and power of GOD, by subdewing puissant Nations too his obeysance. Hereby it appeereth he was helped no lesse at home within his owne Realme, than ageinst his forein enemyes. Moreouer, forasmuch as the Holy Ghoste vnder this figure peynteth out vntoo vs the Kingdome of Christ: let vs knowe that the meane as well too set it vp, as too preserue it, is that GOD stretch out his arme, and not only fyght ageinst the professed foes, that ryse vp ageinst it from without: but also appease the vprores and quereles that breede at home. Which thing also was playnly shewed in the persone of Christ from the beginning. For the first let that he had, was by the witlesse wilfulnesse of his owne countrymen. And the experience of all ages sheweth, that the debates and stryues, wherwithall Hypocrites rend and teare the Churche, are no lesse noysome too impeache Christs Kingdome, than the forcible attemptes of the forein foes, if GOD did not set his hand ageinst them. Therfore, too thentent too enlarge and mayntayne his Sonnes Kingdomme, he not only ouerthroweth his forein foes before him, but also deliuereth him from inward debates. In the song, in stead of making him [head of the Heathen,] there is another woord: that is too wit, [Toshimreni,] which signifyeth too keepe. And therfore it is referred too the stedfast and continewall possession of the Kingdome. For wee knowe how hard a matter it is too keepe them in their dewtye, which are not yet enured too the yoke. And therfore nothing is more ryfe, than for Kingdomes lately conquered, too bee shaken with new commotions. But in the song Dauid auowcheth GOD too haue bin the preseruer of his estate of souereintie ouer the Heathen, which he had gotten by his good guydance. [A people whom I haue not knowen.] All this whole text dooth very well confirme that which I towched euen now: namely, that this processe is not restreyned too the persone of Dauid, but is a Prophesye concerning Christes Kingdomme too come. Dauid myght in deede haue bosted, in that, Nations (whose maners and disposition he was vtterly vnacquaynted with,) were subiect vntoo him. But certein it is, that what Nations so euer he conquered, they were neyther vtterly vnknowen too him, nor so farre distant from him. Wherfore, as then GOD did but (as it were vnder a dark shadowe,) chalk out the immeasurable kingdome of his sonne, the largenesse wherof stretcheth from the ryssyng of the Sonne too the Sonne setteing, and possesseth the whole world. Too the same purpose also maketh that which foloweth next: [As soone as they heere, they shall obey mee.] For although Dauid had by his victories gotten himself so renowned a name, that many laying away weapon, did willingly submit themselues too him: yet notwithstanding forasmuch as they also were discouraged by the force of armes, which theyr neybours had felt too theyr smart, before theyre faces: they are not properly sayd too haue offered their obedience at the only bruite of his name. This agreeth better too Christ, who subdeweth the world too him by his woord, and by their only heering maketh those obedient, which erst were rebelles vntoo him. So farre forth then as Dauid bare the persone of Christ, God subdewed vnder his dominion the farthest Nations, and such as

erst were vnknowen too Israell as in respect of conuersation. Howbeit, that was but a florish of the souereintie promised to Christ, the boundes wherof it behoued to bee extended to the vttermost costes of the world. Also Dauid had purchaced himself so greate a fame by feates of armes and warlike prowesse, that many of his enemyes being descomfited with feare, submitted themselues too him. But so vnder the type was shewed the subiection of the Gentyles, who were brought to submission by the only preaching of the Gospell. For the obedience of fayth, in which the dominion of Christ is founded, cometh by heering. Rom.10.17.

46. [The children of straungers] In this place is described that which is comonly woont too betyde in new dominions: namely, that such as are subdewed doo humbly honour theyr conquerour, howbeeit with feyned and constreyned lowlynesse, bycause they obey for feare, and not for good will. For, wheras some Interpreters referre the woord [lye] too an other sence, as if he should say, the enemyes were deluded with vayne hope, or had lyingly denyed themselues too haue practyzed any emnytie, too the entent too escape punishment: it seemeth not too expresse Dauids mynd sufficiently. Therfore (in my iudgment) it is taken generally too bee humbled after a slauish maner. For the woord [Kacash,] which in Hebrew signifyeth [too lye,] importeth sometyme Metaphorically as much as too bee humbled, or too take the yoke of obedience, howbeeit after a feyned and slauish maner. And he termeth those the children of the straunger, or of straungers, which being erst at their owne libertie, were otterly diuided from Israell. And this we see to be fulfilled in Christ also, to whō many come in humble wyse, howbeit with a dubble & false hart: whom the holy Ghost (in that respect,) calleth aptly straungers borne: bycause that althowgh they bee mingled with the elect people, yet notwithstanding they growe not intoo the same body with them by vnfeyned fayth, so as they should bee counted children of the Churche. Trew it is in deede, that all the Heathen were at the beginning straūgers: but when they put on a new affection, then they that erst were straungers and alientes, become felowcitizens of the Sainctes, and Gods householde meynye. That which foloweth immediatly after, namelye, [The straunge children shall shrink away and shall tremble out of their priuischambers:] amplyfieth that terrible name, wherof wee haue spoken before. For it is a token of no base reuerence, that those, which are shrowded in lurkingholes, and enclosed within fortifications, should bee so striken with feare, as too come foorth of their owne accord And like as feare hath drawen Dauids enemyes out of their places of couert, and made them to meete him with submission: euen so the Ghospell striketh the vnbeleeuers with such feare, that it compelleth them too yeeld obedience vntoo Christ. For, as Paule witnesseth, 1.Cor.14.24. such is the force of preaching, that by reprouing mennes consciences, and by laying open the secretes of their hartes, it casteth them downe for feare, who were rebellious before, and enforceth them too giue glorie vntoo God.

47. Let the Lord liue, and blissed bee my strength, and the God of my vvelfare bee exalted.

48 It is God that giueth mee povver too auenge mee, and subdevveth the people vnder mee.

49. My deliuerer from myne enemyes, thovv haste set mee vp euen from them that haue risen vp ageinst mee: thovv haste rid mee from the cruell man.

50. Ther-

50. Therfore vvill I prayse thee, ô Lord, among the Nacions, and sing vntoo thy name.

51. He vvoorketh myghtely the vvelfare of his King, and performeth mercye too Dauid his anoynted, and too his seede for euer.

47. [Let the Lord liue.] If a man should reade it in the maner of wishing, as thus: [O that the Lord myght liue,] it woold bee a hard maner of speaking, when notwithstanding it myght bee excused, in that it is borowed of men, whose custome it is, after this fashion not only too wish well, but also too extoll their captaines with an honorable shewt, and so it should bee as it were a tytle of triumph. Neuertheleese it woold not misagree too bee a simple affirmation, wherin Dauid should auouche GOD too liue, that is too say, too bee endewed with souerein power. But this [lyuing,] is not restreyned too Gods being, but rather is too bee esteemed by his woorkes, which shewe vntoo vs that he liueth. For, assoone as he hath withdrawen his woorking from our eyes, by and by there vanisheth out of our myndes the feeling and perceyuerance that he liueth. Therfore, he is sayd too liue, in respect that by euident proofes of his power, he sheweth how the woorld is conteyned in his hand. Now, bycause Dauid had felt this lyfe of GOD by experience, he honoreth it with prayse and thanksgiuing. For, if wee reade it in the present tyme, [the Lord liueth,] the copulatiue [and,] which foloweth, importeth as much as an inferring: and therfore it were too bee resolued thus: [The Lord liueth, and therfore blissed bee my strength.] But the proper additions of [my strength,] and afterward of [my welfare,] confirme that which I sayd before: namely, that God liueth not as in respect of himself alone, but vttereth his force in the gouernement of the whole woorld. For the Hebrew woord [Tsor] is put transitiuely in this place, for him that giueth strength.

48. [It is God that giueth mee power to auenge.] Again he acknowledgeth himself to haue receyued his victories at Gods hand. For, like as he could neuer haue looked for them, but by the help of God: so now he acknowledgeth him the only auther of them. And least he myght seeme to bespuncke him but with a peece of his prayse for fashion sake: he repeteth in expresse woordes, that he had nothing, but that which he hath giuen him. And first of all he confesseth himself to haue bin furnished with the heauenly power, too the end he should take such punishment of his enemies as they deserued. Now, forasmuch as at the first blush it myght seeme an awk thing, that God should arme the faythfull to vengeance: as I told you before, Dauids calling is too bee borne in mynd. For he was no priuate persone: but inasmuch as he was a King, the iudgment, which he executed, was commaunded him by God. Whatsoeuer he is that receyueth wrong, if he start out too reuenge himself, he vsurpeth the office of God. And therfore it cannot bee without trayterous rashnesse, that priuate men should requyte their owne wronges. But God, who auoucheth himself to bee the reuenger, armeth Kinges and Magistrates with the swoord, and ordeyneth them the ministers of his vengeance. Therfore hath Dauid put reuengements for the ryghtfull punishmentes, which it was lawfull for him too execute by the commaundment of God. Howbeeit, so as he were led by the zeale of the spirit rightly disposed, and not by the headynesse of the flesh. For, except there bee such a stayednesse ioyned with their calling, it is in vayne for Kyngs too boast that GOD hath committed vengeance vntoo them: bycause it is no lesse frowardnesse too abuse the libertie of the swoord too the lust of the flesh, than too take it in hand without Gods leaue. There is none other vengeance permitted too the Churche militant vnder CHRIST ESVS banner, than only against the willfull. wee are willed too striue against our enemies with benefitting them, and too pray for their welfare. Ergo, therwithall wee must with them amendment of lyfe, and soundnesse of mynd, vntill it

I .ij. playnly

playnly appeere, that they are of leawdnesse forlorne and past hope of recouerye. But till that tyme, vengeance must bee put ouer too the pleasure of GOD, least wee bee caryed headlong before the tyme. Agein, by the perilles and distresses Dauid gathereth, that he could not otherwyse haue escaped sauf, except he had bin preserued by the hand of God. For too this purpose maketh that lifting vp wherof he speaketh: namely, that he was wonderfully lift vp, least he myght haue sunk vnder the violence of his enemies, that had the hygher hand of him.

50. [Therefore will I prayse thee.] In this verse he sheweth, that the benefites of GOD, which he hath receyued, are woorthye of a new and vnaccustomed commendacion, that their fame may spred euen vntoo the Heathen. For there is a couert comparison betweene the ordinarie woorshipping of God, which the faythfull were woont in those dayes too vse in the Temple: and this thanksgiuing, which could not bee comprehended within so narow bowndes. The meening therfore is this: Lord, I will not only yeeld thee thankes in the assembly of the faythfull, according too the appoynted ceremonie of the Lawe: but thy prayses shall spread further, like as thy grace bestowed vppon mee, is woorthy too bee renowmed ouer the whole world. Neuerthelesse, from hence is fetched a Prophesye concerning Christes Kingdomme too come. For except the Heathen had bin allured too the felowship of the chosen people: it had bin in vayne and a fondnesse too sing the prayses of God among such as are deaf. Wherfore Paule bothe skilfully and fitly proueth by this text, that the calling of the Heathen was not a matter of chaunce, Rom. 15. 9. For wee shall see in many places hereafter, that the Churche is assigned too bee the holy dwellingplace of GODS prayses. Wherfore GODS prayses could not ryghtly and frutefully bee set foorthe any where else, than in Iewrye, vntill the eares of the Gentyles were opened: which thing came too passe at what tyme GOD purchaced them too him by his Gospell.

51. [He woorketh myghtely.] This verse sheweth playnly by the falling out, why GOD delt so bownteously with Dauid: namely, bycause he had anoynted him King. For, in calling himself King, he dooeth vs too vnderstand, that he neyther rushed in vnaduysedly of his owne head, nor was thrust in by leawd factions, but reigned as a lawfull King, bycause it so pleased GOD. And this he proueth by the warrantyze of anoynting: bycause GOD (in anoynting him by the hand of Samuel,) did no lesse warrant his ryght too reigne, than if he had placed him in the seege Royall, by putting his hand out of heauen in the open syght of the world. This election (sayeth he,) was myghtely ratifyed with continewall successe of sauinges: whervppon it foloweth, that all they make open warre ageinst GOD, which account not his calling too bee of sufficient authoritie. Herwithall he ascribeth the cause too GODS mercye, too the entent wee may knowe that that kingdome was founded vppon the meere good pleasure of GOD. And by this clawse appeerethe more openlye that which I haue sayd afore: namely, that Dauid dooth not so much make an historicall declaracion of the woonderfull and sundry sortes of GODS grace, which hee had felt in himself: as Prophesye of the euerlasting state of his Kingdomme: And it is too bee noted, that by the name of [Seede,] there is not ment euery one that is Dauids offspring, but there is noted peculiarly the same successour of his, too whom GOD had promised too become Father. For, inasmuch as it was sayd before, 2. Reg. 7. chap. 12. verse, that his Kingdomme should continew as long as the Sonne and Mone shyned in the heauen: it could not bee otherwyse, but it must descend too such a one as should bee an euerlasting King, and not a temporall King. Therefore Dauid commendeth his Seede vntoo vs, adorned with so singular a promis, as could fully agree neyther too Salomon, nor too any other of his successours, but onlye too the onebegotten Sonne of God: like as the Apostle too the Hebrewes in the first chapter in the fourth verse declareth, that

that this is a dignitie wherin he excelleth the Angelles. So ſhall wee profit aryght in this Pſalme, if the ſhadowe may leade vs too the body.

The conteintes of the .xix. Pſalme.

Dauid mynding too exhort the faythfull too the conſideracion of Gods glorie, firſt ſetteth a lookinge glaſſe before them in the frame of the heauens, and in the ſingular orderlyneſſe of the woorkmanſhip therof: and afterward calleth vs backe to the Lawe, wherin God hath diſcloſed himſelf to his choſen people more familiarly. In reſpect wherof he purſeweth this peculiar benefite with many woordes, commending the vſe of the Lawe: and at length cloſeth vp the Pſalme with a prayer.

The .xix. Pſalme. To the cheef Chaunter, a ſong of Dauids.

1. The ſkyes declare the glorie of God, and the Cope of heauen telleth foorth the vvoorkes of his handes.
2. Day vntoo day vttereth ſpeeche, and nyght vntoo nyght telleth foorth knovvledge.
3. There is no ſpeeche, nor language, vvhere their voyce is not herd.
4. Their vvryting is gone foorth intoo all the earth, and their vvordes intoo the vttermoſt coaſtes of the vvorld: in them hath he ſet a pauilion for the Sonne.
5. And he cometh foorth as a brydegroome out of his chamber, and reioyceth like a ſtrong man too ronne his race.
6. His coming out is from the vttermoſt coſte of the heauens, and his gooing about is vppon the vttermoſt poynt of the ſame: and no man is hid from the heate of him.

THe ſkyes declare.] I haue ſayd already, that there be two partes of this Pſalme: in the former of which, Dauid ſetteth out Gods glorie by his woorkes: & in the other, he ſetteth out the knowledge of him, ſhyning more fully in his woord. Now, although he ſpeake expreſſely but of the heauens: yit is it not too bee doubted, but that vnder the part that is moſt noble, & whoſe excellencie is more apparant, he betokeneth all the whole worlde, by the figure Synecdoche. Certeſſe, there is nothing ſo vace, or too be deſpyſed, euen in the leaſt & nookes of the earth, wherin there is not ſome mark of Gods myght and wiſdome too bee ſeene. Howbeeit, forasmuch as there is a more expreſſe image of him engrauen in the heauens: Dauid choſe them in eſpecially, as whoſe bryghtneſſe myght direct vs to the ſerching of the whole worlde. For aſſoone as a man ſhall haue acknowledged God by beholding the heauen: he ſhall lerne to conſider and to woonder at his wiſdome and power euen in euery little plant. In the firſt verſe he repeteth one thing twyce, after his owne maner. For he bringeth in the heauens as witneſſes & preachers of GODS glorie, attributing a ſtraunge perſone too the creature, too vpbrayd men the more with their vnthankfulneſſe, if they ſhould let ſlip ſo euident a teſtimonie with deaf eares. For this

maner of speaking dooth more effectually moue and prouoke, than if hee had sayde that the Heauens shewe. Of a truth it is a great matter, that there is offered vntoo our eyes a lyuely image of GOD, in the beawtifulnesse of the heauens. Notwithstanding, bycause the vtterance of a sounding voyce, dooth better stirre vp our senses (or at least wyse teach more certeinly and with much more profit) than simple beholding wherevnto no warning is added: the pithinesse of this figure is to bee noted, in that he saith the heauens tel forth the glorie of GOD by their preaching. The repetition which is added in the second part, is an exposition. For Dauid sheweth in what sort the heauens declare gods glorie vnto vs: namely bycause they openly giue vs to vnderstād, that they are not clottered togither by chaunce, but created woonderfully by some moste excellent workmaister. For it cannot bee, but that the beholding of the heauens must lift vs vp to the very maker of them, & the wonderful orderlinesse, garnishment & brightnesse which are there seene, must yeeld euident record of his prouidence. The scripture in deede setteth foorth the tyme and maner of their creation. But yit if God should haue hild his peace: the Heauens themselues kyye out, that they were made by his handes: which thing abundantly suffyzeth to witnesse his glorie. For assone as wee acknowledge God to bee the maker of the worlde, wee cannot choose but our myndes must be rauished to wonder at his exceedinge greate goodnesse, wisedome, and power.

2 [Day vnto day.] Although the Philosophers do more fynely vnderstand how beawtifully the starres are set in order, so as in so greate a multitude of them, nothing is confused: yit notwithstanding, the continewall succession of the dayes, is a more certein instruction of Gods prouidence to the rude and vnlerned. Dauid therefore descendeth not heere from the heauēs vnto the other parts of the worlde: but confirmeth that which hee had sayde alate, by the more sensible and neere effect: namely, that Gods glorie dooth not only shyne, but also rather sownd out in the Heauens. Now although the woordes may bee expounded dyuersly: yit the sence remayneth in maner all one. Many resolue it thus: that there passeth no daye wherein God sheweth not some notable proofe of his power. And othersome are of opinion that there are betokened the encreasments of learning, so as the later day should alwayes bring some noueltie. Harder is the construction which some gather that the dayes and nyghtes talke togither among themselues, and reason concerning the glorie of their Creator. Howbeit, I doubt not but that by the ordinarie intercourses of the dayes and nyghts, Dauid teacheth that the course of the Sonne, Moone, and Starres, and theyr reuolutions are gouerned by the wonderfull wisdome of God. And whither wee translate it [from day to day,] or else [day vnto day,] it skills little: bycause thereby is betokened nothing else, but the orderly continewance of tymes, which the succession of dayes and nyghts maketh. Truly if we were as heedfull as we ought to bee, euen one daye would bee a sufficient witnesse of Gods glorie vntoo vs: and euen one nyght would doo the like for vs. But when wee see the Sonne & Moone to compasse the worlde dayely with theyr going about, the Sonne a daytymes too bee ouer our heads, the Moone too succede by turnes, the Sonne too mount vp by degrees, and therewithall to approche neerer vnto vs, and afterward to take his iourney backe agein and to depart from vs by lyttle and little, and thereby to be made the lengthening of the dayes or nyghts, and this diuersitie to bee so disposed by indifferent order, that it returneth peere by peere: this is a farre more euident record. And therefore not without cause doothe Dauid say, that although God speake no woord at all, yit the orderly intercourse of dayes and nyghtes so fitly succeding, doo myghtely blaze abrode his glorie: and ther is no cloke of ignorance left for men, bycause that seeing the dayes and nyghtes doo so well supply the office of teachers, they may attayne knowledge enough by the instructions of them.

3 [There is no speeche.] This verse admitteth two interpretations in maner contrarie: of which notwithstāding, both are

are probable. Forasmuch as Woord for Woord it is red thus, [No language, no speech, their voice is not herd,] some knit the two verses together as though the sentence were hanging vntoo the latter member, [their writing went foorth into all the Earth.&c. Therfore according vnto their opinion the sence should bee, that though the heauens bee dumb, and not endewed with power too speake: yit they preach Gods glorie with sufficient hygh and lowd voyce. But if this were Dauids meaning: to what purpose serued it to repete it three tymes that they haue no perfect speeche? surely the harping vppon a thing knowen had bin very colde. The other exposition therfore like as it is more receyued, so also seemeth it too agree better. For in the Hebrew tung, which is very short, sometymes somewhat is too bee supplyed: and specially it is a comon thing with the Hebrewes, to leaue out the relatyues. Besydes this the third negation [Beli] betokeneth rather an exception from the former members: as if it had bin sayde, the dyuersitie of tungs was no impediment, but that the preaching of the heauens myght be herd. For the dyuersitie of languages is a cause to make communication cease betweene sundry nacions: and an occasion that he which is most eloquent in his owne country, must eyther bee dumb among forreyners, or else barbarous if he assay to speake. Yea if a man were furnished with the knowledge of all tungs: yit could he not speake to a Greeke and a Latin man all at once. But assoone as he shall haue directed his speech to the one or too the other, the rest shall vnderstand him neuer a whit. Dauid therefore by a couert comparison enlargeth the efficacie of this witnesse which the Heauens beare to their maker: as if he shuld saye, although people differ among themselues in languages, yit the heauens haue a comon language to teach them all at once: and there is none other let, saue their owne dulnesse, but that euen they which be most straungers may profit as it were at the mouth of one teacher.

4 [Their writing is gone foorth.] Heere he declareth in what sort the Heauens doo generally preache vnto all Nacions without difference: namely because through all the whole earth, men may vnderstand that the Heauens are set forth as witnesses to auouch the glorie of GOD. Neuertheles forasmuch as the Woorde [Cana] in Hebrew signifyeth sometyme a lyne, and somtime a writing: some gather this sence: that the building of the Heauens framed as it were by lyne and by leuell, dooth vtter Gods glorie farre and neere. But inasmuch as Dauid metaphorically bringeth in heere the beawtie of the heauenly frame preaching of gods glorie like a learned man: it were a colde maner of speech to say, the lyne of the heauens passeth out to the vttermost borders of the earth. Besydes this, in the very next meber folowing, he addeth that their Woords are herd euerywhere: and what alyance is there betwixt woordes and the maner of building? But if we translate it [writing,] theis two things wil very well agree, both that Gods glorie is written out in the heauens as in an open booke for all men too looke vppon, and also that they haue giuen them a lowd voyce, which may come too the eares of all men. And to are we done to vnderstād, that that speech whereof mencion hath bin made before, is (as I may terme it) visible. For the heauens speake to mens eyes & not to their eares: so as Dauid hath good reason too compare their bewtyfulnesse so distinctly set in order, vntoo a writing. Now that the Woord [Cana] signifyeth a verse in writing, it appeereth sufficiently by Esai: 28. 10. where GOD likening the Iewes too children that are not of yeeres apt too bee taught, sayeth thus: It shalbee too them, precept too precept, precept too precept, verse too verse, verse too verse, a litle while there, a lyttle while there. Therefore in my iudgement, the meening is, that Gods glorie is written in no darke or small letters, but expressed in a faire set hande, the reading whereof is open and easy too all men. Hitherto I haue set foorth the natiue meening of the Prophet. For whereas this part of the Psalme hath bin wrested too allegories: the readers shall easily perceiue that there was no reason why it should bee doone. I told you at the firste (which thing also appeereth by the layinge toogither of

the text) that before Dauid commeth too the lawe, hee setteth forth Gods glorie to be beheld in the workmanship of ỹ world. Now, if of the heauens we shall make the Apostles, and of the Sonne, Christ: that partition can take place no more. Ouer & besydes, it had bin an vntoward fashion, too place the Law after the Gospell in the text. But forasmuch as nothing is more cleere, than that hee entreateth here of the knowledge of God, which is naturally offered to all men in the mirrour of ỹ world: I cease from longer discourse of that matter. Only, bycause theis allegorical Interpreters haue taken occasion vppon the wordes of Paule, this knot must be vntwisted. Paule discoursing vppon the calling of the Gentyles, taketh this for a principle, that whosoeuer calleth vppon the name of the Lord shalbee saued: and afterward addeth, that hee cannot be called vppon, vntil he be knowen by the doctrine of the Gospel. Howbeit, forasmuch as the Iewes sayd, it was not voyd of a spyce of treason to Godward, that Paule published the promis of saluation to the Gentyles: hee demaundeth, whither they also had not herd? And he answereth, that out of this place there was opened to them a schoole, wherin they myght lerne Religiõ and the seruis of God, bycause the wryting of them went foorth into all the earth &c. Surely Paule should then out of season haue sayd that the Gospel had bin herd throughe the whole world at the mouth of the Apostles, which had scarcely yt come vnto feawe men. Verely their preaching had not as then passed into farre countreys, but abode yt enclosed within the bownds of Iewry. His meening therefore is nothing doubtfull. For he ment too say, that God many hundred yeeres past, had disclosed his glorie too the Gentyles, and that the same was as a flourish of more large doctrine. For although the state of his chozen people were separate for a tyme from the Heathen: yt it ought not to seeme straunge, that God at the length hath disclosed himself indifferently to them bothe, whome hee had heeretofore allured vniuersally vntoo him: according as hee sayeth in another place, that at what tyme God suffered the Heathen to wander after their owne wayes, yt hee had not left himselfe without witnesse. Act. 14 16. Whereby wee gather, that they were too grossely ouerseene, which surmysed that Paule departed from the litterall sence. Which thing the Readers shall yt further vnderstand by my Commentaryes vppon the same place. [He hath set a Pauilion for the Sonne.] Like as Dauid of all the whole frame of ỹ world hath cheesly chozen the Heauens, wherin to set foorth the Image of God to behold, bycause he may better bee seene there as in a hygh stage: so now he poynteth vs too the Sonne placed in highest degree, bycause in the bryghtnesse, of it the maiestie of God vttereth it selfe the more aparantly. For although the rest of the Planets haue also their courses, & as it were theyr races, and that the firmament drayeth all the fixed starres into the turning about of it selfe: yt had it bin in vayne for Dauid to haue gone about to haue taught the secrets of Astrologie too the rude and vnlerned. Therefore it was ynough for him with grosse style too reproue the whole world of vnthankfulnesse, if they profited not in godlynesse by the very beholding of the sonne. This is the reason why he sayth that a Tent was pitched for him, and also that he goeth out from the one coast of the heauen, and passeth swyftly vnto the coast ouer against it. For he disputeth not captiously among Philosophers concerning the full going about of the Sonne: but applying himselfe to euery one of the rudest sort, hee holdeth himselfe within the experience of the eye. And therefore speaketh he not of the other halfe of the sonnes course, which is hidden from our syght vnder our Hemisphere. The things ỹ he setteth forth to be considered in the Sonne are three: the beawty and excellentnesse of his shape: the swiftnesse of his ronning: and the wonderfull power of his heate. He commendeth his dignitie and beawtyfulnesse by a similitude of a bryde-groome: and afterward addeth the similitude of a ronner. For the swiftnesse of such as contended in olde tyme in charyot or on foote in the listes, was wonderfull: which thowgh it came very farre short of the swiftnesse of the Sonne: yt notwithstanding, Dauid could finde nothing in comon vse of men, which approched

ched neerer to it. Wheras some think that the cherishing heate is betokened in third member: I allow not of it. Sure it is a wonderfull worke of God, and a singular proof of his goodnesse, that the force of the sonne percing euen into the earth, maketh it frutfull by his inspiracion. Howbeit forasmuch as he saith that nothing or noman is hidden from the heate therof: I take it rather too bee ment of that violent heate, wherwithall as well men as other liuing creatures, togither with plants & trees are scorched. For noman coueteth to eschew ỹ quickening heat, wherwith wee feele our selues to be cherished.

7 The lawe of the Lord is perfect, repayring the Sowle: the testimonie of the Lord is faythfull, instructing the little ones in wisdome.
8 The statutes of the Lord are ryght, and reioyce the hart: the commaundment of the Lord is pure and giueth lyght to the eyes.
9 The feare of the Lord is cleane, and endureth for euer: the iudgments of the Lord are truth, and iustifyed togither.

7 [The law of the Lord.] Now followeth the second part of ỹ psalme. For after that he hath shewed how all mankind is sufficiently instructed concerning the only one God by ỹe chiefe schoolemaysters: now he falleth in hand with ỹ Jewes, to whom God had bin made better knowen by his worde. For in that the heauens beare witnesse of him, it leadeth not men so farre as to make them throughly learned in godlynesse: but onely enayleth so farre as to make them vnexcusable. Trew it is in deede, that if wee were not tooo much dullards, ther are instructions inow in the Theatre of the world, to prouoke vs vntoo godlynesse. But bycause wee dazle in the brode lyght: this bryght resemblance of Gods glorie should boote vs nought at all, without the help of his woord, although it ought too bee to vs in sted of a lowd sownding sermon. Therefore looke whome God hath determined too call too saluation, vpon them vowtsaueth he a singular grace: like as in old tyme, although he auowched himselfe to be God vnto all men without exception: yit he gaue his lawe to the children of Abraham seuerally, to endew them with a more certein and more neere knowledge. Wher vppon it followeth, that the Jewes are bound with dubble bond to serue God. For seeing that no ignorance may excuse the Heathen, to whom God spake but only by his dumb creatures: how much lesse tolerable is the dulnesse of them, that neglect to heere the voyce that proceded out of his owne holy mouth? This therefore is his drift, that the Jewes (whome God had bownd vnto him selfe with a more holy bond) should bend themselues the more cheerfully to the obeying of God. Furthermore, vnder the name of the lawe, he not only vnderstandeth the rule of liuing ryghtuously, or the tenne commaundments: but also comprehendeth the couenaunt, wherby God had distinguished that people from the rest of the woorld, and all the whole Doctrine of Moyses, the partes whereof he reckneth vp afterwarde vnder the termes of Testimonies, Statutes, and others. For theis tytles wherewith hee commendeth the lawe, should not agree onely too the tenne commaundements, onlesse ther came therwithall free adoption, and the promisses that depende vppon the same, and finally, all that whole body of Doctrine, whereof consisteth trewe Religion, and godlynesse. As touching the Hebrewe woordes, I labour not curiously in setting out the significations of euery of the, bycause it is easie too be gathered by other places, that they bee now and then confounded. Truly [Gnidoth] is generally taken for the couenaunt whereby GOD (when hee had promysed too become the God of Abraham, and of his children,) taketh assurance of fayth and obedience at their handes, on the other side. It is therfore a mutuall couenant betwixt God and his people. The woord [Pecudim] (which I following others haue trãslated [Statutes]) is by some restreyned vntoo ceremonies, howbeit not well in my iudgmẽt, bycause generally I see it euery wher

taken for proclamations and actes of parliament. Therfore the woord [Mesfath,] which followeth next after, is almoste all one in signification with it. Of the residew wee shall see in their places. The first commendacion of the Lawe, is that it is sound, or perfect: by which woord David meeneth, that if a man bee lerned aryght in the of GOD, he wanteth nothing vntoo perfect wisdome. For although that in heathen mennes wrytinges there bee sprincled some trew and profitable sentences, and that God hath put in them a certeine perceyuerance of ryghtuousenesse: yit notwithstanding the corruption of nature maketh that there can bee found no pure lyght of doctrine among men, but certeine maymed principles wrapped in the darknesse of ignorance. Wherfore, woorthely dooth David chalendge this prayse too the Lawe, that it conteyneth in it the perfect and absolute wisedome. Forasmuch as the conuersion of the Soule, which he addeth anon after, is out of all doubt put for the repayring of it. I sticked not too translate it so. For there bee that reason too fynely in this place concerning mannes repentance and reformacion. I confesse truly, that the Soule is not created new agein by GODS Lawe, but renewed vntoo ryghtuousenesse. Howbeeit, Dauids simple playne meening is too bee considered by the way, that like as the fowle quickeneth the bodye, so also the Lawe is the lyfe of the fowle. And he sayth, that the fowle is repayred, as alluding too the miserable state in which wee are all borne. For although there remayne still in vs certein scrappes of our first creation: yet notwithstanding, bycause no part continueth pure from perplinge and infection, the state of the fowle in such wyse appayred, differeth little from death, and tendeth vtterly vntoo death. And therfore, it is of necessitie, that GOD shoulde succour vs by the remedie of his Lawe: not for that the letter of the Lawe dooeth it of itself, (as afterward shall bee sayd more at large:) but bycause God vseth his woord as an instrument too the repayring of mennes fowles. Whereas he calleth the [testimonie of the Lord faythfull,] it is a repetition of the last sentence: so as the perfectnesse of the Lawe, and the faythfulnesse or truthe of his testimonie, import all ons thing: namely, that when wee haue yeelded vp ourselues too bee ruled by GODS woord, there is no perill of straying, bycause the Lord dooth certeinly direct his seruantes that way vntoo saluation. Leerning in wisdome, seemeth too bee added, as the beginning of the reparacion of the fowle. For sith that vnderstanding is the most excellent power of the fowle, David teacheth that the same is too bee fetched out of the Lawe, bycause wee are destitute of it by nature. For vnder the name of [little ones,] he betokeneth not some one sort of men only, as though the rest were wyse inough of themselues: but first he warneth vs, that none are endewed with ryght vnderstanding, vntill they haue profited in the Lawe of God. Herwithall also he sheweth what maner of Scholers God requyreth: namely, such as seeme fooles in themselues, and come downe too the state of childzen, that the loftynesse of their owne wit be not a let too them to yeeld themselues wholly too bee taught by the woord of God.

8. [The statuts of the Lord.] Although he seeme too say nothing but that which is comon, when he calleth the statutes of the Lord ryght: yet notwithstanding if a man consider the matching of contraries, betweene the ryghtnesse of the Lawe, and the crooked wayes wherin men entangle themselues by following their owne wit, he shall fynd this tytle too bee of no small weyght. Wee knowe how sore euery man is bent too himself, and how hard it is too plucke by the trust of false wisdome out of our myndes. It is therefore a pithy doctrine, that a mannes lyfe can not bee ordered aryght otherwyse, than if it bee framed according too GODS Lawe, without which all is but wandering in crooked bywayes. Secondly he addeth, [that Gods statuts make a merry hart:] bycause there is none other ioy substantiall, but the ioy of a good conscience: which wee then enioy, when wee are certeinly persuaded that our lyfe pleseth god. In very deede the welspring of peace is faith, which reconcileth vs freely vnto God. Notwithstanding, from hence also ryseth

ryseth inestimable ioy too the seruantes of God, in that they knowe they weery not themselues rashly and too no purpose, bycause they haue God as the iudge and allower of their lyfe. Too bee short, this mirth is set ageinst all leaud entycementes & pleasures, which entyce wretched soules too their destruction. As if Dauid should say: Whosoeuer they bee that delyght thē selues in sinning, they procure manifold matter of sorowe too themselues: but the very sownd ioy is gotten by folowing the Lawe of God. In the end of the verse, by teaching that the rule of Gods Lawe is pure, and giueth lyght too the eyes: he giueth vs an inckling, that it is ill doone, too seeke the difference of good and ill elswhere, bycause whatsoeuer thing men bring vp of themselues, it defyleth the clennesse of lyfe with the dregges of it: and furthermore, that all their sharp syght is but blyndnesse, and that they wander alwayes in darknesse, till they turne their eyes to the lyght of the heauenly doctrine. Wherevppon it followeth, that none other are ryghtly wyse, thā such as folowe God for their guyde and master, and are bent too the peace which he preferreth by his woord. But heere ryseth no small question, bycause Paul vtterly ouerthroweth theis commendations of the Lawe, which are rehersed by Dauid. For how stand theis thinges toogither, that the Lawe should repayre mennes soules, and yit bee a dead and deadly letter? that it should cheere mennes hartes, and yit strike them with feare by bringing the spirit of bondage? that it should enlyghten mennes eyes, and yet suppresse the lyght within, by casting a veyle before it? First ye must beare in mynd that which I warned you of at the first, that Dauid entreateth not of the bare commandementes, but comprehendeth the whole couenant, wherthrough God adopted the offspring of Abraham too bee his people. Therfore, vntoo the rule of liuing well, hee ioyneth the free promises of saluation, or rather Christ himself, in whom the adoption was grounded. But Paule, who had too deale with the froward and ouerthwart interpreters of the Lawe, which separated it from the grace and spirit of Christ, toucheth only the bare ministery of Moyses. And sure wee are, that where Christes spirit quickeneth not the Lawe, the Lawe is not only vnprofitable, but also deadly too the scholers therof. For without Christ, there reigneth in the lawe nothing but vntreatable rigour, which casteth all mankynd vnder Gods wrath and curse. Agein, there dwelleth in vs a rebellyousenesse of the flesh, which kindleth in vs a hatred ageinst God and his Lawe, & from hence floweth that sorowfull bondage and dread. This diuerse taking of the Lawe, dooth easily reconcile the likelyhod & disagreement in the woordes of Dauid and Paule: bycause Paules purpose is, too shewe what the Lawe is able too doo for vs by itself alone, so farre forth as without promis of grace it exacteth strayghtly that which wee owe vnto God: & Dauids purpose is to cōmend the whole doctrine of the Law, wherwith ỹ Gospell is matched, & therfor he includeth Christ vnder it also.

9 [The feare of the Lord is cleane] Here by the word [feare,] is ment the maner of seruing God. Therfore this word is taken actiuely for the doctrine which prescribeth vnto vs in what wise we ought to feare God. For men for the most part feare God in such sort, ỹ they prouoke his wrath more ageinst them by deuising false and faultie worshippings. Worthely therfore dooth Dauid in condemning ouerthwartly mennes vntoward deuises, affirme that the keeping of the law, is to bee pure from all filthinesse. And hee addeth [that they endure for euer,] as if he should terme it the treasure of euerlasting happinesse. For we see with how blind headynesse the world is caried to transitorie matters. wherby it cometh to passe, ỹ in rawghting after the empty shadow of blissfull life, it forgoeth the very blissfulnesse it self. In the second member, by ennobling Gods commaundements with the title of truth, he condemneth all things of fondnesse, whatsoeuer they bee that men take vppon them of their owne head, without warant of the Law. And surely hee could not haue stirred vs to the folowing & loue of the Law better, than by this admonishment, that al those which take to thēselues a trade of liuing bout Gods law, beguile thēselues & folow nothing but mere mockery. But in my iudgmēt they are deceiued,

Which

which restreyne this woord [iudgments] only too the commaundementes of the second table, sith it is Dauids purpose too commend with sundry maners of speaking the frute which the faythfull reape of gods lawe. Wheras he sayeth, they are [iustifyed togither,] it implyeth as much as ẏ they are all ryghtfull without exception. By this style he discerneth Gods lawe from all wordly doctrines, for that there may no blemish or fault bee found in it, but is sownd and perfect in all poyntes.

10. More to bee desyred than goold, yea than much fyne goold: svveeter also than honye, and the honycomb.

11. Moreouer, by them is thy seruant made circumspect, and in keeping of them there is greate revvard.

Now he commendeth the lawe of God as well for the preciousnesse, as for the sweetnesse therof. And this commendacion hangeth vpon the premises. For the profites, which he reherced euen now, being so many and so greate, doo woorthely deserue, that wee should despyse gold and siluer, and esteeme the heauenly doctryne as the hyghest and only treasure. In stead of [fyne gold,] some translate Iewell, but the more allowed interpretacion is, of gold that is pure and thurrowly fyned: which interpretaciō many places of the scripture confirme. The name is deryued of [Caza,] which signifyeth, to strenghten: wherby a man may coniecture, that there is not ment the gold of any one country, as of Ophir, but gold that is fyned by woorkmanship. Yea rather it appeereth by Ieremye. 10. 9. that the land of Uphaz toke his name therof, bycause it had mynes of moste fyne goold. The originall of the woord Obrizon, wherwith the gold is termed, is vncertein, sauing that Ierom gesseth, it is so called, as it were Ophrizon, that is too say, brought out of the land of Ophir. The effect is this, that the lawe is not esteemed according too the desert therof, except wee prefer it before all the riches of the world. Now, if this estimation take place with vs, it will easly purge our myndes of the ouermuch desyre of goold and siluer. Moreouer, with this reuerentnesse there must needes ensew also loue and delyght, so as the Lawe shall not only compell vs to obedience, but also sweetly allure vs. Which thing can not betyde, onlesse that therwithall bee corrected the delyghtes of the flesh, wherwith it is no maruell for vs too bee ensnarled, so long as our vnsauery taste misliketh the ryghtuousenesse of God. Neuerthelesse, wee may gather agein heerby, that he entreateth not of the bare commaundmentes & the dead letter: but that the promises, wherby grace is offered, are comprehended therwithall. For if the lawe should but put men in feare by commaunding, how could it bee amyable? Certesse if the lawe bee separated from hope of forgiuenesse, and from the spirit of Christ: it is so farre of from the sweetnesse of hōnye, that it woold rather slea the wretched sowles with his bitternesse.

11. [Moreouer, by them.] Albeeit that this saying may bee extended generally to all the godly: yit it is ryghtly vnderstood concerning Dauid himself, too the end he may testify, ẏ whatsoeuer he hath taught heertofore, he knoweth the same by his owne experience. And surely, noman shall euer entreate truly & earnestly of the heauenly doctrine: but he that hath it fixed in the bottom of his hart. Dauid therfore acknowledgeth, that what skill so euer he hath to rule and frame his lyfe: he hath gotten it by the lawe of GOD. And although he speake proprely of himself: yet he setteth foorthe a generall rule in his owne example, that if the maner of good behauiour and conuersation be sought, the only Lawe of GOD is ynough with an ouerplus: from which assoone as a man steppeth asyde, his race is subiect to many errours. And it is to bee noted, that Dauid by turning his talk vppon the soodein vnto God, citeth him as a witnesse of his saying, too thintent too make men beleeue the more certeinly, that he speaketh sincerely, and from the bottom of his hart. Now, bycause the woord [Zahar,] signifyeth as well to teache, as also to beware, some

ſome translate it, [thy ſeruant is taught or warned] by the commaundements of the lawe. Howbeit forasmuch as it carryeth a fuller meening wt it, to say that hee which hath submitted himselfe to bee gouerned by GOD, is made circumspect, or ware, I liked better this translation. In the second member he sheweth that whosoeuer they bee that yeeld themselues vnto God, too keepe the ryghtuouſneſſe which hee commaundeth: they neuer lose their labour, bycause great reward is layd vp in store for them. Agein, this is no small commendacion of the Lawe, that in it the Lord couenanteth with vs (and after a sort bynds himselfe) to recompence our obedyence. For although he may lawefully exact of vs whatsoeuer the Law cõteyneth: yt notwithstanding hee of his free bounteouſneſſe promiſeth his ſeruãts reward, which they deſerue not. Trew it is in deede, that the promiſes of the lawe are made voyde through our default, bycause that euen he that is perfectest is farre too short of the full ryghtuouſneſſe: and men can looke for no reward of their workes, vntill they haue doone full as much as the lawe requireth. So doo theis two things agree well togither: namely, that eternall lyfe shalbe the reward of ryghtuouſneſſe, if a man fulfill the lawe in all poynts: and yet notwithstanding, that curſedneſſe is proclaymed againſt all men in the law, bycause all the whole worlde is deſtitute of ryghtuouſneſſe of workes. Which thing will appeere anon after by the next verſe folowing. For after that Dauid hathe commended this benefite of the law, that it offereth plentiful reward to ſuch as ſerue God: foorthwith turning his talke another way, hee kryeth owt, who knoweth his owne miſdeedes? & thereby denouncing all men gilty of euerlasting death, hee vtterly confoundeth whatſoeuer conſidẽce can bee conceyued of mens deſerrunges. If any man obiect that it is in vaine to beautifie the Lawe with this commendacion, whereof it is voyd in effect: the answer is redy shapen: that forasmuch as in the couenant of adoption, there is included free forgiueneſſe of ſinnes, wherevppon depẽdeth the imputacion of ryghtuouſneſſe: there is yelded reward (though vndeſerued) to the workes of the faythfull. For looke, what God promiſeth in the lawe to the perfect obſeruers of ryghtuouſneſſe: that doo the faythfull obteyne by his fatherly forbearing, while he accepteth their endeuer and godly deſyrouſneſſe of obeying, for the full perfection of ryghtuouſneſſe.

12 VVho can vnderſtand his faultes? Clenze mee from my ſecret fawltes.

13 VVithold thy ſeruant alſo from preſumptuouſe ſinnes, that they ouermaiſter mee not: then ſhall I bee ſound, and shalbee clenzed from much wickedneſſe.

14 Let the vvords of my mouth and the conceyts of my hart bee acceptable in the ſyght, ô Lord, my ſtrength and my redeemer.

This outkry sheweth in what sort the promiſes of the lawe, which haue a condicion annexed to them, ought to bee taken. namely, that assone as they come abrode, euery man ſhould examin his owne lyfe, & ſee that not onely his deedes, but alſo hys thoughts be according to that perfect rule of ryghtuouſneſſe, which is ſet foorthe in the lawe. So wyll it come too paſſe, that eche one perceyuing theyr hope of reward to bee cut of, muſt of neceſſitie flee vnto Gods mercie. For it is not ynough to cõſider what the doctrine of the law conteineth: except we come alſo to our owne perſones, wherein the default shalbe founde. Assoone as the Papiſtes heere, [He that dooeth theis thinges ſhall liue in them,] Leuit. 18.5. they by and by without further regard, tye eternall lyfe to the deſert of theyr workes, as if it lay in theyr owne power to performe the lawe, whereof wee are all tranſgreſſors, not only in some one little poynt, but alſo in all points. And ther fore Dauid beeing as it were encombred in a maze, acknowledgeth himselfe in maner of wondering too bee ouerwhelmed with

with the multitude of his sinnes. First of all then it is too bee borne in minde, that forasmuch as we be destitute of the righteousnesse of the Lawe in our owne persons, we are also in consideration thereof excluded from the hope of the reward promised in the same: and moreouer stand giltie before God, not of one or two faultes, but of innumerable faultes: so as our lewdnesse is to bee bewayled with moste bitter sorowe, for that it not onely bereaueth vs of Gods blessing, but also turneth like into death: according as there is no doubt but that Dauid (after he had sayed that God offereth rewarde liberallye vnto all men that obserue the Lawe) was stryken in so horrible a feare that he brake out into this foresayd speeche. By the word [Sheneoth] or errors, some think is betokened the lesser faults. But in my iudgement, Dauid ment simply to say, that we are besnarled in moe deceptes of Sathan than that any man can perceiue the hundreth part of his owne miseries. Truly the holy do oftentimes offend by ouersight and lacke of taking heede: but it befalleth also that they are besnarled in the snares of Sathan, and perceiue not euē their grosse sinnes. Therfore in generall they are worthely called errors, whatsoeuer things they be wherewith men are so beguyled, that they cocker themselues through their owne dulnesse & the enticements of the flesh. For in citing him selfe and other men before the iudgement seate of God, he warneth them that although their consciences misgiue them not: yet are they not therefore acquit, because God seeth farre more sharplye than mennes consciences, so that euen they that looke moste neerly and narowely to them selues, forget the greatest part of their guilt. Moreouer acknowledgement is annexed crauing of forgiuenes. For the word [clenze] is referred, not to the gift of regeneration, but to free forgiuenesse. For [Naca] signifieth in Hebrew to be guiltesse. And now he bendeth his meaning more cleerly concerning errors, terming them hidden or secret faults, as in which men beguile them selues: and that not only bicause they wilfully sooth themselues and procure others tos doo the same to them: but also bicause they perce not vnto Gods iudgemente. Whosoeuer to iustify vs, the presence of ignorance is but vaine, neyther auayleth it any whit to be blinde, bycause no man is a competent Iudge in his own cace. Clennesse therefore is to be sought for at Gods acquittall. Now if the faults that we haue forgotten must needes come into Gods iudgement, onelesse they be dons away by pardon: howe shall hee escape vnpunished who vpon the accusation of his owne conscience, is compelled too bee his owne Iudge? Further it behoueth too beare in mynde, that wee are not giltie of some one offence onely, but ouerwhelmed with an innumerable heape. For the more narowely that eche man searcheth into him selfe, the more shall he acknowledge with Dauid, that there will bee no measure or ende, if GOD shoulde discouer our secreat faultes: bycause no man is able too comprehend how many wayes hee is giltie. Whereby it appeereth also how careleſse hypocrisie hath bewitched the Papists, with whom it is an easie and ready matter too gather all their sinnes once a peere into a bundle. The decree of the Laterane Counsell commaundeth men to shrywe themselues once a peere of all their sinnes, and no hope of forgiuenesse is lefte but vppon that condition. Eche man by rowning in the Confessies eare beleeues he hathe made a faire dispatche, as thoughe the sinnes that hee hathe committed of all the peere long, coulde bee reckened vp vpon his fingers endes, whereas euen the holy ones by streighte examination canne scarce come too the remembraunce of the hundredth part, and therfore agree vppon this saying of Dauids. [Who can vnderstand his faultes?] And it auayleth not to make exception that it is inough if eche man doo as muche as in him lyeth. For sith it is impossible too performe that whiche the lawe commaundeth: it must of necessitie fall out that whosoeuer is endewed wt earnestе feeling of the feare of God, must be ouerwhelmed with despaire, so long as he thinketh himself to be bound with this necessitie: and that they which disburden themselues of their sinnes by this shyft, are starke tolles. I knowe some expound it otherwise, that GOD should call him backe from his errors by the direction of hys spyrite. But this praying is referred further too forgyuenesse, lyke as that

which

which foloweth in the next verse, calleth for ayde to ouercome temptations, & for the helpe of the holy ghost. [From presumptuous sinnes] (saith Dauid) [withhold thy seruant] meening by [presumptuous sinnes,] open trāsgressions wherwith there is ioyned wilfulnesse. By the word [withhold] he doth vs to wit, that according to the fraylty of ẏ flesh which is foreward vnto sin, euen the holy folke do start away or rather are caryed headlong, except God withhold them & keepe them back. And it is to be noted, that although he terme himself the seruaunt of God: yit notwithstanding he acknowlegeth himself to haue neede of a bridle, lest he should burst out to wilfull transgressing of Gods law. For albeit that being borne anew by Gods spirite, hee groned vnder the burthen of his sinnes: yit knew he how great the stubbornesse of the flesh is, and how easly forgetfulnesse of God creepeth vppon men: whervppon springeth contempt and vnfoldinesse. Now, if Dauid were not free from perill of transgressions, who had so greatly profited in the feare of God: how shall the fleshly man rule himself by his own free will, in whom innumerable lustes doo reigne? Let vs learne then to be afrayd of our selues, although the vnrulinesse of the flesh, be subdued by denyall of our selues. For onlesse God withhold vs, our pride wil belke out furiously ageinst god. And this meening is confirmed with a reason forthwith added ther vnto, [least they ouermayster me.] For by this saying hee euidently affirmeth, that hee shal not onely be vnable to resist onlesse God help him: but also shal be vtterly at commaundement of his own wickednesse as a slaue. This place therfore teacheth, not onely that all mankind is naturally in bondage vnto sinne: but also that the very faithfull should become bondslaues of sinne also, but that God wayteth continually to gouerne them, and giueth them strength to hold out in stedfastnesse. Also there is giuen heere another profitable lesson, that wee must neuer pray for obteynment of forgiuenesse, but wee must craue therewithall to bee armed thence forth with gods power, least temptacions get the maistrie of vs. And although we bee stung with the stings of concupiscence yit must wee not be faint hearted, but pray vnto God to be our stay. No dout but Dauid could haue found in hart to haue felt no sinfull motion in himself. But forasmuch as he knew he should neuer be cleane rid from the dregs of sinne, vntil he had put of his corrupt nature: he requireth to be armed to battel, with the grace of the spirite, least iniquitie should ouermaster him and reigne ouer him. In thend of the verse ther are two things to be noted. For wheras Dauid affirmeth that he shal then be sound and clean from much wickednesse: first hee attributeth this honor to gods spiritual defence, that vpon trust therof, he waranteth himself assured victory ageinst al the armies of Satan. Secondly he confesseth that onlesse god help him, he must needes bee ouerwhelmed with the vnmeasurable multitude and hougenesse of mischeeues. For he sayth not that he shalbe clean frō one wickednesse or twan, but frō many. Whervpon it foloweth, that assoone as we be destitute of gods grace, ther is no kynde of sin wherin Satan will not entangle vs. This confession of Dauids therfore must quicken vs op to carefulnesse of praying, bycause it is not for vs to be drowzy among so many & so sundry snares. Agein, the foresayd godly glorying must get ẏ vpper hand in our harts: namely ẏ although satan assaile vs w̄ many & strong armies: yit notwithstāding, if god ayd vs, we shal continew vnuanquished, & stande in such wyse, that our sowndnesse shall abyde vnappayred.

24 [Be acceptabl] He desyreth more expresly to be fenced w̄ gods grace, ẏ he may leade a rightuouse & holy life. For ẏ effect is, ẏ god should not only w̄hold him frō trāsgressiōs, least he might burst out into ẏ outward deede: but also ẏ he should therwithal frame his tung & his mynde to ẏ obediēce of his law. We know how hard a thing it is euen for the perfectest, so too bridle their words and thoughts, that they may neyther think nor speake any thing ageinst the wil of GOD: and yit neuertheless, this inward purenesse is cheesly exacted of vs in the law. Now thē the rarer vertue that this staydnesse of hart & tung is, so much the more may

be lerne how needful it is for vs to be gouerned by the spirit, to order our lyfe rightly and honestly. By the word [acceptable] he sheweth that ther is none other rule of liuing wel, thā for men to endeuer to plese God and to become allowable before him. Whereas in the closing vp, he is called the God of his strength and his redeemer, it maketh to the assurednesse of obteyning.

The Conteints of the . xx . Psalme.

It is a generall prayer of the Church for the king of Israell, that God shuld help him at his neede: and for the state of his Kingdome, that hee should maynteine it in saustie, bycause that in his persone consisted the welfare of the whole Realme. Wherevnto is annexed a promis, that God wilbee the stay of that kingdome whereof he was the founder, so as he keepeth continewall watch for the preseruation of the same.

The . xx . Psalme. To the cheefe Chaunter, a Psalme of Dauids.

2 The Lord heere thee: in the day of trubble the name of the God of Iacob defend thee.

3 Send thee help from his Sanctuarie, and strengthen thee from out of Sion.

Although the tytle shew that the Psalme was of Dauids making: yit is it no absurditie that hee speaketh of himselfe in the persone of anotherman. For inasmuch as the office of a Prophet was enioyned vnto him: he did well in setting out a forme of praying for the faythful, not so much to commend himselfe by commaundment or princely authoritie: as too shewe by his charge of teaching, how it perteyned to the whole Church, to desire and endeuer, that the kingdome myght continew safe which God had set vp. And wheras many interpreters restreyne this prayer to one peculiar tyme, I like not of it. It may be that the first occasion therof grew vppon some one battell, whither it were ageinst the Ammonits or ageinst some other enemies. Notwithstanding, (in my iudgment) it was the purpose of the holy Ghost, to deliuer to the Church an ordinary forme of praying: which thing, wee gather by the words, to haue bin put in practyze, as often as any daunger was likely too ensew. Howbeit, although God commaūdeth his children in generall to pray for kings: yit this kingdome was in a peculiar and seuerall cace by it selfe from all others, bycause God had determined not to gouerne and maynteyne his people otherwyse, than by the hand of Dauid and of his seede. But specially it is to bee noted, that vnder the figure of his temporall kingdome, there was described a farre better gouernement, wherevppon depended the full ioy and felicitie of the Church. Dauid therefore had an eye purposely to this poynt: too exhort all the children of god to haue a godly care of Christes kingdome, which might stir vs vp continewally vnto prayer.

2 [The Lord heere thee:] The holy Ghost bringing in the people praying too God to graunt the king his hartes desire, doo therewithal put the kings themselues in mynde of theyr dutie, to call vppon god for help in theyr affayres. By naming the day of trubble, hee sheweth that they shal not bee exempted from disquietnesse, least theyr hartes myght fayle them, if at any tyme it happened them to be in perill. The effect is, that the faythfull (least the body should bee separated from the head) doo further the kings prayers with their commune supplications. That the name of God is put for god himself, it is not without good reason. For inasmuch as it is not possible for vs to comprehende Gods being: it is meete for vs to trust in him so farre foorth as his grace & power is opened

ned vntoo vs. Therefoze out of his name fozingeth confidence of calling vppon him. The faithful then desire to haue the King defended by the helpe of that God whose name is called vppon among the sonnes of Jacob. Foz I agree not with such as sup pose that mētion is made of the Patriark whome God had exercised in a maner not muche vnlike his seruaunt Dauid. I ra ther suppose that (accozding too the ozdi narie custome of the Scripture) there is by this speeche betokened the chosen peo ple of God, bicause it was also a part of a doptiō to liue vnder the tuition of a King that was set ouer them by God himselfe. And hereby is to be considered the spiritu all application which I haue touched be foze. Foz sith that Chzyste our King, ac cozding too the charge of hys euerlasting Pzeesthod, ceaseth not to make interces sion vntoo God: it is meete that the whole body of his Churche should sing prayers with him, like as also there is no hope foz vs too bee heard, except hee go befoze vs. And it is no small comfozte too the assua ging of our sozowes, that as ofte as we be afflicted, he accoūteth our troubles as his owne, conditionally that wee fozget not to pluck vp good harts to vs in tribulation, bicause it is tolde vs heere befoze hand by the mouth of the holy Ghoste, that Chzy stes kingdome shalbe subiect to daungers and disconmodities.

3. [Send thee helpe.] That is to say, succour thee out of Mounte Sion, where hee commaunded the Arke of Couenaunt too bee setled, and choze himselfe a dwel ling place. Foz inasmuche as the weake nesse of the flesh wil not suffer men to flie vp into Heauen: he commeth downe too meete them, and by outwarde exercises of fayth, sheweth himselfe to be neer at hande vntoo them. So the Arke of Couenaunt was to the people of olde time a pledge of his presence, and the sanctuary an Image of Heauen. Howbeit fozasmuche as God by assigning mount Sion to bee the place where the faythful should cōtinually wo zship him, hadde ioyned the kingdome and Pzeesthod togither. Doubtlesse Dauid had an eye to this holy bond. And herevp on I coniecture, that this Psalme was made by Dauid in his olde age, about the latter time of his life. Foz where as some suppose it to be spoken of Sion in the way of pzophesie befoze the place was chosen there foz the Arke too abide in, it semeth streyned and of small likelyhod.

4 Remember thine offerings: and make thy burnt sacrifice fat. *Selah.*
5 Graunt thee according too thine harte, and fulfill all thy purpose.
6 That wee may reioyce in thy welfare, and set vp a banner in the name of our God, when the Lord shall performe all thy requests.

4. [Remember.] I take thys woozde [Remember] to impozte asmuche as too regarde, like as in many other places So also too [fozget] impozteth often times as muche as too neglect, oz not too vouchesaue too regarde oz beholde one. The effecte is that God should shew by the very deede, that the kings sacrifices were acceptable to him. There are put heere two o seuerall sozts of sacrifices, that is to wit [Mynha] whiche was bothe an appurtenaunce due by ozder of Lawe to the garnishing of all offerinces, and was also offered by it selfe. And secondlye Burntsacrifice. But it was Dauids minde by the figure Synecdoche too betoken all Sacrifises, like as also vnder the name of Sacrifises, hee cōpzehēded all vowes & pzayers. Foz we know that as often as the Fathers pzay ed which were vnder the Law, their hope of obteyning was grounded vppon their Sacrifices, like as also at this daye our pzayers are not otherwise acceptable vnto GOD, then so farre foozth as Chzyste perfumeth and haloweth them with the sweet sent of his owne Sacrifice. Ther foze the desire of the faythfull is, that the kinges solemne pzayers which were an nexed with burntsacrifices and oblations should auaile too his pzosperous succesle, which thing is gathered also more appa rantly by the next verse, where they com mend vntoo GOD the desires and pur poses of the King. Now fozasmuche as it

were against reason too request God too graunt fond and lewd desires: it is to bee considered for a principle, that the King is heere described not giuen to his owne ambition, not fepning in couetousnesse, nor raughting after euery thing according to his owne lust: but wholly bent too the charge enioyned him, and addicted to the welfare of his whole Realm, so as hee requireth nothing but by the instinct of the holy Ghoste, and by the appoyntment of Gods own mouth.

6 [That we may reioyce.] This verse might also bee translated two other wayes, like as some make a prayer of it, as if it had bin sayd, Lord make vs to reioyce. And other some think that the faithfull hauing doone their dutie in praying, doo raise vp themselues to good hope: or rather that beeing already rapted vp with assured hope, they after a sorte fall to triumphing: like as Dauid from time too time mingleth such maner of reioycings with his prayers, thereby to encrease his cheerefulnesse to continew his doing. But I hauing weyed all things more neerely, am of opinion ỹ the ende or frute of Gods grace is betokened, and therfore I thought that the parte of speeche [that] was to be supplyed. For the faithfull to the intent the people lyued vnder the shadowe of the King (like as Ieremie sayeth Thren. 4. 20.) therefore the faithfull do now testifie that as long as hee is safe and in prosperitie, so long shall they be all merry and happie. And by the waye, too the intent they may put a difference betweene theyr ioy, and the heathenish friskinges: they promise too set vppe a banner in the name of God. The Hebrew woord signifieth as much as [Vexillare] among the Latins (if that woord were allowed,) which is as much too say, as to set vp a flagge. And the meaning is, that the faythfull wyl acknowledge Gods grace, and set it out in maner of tryumph.

7. Now knowe I that the Lord hath saued his annoynted: hee will heare him from the Heauens of his Sanctuarie, in the mightynesse of the defence of his right hand.

8. Some in Charyot, and some in Horses: but wee will bee mindefull of the name of the Lord our God.

9. They are made too stoope and are falne: but wee are rysen and set vp right.

10. Saue Lord: Let the King heare vs in the day that we call vppon him.

7. [Now knowe I]. Now foloweth the reioycing, wherin the faithful auouch thẽselues to haue felt gods goodnes in maintepning the Kings welfare. Notwithstãding, therewithall is annexed a doctrine of faith: that God hath shewed in very deed, how it was by his power ỹ Dauids kingdome continewed, bicause it was founded vppon his calling. The meaning therfore is, how it appeered by certeine experience that God is the maintepner of that kingdom, whereof hee himselfe was the setter vp and first founder. For Dauid is enhonored with the title of the Messias to this end, that the faithful should persuade thẽselues, that hee was the lawful and holy King, whome God had auouched by outward anointing, too be chosen by himselfe. Now then, whereas Dauid had bin deliuered out of exceeding great perills: that doo the faythfull ascribe too Gods grace, and therwithall alledge the cause, for that it was

it was Gods will too shrowd and defend the man vnder his protection, whome hee had commaunded too be annointed King of his people. And they confirm their hope of the time too come, yit more euidently in the other member, that God will hear him out of Heauen. For I keep still the future tence of the Verbe, bycause I doubt not but they extend the tryall, which God had giuen already, too the continewall stablishing of his kingdome. But heer is made mentiō of another sanctuarie, ỹ is too wit of a heauenly sanctuarie. For like as God in these dayes vouchsaued too descend too the people by the Arke of couenant too the intēt too ỹ more familiarly known vnto them: so also was it hys will ageine, too drawe the mindes of his seruants vpward too himselfe, that they should not conceiue any fleshlinesse or earthlynesse of him, and that they might know how he was aboue all the World. And so vnder the visible sanctuarie, that was made by mannes hand, is commended Gods fatherly louing kindenesse and his familiar conuersation which hee hathe with his people: and vnder the sanctuarie of the Heauens, there is commended his exceeding great power, demi-on and maiestie. [In the mightimes of the defence. &c.] importeth as muche as if hee had said [his mightie defence] or [his helping power.] Therfore in the very speech there is a transposing of the woords. But the sence commeth too this purpose, that God through his wonderful power should preserue the King that was annoynted by his commaundement. for the spirite which hath endited this prayer vntoo vs, saw he should bee in ieoperdie of so many furious attemptes of Sathan, that no ordinarie meane coulde stay him vp. Notwithstanding, I mislike not the other exposition, namely that the faithful to encourage themselues the better, do assure themselues that the defence of Gods right hand is in migh tinesse, that is too say, is sufficiently strong to ouercome all maner of impediments.

8. [In Charyot.] I restreine not thys too the enemies of Israell, as other Interpreters doo: but rather I suppose that the faithfull are compared with the rest of the worlde. For wee see it bred by nature almost in all men, that according as eche man is endued with welth, power, & warlike furniture, so doth he conceiue more stoutnesse and trustie in himselfe. The people of GOD therefore protested that they reposed not their hope (after the common fashion of men) in armour or warlike furniture: but onely in the ayde of GOD. And forasmuche as the holy Ghoste matcheth these two one ageinst another: it is too be noted, that assoone as fleshly confidence possesseth our mindes, it after a sort bringeth in forgetfulnesse of God. For it cannot come too passe that he whiche promiseth himselfe victorie vppon hope of his owne strength, shoulde haue an eye vntoo GOD. Therfore the Prophet vseth the woord [mindefull] to shew that the faithfull flee not vntoo God but when they are disburdened of all impediments. Moreouer this mindefulnesse of God, dooth first drawe back the faithful from fond presumptuousnes, how muche so euer they excell in power and abilitie: so as they looke not for aught from any where els, than from the mere grace of God. Ageine if they be bereft and vtterly destitute of all succour, yit dooth it harten them to call vpon God vnfearfully & constantlie. Like as on the other side when heathenishe men excell in power and welth, they are so blinded with pride, that they sticke not too despise God without remorse: and if they happen too bee brought lowe, they are miserably dismayed. Finally the holy Ghoste commendeth heere vntoo vs the remembraunce of the name of God, whiche keeping still his force as well in nakednes as in welth, subdoweth the fonde hopes wherewithall the flesh is woont to bee puffed vp. Bycause the woorde [Nazechir] is in the conjugation [Hiphil,] some expounde it transitiuely, wee shall cause too bee remembred. But bicause it is no new thing among the Hebrewes for woordes too be put newtrally which properly are transitiue: I haue embraced that whyche fitted best the present place.

9. [They are made too stoope.] It is too be proued that in this place the enemies of Israel are pointed out as it were with the finger, whiche were ouerthrowen by the power of God, when they thoght nothing lesse to haue bin towards the. And there is

in it a couert matching of contraries betweene the feercenesse, wherwithall the enemies were lifted vp for a whyple when they kept in stoutly too make hauocke of all thinges: and the oppressing of Gods people. For like as to rise vp, is not the propertie but of those that were erst down so they are properly sayed to bee made too stoope and too fall, whom their own carelessenesse had lifted vp aloft before. Therfore the Prophete teacheth by the falling out, how muche more it is for our behoofe too apply all our hope too God alone, than to leane to our owne power.

10. [Saue Lord.] Some reade all in one tert, [Lorde saue the King:] peraduenture bicause it seemeth to them against reason, that the thing which is proper vnto God (namely too bee called vppon and to heare men) should bee yeelded ouer too an earthly King. But if wee cast our eyes vpon Christ as we ought to do, it will be no matter for vs to maruaile at, that the thing which is peculiar vntoo him should by a similitude bee attributed to Dauid & hys offspring, so farre forth as they bare the person of Christ. Now in asmuche as God ruleth and preserueth vs by the hand of him, we must not looke for saluation any where els: like as also in olde time the faythfull were woont too flee vntoo their King as the Minister of Gods healthfull grace. Heerof commeth that saying of Ieremie. [Then.] 4.23. which I haue cited before: namelye the breath of our mouth, the anoynted is of whom we haue sayde, vnder thy shadowe shall wee liue amonge the Heathen. And therefore as oft as God promiseth restitution to his Churche, hee setteth foorth a warrant of hys defence in the kingdom. Now we see it is not without very good reason, that the faithful are brought in, crauing help of their King, intoo whose tuition and custodie they are cõmitted, and which is set ouer them too bee their head in stead of God. Like as Micheas sayeth. 2.13. Their King shall passe by them, and the LORD vppon their head. By which wordes hee betokeneth that their king shalbee as a glasse wherein the Image of God may shine vnto them. Now I returne to the present place. The clipped speeche in saying [Saue Lorde,] carpeth a greater force with it, then if the name had bin added: bicause that by this meanes Dauid sheweth how this defence perteyneth vniuersally to the whole bodie of the Church. And in the Psalm. 118.15. there is made a prayer in the same form of woordes, which is assuredly the selfe same that this is. The effect is, that GOD by blessing his king should shew himselfe too bee the preseruer of the whole people. Afterward is expressed the maner of preseruing, that the king shoulde bee furnished with Gods power, too deliuer his people as often as they shall call vppon him for helpe, bicause God had not promised that his people should bee saued any otherwise then by his hande and trauaile. In these dayes now that Christe is manifested, let vs learne to yeeld him this honor, not too hope for any other defence then suche as he shall bring vs from the Father. And hereof shall we then truly become partakers, when all of vs being gathered together intoo one bodie vnder our vniuersal hed, shal haue mutuall care one of another, and not euery man shift for himselfe alone.

The contents of the xxj. Psalme.

This Psalme conteyneth a publique thanksgiuing for the happy state of the King. And the meening of this and the last before is muche alike. For like as there was set foorth a common forme of praying, that the whole people might bee careful for the welfare of their head: so heere is shewed that all the whole Realme ought too bee glad of the safe estate of their king, bycause it was Gods will, by this meanes too preserue the whole bodie in safetie. But speciallye the

holy

holy Ghoſte hath directed the mindes of the faithful vnto Chriſt, who was the end and perfection of this kingdome: too the intent they should knowe, that they could not otherwiſe bee ſaued, than vnder the head ordeyned by God.

The . xxi . Pſalme.

To the cheefe Chaunter, a Pſalme of Dauids.

Lord in thy ſtrength ſhall the King reioyce, yea how greatly ſhall hee reioyce in thy defence?

2. Thou haſt giuen him his harts deſire, and haſt not denyed him the requeſt of his lippes. *Selah.*

3. For thou ſhalt preuent him with bliſſings of good: thou ſhalt ſette a Crowne of Golde vppon his head.

LOrde in thy ſtrengthe.] Dauid could haue giuen thãks vnto god priuately for the victories and other notable gifts wherewith hee had bin enhonored: but he was purpoſed to witneſſe, not only that God was the founder of his kingdome, but alſo that whatſoeuer God had beſtowed vpon him, the ſame redounded to the publike profite of all men. And at the firſt entrance the faithful do ſo perſwade themſelues that Dauid was created King by the appointment of God, as that God himſelf taketh vppon him a ſpeciall care to preſerue him. Therfore it ſeemeth that this Pſalme was made to this ende alſo, that they ſhoulde warrant themſelues the ſtablenes & continuance of gods grace, like as it was of neceſſitie that they muſt ſtand in aſſured truſt to hope well of their King, whoſe countenaunce was a glaſſe of gods mercie and fauour towards them. And the ſenſe of the wordes is, Lorde if thou maintein the King with thy power, thou ſhalt bring to paſſe that throughe thee, he ſhal continew ſafe, and ſo aſcribing his welfare too thy might, reioyce in thee, and that not after the common ſorte. For there is no dout but he hath put [ſtrength and defence] for mighty and ſtrong helpe: meening therby that gods mightyneſſe in defending the king ſhould be ſuche, that it ſhoulde maintaine him ſafe and free from all daunger. In the ſeconde verſe is noted the cauſe of reioyſing, bicauſe god had heard the prayers of the king, and graunted him whatſoeuer hee had wiſhed, for it ſtood them in hand too holde faſt this, and to haue it faſtened in the bottome of their harts, that all Dauids proſperous ſucceſſes were as many benefites of God, yea and anouchementes of his lawfull calling. And verely in theſe wordes Dauid doth vs to vnderſtand, that hee did not let him ſelfe looſe too deſire whatſoeuer the fleſhe luſteth, (like as worldly men doo which ſet their mindes now vppon this and nowe vppon that, according as luſt leadeth them without choice:) but ſo bridled his affections that he deſired nothing, but ſuche as was according too equitie and right. For althoughe hee were atteinted wyth ſome faultes (according as maunes infirmitie beareth) and alſo fell twice ſhamefully: yit notwithſtanding his continewall gouernmente of the kingdome was ſuche, as it might eaſly appeere how the holy Ghoſte bare cheef ſway there. Howbeit forasmuch as by the ſpirite of Prophecie, the cheefe thing that hee had eye vnto was Chriſt, who reigneth not for his owne profit but for ours, and whoſe deſire tendeth onely to our welfare: wee may gather heereby a moſte profitable doctrine, that wee neede not in any wiſe to feare that God will reiect our prayers, as ofte as wee pray for the Churche, ſith wee purpoſe them not but by oure heauenlye King going before vs.

2. [For thou ſhalt preuent him.] The chaunging of the Tences in the Verbes bereth not of the continuance of the matter: and therefore I willingly tranſlate this ſentence in the future tence, like as we

knowe it to be an alteration much vsed among the Hebrews. Now then, they that restreine this Psalme too the last victorie that Dauid got of the forreine nations, & suppose that the crown wherof mentiō is made heere, was the crowne of the king of Ammon which the holy storie cōmendeth: do in my iudgement to muche imbace that thing whiche the holy Ghoste hath spoken concerning the continewall felicitie of his reigne. And I doubt not but Dauid comprehended his successors euē vnto Christ, and so commended the continewall procedyngs of Gods grace in preseruyng that kingdome. For it was not sayd of any one mā alone [I wil be his father & he shalbe my Sonne. 2. Sam. 7. 14. but that saying ought to be extended from Salomon vnto Chryste, like as Esay witnesseth right wel, 9. 6. affirming that it was then fulfilled, when the Sonne was giuen or exhibited. Moreouer when hee sayth, thou shalt preuent, he meeneth that God wilbe liberall and forward to bestow euen of his owne accord, so as he wil not only graunt when he is requested: but also preuent the Kings desire, in loading him with al kinde of good things vnloked for. By [blissings] vnderstand thou abundantnes & largesse. Wheras some translate the Hebrew word [Tob] [goodnesse] it liketh not mee: for it is taken rather for the boūtifulnesse or for the free gifts and rewards of God: as if it had bin sayed, the King should wante nothing that might make his life blissed in all points, bicause God of free will shall meet him with manifolde abundaunce of goods too enriche him withall. And hee nameth the Crowne by expresse woorde, bicause it was the token of the kingdome: as if hee had sayd, that God would be the keeper of the King whome hee himselfe had set vp. Now wheras the Prophet testifieth that the Crowne, after it had bin layed away a long time, shuld be set agein vpō Christs heade: wee gather that by this song, the mindes of the godly were raysed vp to the hope of the euerlasting kingdome, wherof there was set foorth but a shadowe onely or dim Image in the Children of Dauid. Wherfore in this place is auouched the euerlastingnesse of the kingdome of Christ, bicause hee was not sette in siege royall by fauour and voyces of men, but god did set the Crown vpon his hed from Heauen,

4. He asked thee life, and thou gauest him a long life for euer and euer.
5. Great is his glorie through thy defence: brightnesse and beautie hast thou put vppon him.
6. For thou hast set him to be blessings for euer: thou hast cheered him with gladnesse before thy countenance.

4. [He asked thee life.] This verse confirmeth that whiche I touched alate: that this Psalme is not restreyned to the person of any one man. For although Dauids life were prolōgd, so as he passed not out of the worlde till hee was spent with age & ful of yeeres: yit was his race muche shorter, than that it approched vntoo this length of time which is sayd too consist of many hundred yeeres. Yea if yee accounte the tyme from the begynnyng of Dauids reigne, vntoo the captiuitie of Babilon: this length shall not bee found in Dauids successours. Wherefore there is no doubt but Dauid comprehendeth heere an euerlasting King. And heere is a couerte comparison betweene the darksome and despisable beginning of his reigne, or rather of his beginning, which was fraughted with moste greeuous perilles, and nexte cousin too despaire: and the incredible glory that ensued afterwarde, when God exempting that kingdome from the common order, placed it in maner aboue the heauens. For it is a common ordinary stile to saye, that that kingdome should continewe stedfaste as long as the Sonne and Moone shall shine in the Skie. Dauid therefore in reporting that hee asked life, dooth couertly note into what distresse hee had oftētimes bin brought: so as the meening is: Lord, since the time that thou hast called thy seruaunt to the hope of the kingdome by holy annointing, his estate hathe bin suche, that

he

hes hath counted it a singular benefite too slip out of the chappes of death. But now hee hath not onely scaped safe through thy grace: but also thou haste promised continuall succession to his offspring many hundred yeeres after. And this thing doth not a little enlarge Gods grace: that he vouchsaued suche inestimable honor vppon a miserable & almoste forlorne person (when he fearfully craued but respite frō death) as to set him in suche case as he should leaue the royall Scepter to his posteritie many hundred yeeres after. Whereas some expound it, thou hast giuen him the life that he asked, yea & in such sorte as thou shouldest prolong his dayes for euer and euermore: it is but colde and constrayned. for we must holde stil the matching of contraries between the weake and dishonourable beginning of the kingdome, & that vnhoped honor, wherwithall God hath decked his seruant, in calling the Moone too witnesse that his seede should neuer faile. The like tryal also was shewed in Christ whom the Father hath rapsed vp frō contempt, slaunder, death. buryall, and despaire, vnto the soueraintie of Heauen, too sit at his right hand for euermore, and in the end to be the Iudge of the worlde.

5. [Greate is his glory.] By these wordes the people signifie that their King (bycause hee is defended by the hande of GOD and deliuered by hys helpe) shal become more notable, than if hee had eyther reigned quietly with the consent of all menne, or hadde bin garded by the power and puissaunce of men, or finally had stode vnuanquished by his own power & pollicie: bicause it appeered the more cleerly thereby, that hee had not attayned his princely dignitie, but by the direction and commaundement of God. The faithfull therefore leaue it ouer to worldly princes, to ennoble themselues by their owne doings, and to purchace them prayse by their own manhode. For the godly set more by the allowance of God, than by all the triumphs in the worlde. In the mean season they promis themselues such help at gods hand as is sufficient to enhonor their king right greatly.

6. [Thou hast set him too be blissings.] Some expound it simply, that he was chozen to bee King, on whom God had powred forth his graces abundantly. Neuertheleſſe it is certeine, that there is somewhat more expressed in this forme of speeche: namely that there flowed so plentiful abundance of good things vppon the king, that hee might worthely be a patterne of Gods bounteousnesse: or also that in praying, his name might euery where become famous for example. For the hebrewes say men are set to bea curse, when they are made so detestable and are striken with so horrible vengeance of GOD, that their name serueth for cursing and banning. So on the other side he is sayd to be set to be a blissing, vnder whose name wee conceiue wishes: as for exāple, if a man should say God vouchsaue thee the same fauour that he vouchsaued vppon his seruant Dauid. Although I reiect not this interpretation, yet am I contēted with the other, that the king abounding in all kinde of good things should be a notable pattern of gods liberalitie. That which foloweth nere cōcerning gladnesse, is too be marked aduisedly. For the meening of the people is, not onely that god wil beholde him with a fauourable and fatherly eye: but also they assigne the prayse cause of the gladnesse to be this, that the king himselfe shall acknoweledge god too bee merciful towards him. For it were not inough for god too haue care of vs and to prouide for vs: onlesse on the other side he gaue vs a tast of his goodnes, by blazing the beames of his milde countenance vppon vs, like as we se in the third Psalme: Many say, Who wil shew vs any good? Lorde let thy face shine vppon vs and we shalbe safe. And surely the perfect felicitie is to feele God fauourable too vs, that wee may dwell as it were vnder his eyes.

7. Bicause the king trusteth in the Lord and in the goodnesse of the high est, he shall not stagger.

8. Thy hande shall finde oute all thyne enemies, thy ryghte hande shall

find out thy haters.

9 Thou shalt put them as it were into a fornace of fyer in the time of thy wrath ô Lord: in his anger shall hee destroy them, and fyer shall consume them.

10 Thou shalt destroy the frute of them from of the earth, and the seede of them from among the children of men.

7 [Because the king trusteth] Heere against the semets glorie that their king shal be stablished, bicause he leaneth vnto god: and they expresse the maner how he leaneth, that is to wit in hope or trust. I reade the whole verse all in one tert so as there is but one principall verbe. [That the king, bycause he is founded vpon hope in God and his goodnesse, shall not be in ieoperdy of the ouerthrowes which turne the kingdomes of the world vpside down] Moreouer whereas it hath bin sayd before, that whatsoeuer things the faithfull attribute to their king, the same pertayne to the whole body of the Church: heere is offered a comon promis to keepe vs at quiet rode among the sundry tossings of the world. For although the world be rolled as it were vpon a wheele, whereby it commeth to passe that those which were carryed vp to the highest toppe, do sodeinly fal down: yit the kingdome of Iewry (and vnder the figure therof the kingdome of Christ) is always excepted. But let vs beare in mind, that those only are grounded vpon that stedinesse, which cast themselues into Gods lap by assured fayth, and which trusting vppon his mercy commit their welfare vnto him. For herewithal is expressed the ground of hoping, namely ỹ God mercifully cherisheth his seruaunts, who he hath embraced of his free good wil.

8 [Thy hand shal find.] Hitherto hath bin described the inward happinesse of the kingdome. Now (as needs was) is added the inuincible strength therof against the enemies. For this importeth as much, as if the king should be proclaymed conqueroure of all enemies. I said euen now, that this member is not superfluous: bycause it were not inough for the kingdome to florish inwardly and to be full replenished with peace, richesse, and abundance of all good things, onlesse it were also well fortified against forein force. And this thing agreeth cheefly to Christes kingdome. Which neuer wanteth foes in the world. For although it be not always assayled by open force, but that there is now and then some respit giuen: yit the diuels ministers neuer lay aside their malice and desirousnesse to do mischeef, & therfore they neuer cease to practise the ouerthrow of Christs kingdom. But it goeth wel with vs, that our king who setteth his hand before vs to defend vs, is higher than all. Furthermore bycause the woord [Matza] signifieth sometimes to fulfil, and that heere in the former member there is put in the lettre [Lamed] some interpreters take the woord diuersly by reason of the diuers constructions of it: as if it had bin said, thy hand shal be able to resist al enemies, thy right hand shal find out al those that hate thee, so shal ỹ sentence ascend by degrees: thi hand shal bee able to withstand, yea thy right hand shal catch thine enimies, that they shalnot escape the destruction. Also ther is added a dreadful kind of vengance, wherby we gather ỹ he speaketh not here of euery maner of enemies, but of the wicked & frantik despisers of God, which rise vp after ỹ maner of Giants against his only begotten sonne: for the very sorenesse of the punishment bewrayeth the heynousnesse of ỹ mischeef. Some think that Dauid alludeth to the kind of punishment which the holy Bible repeateth him to haue executed vpon the Ammonits. But it is a more likelyhode that here is metaphorically set forth ỹ dreadful destructiõ which waiteth for al the aduersaries of Christ. For albe it that they fry in spight against ỹ church, and set the world on fyer with their cruelties: yit notwithstanding when their wickednesse shall bee come too the full heighth, there is this reward layd vp for them afore God, that he wil cast them into his furnace, and ther burn them vp. Now in the firste member the king himselfe is called the reuenger, and afterwarde this charge is put ouer too the person of God:

and

and at length the execution of the vengeance is committed too fire: which three things agree very well one with another. For wee knowe that iudgement is committed vnto Christ, too cast his foes hedlong into euerlasting fire: howbeit it was expedient to be expressed in plaine termes, that this iudgement is not the iudgement of man, but of G O D. No lesse profitable also was it for the extreme and terrible kinde of vengeaunce too bee set foorth, too the intent their drowsines might be wakened, which else despise gods threatnings carelesly. Ageine the selfsame thing auayleth not a little too the comfort of the godly, for wee knowe how dreadful the cruelnesse of the vngodly is, whereunder oure fayth wold easly quaile, if it rose not vp ageine too Gods iudgement. The time of wrath admonisheth vs, that the Crosse is too bee borne patientlye as long as it shall please the Lorde too exercise vs and too meeken vs. Then if hee vtter not foorth his power by & by too destroy the vngodly, let vs learn too tary the time which the heauenly Father hath foreseen, and then will our King come forth armed with his terrible power to take vengeance. For howe long so euer he dissemble now, he hath not forgotten eyther himselfe or vs: but hee smileth at the madnesse of those which gather more presumptuousnesse from day to day, because they rage without controlement. Nowe although wee feele small sweetnesse in thys smyting of Gods: yit must wee go through with oure warfare til the day of vengeance come, which also shalbe the peere of oure redemtion, like as Esay. 34. 8. sayeth. Neuertheless it misliketh mee not, that in the latter member there should be denounced to Christes enemies, the destruction wherwith god destroyed Sodom & Gomorrhe in old time. For in asmuch as that punishment was a singular and notable exãple aboue others, of Gods iudgemẽt against all wicked persons: or rather a visible image vpõ earth, of Hell fire that is prepared for the castawayes: this similitude is rife too bee met withall in the Scripture.

10. [The frute of them frõ of the earth.] By this circumstaunce Dauid amplifieth the greatnesse of Gods wrath, because it shal spred euen vnto their Children. For it is a sufficient ordinary poynt of doctrine in ỹ scripture, that God not onely taketh vengeance of the first committers of mischeef, but also casteth it into the bosome of their children. And yit notwithstanding, when he so pursueth his vengeance too the third and fourth generation, he dooth not rashly wrap in the giltes with the offendors. But forasmuch as the seed of the vngodly which he hath bereft of hys grace is accursed, and that all the Children of wrath are damned to vtter destruction: his streightnesse is no lesse rightful toward the Children than toward the Fathers. For who can commence any action ageinst him, if he withdraw frõ the vnworthy, the grace wherwith he embraceth his seruãts. For by both wayes he sheweth how deere and precious Christes kingdom is vnto him: as well in prosecuting his mercy towarde the offspring of the faithful euẽ vnto a thousande generations, as also in laying his wrath vpõ the reprobates vnto the third and fourth generation.

11 For they haue spred out euill vpon thee: they haue imagined deceit ageinst thee which they could not bring too passe.

12 Therefore shalt thou sette them for a Butte: in thy strings shalt thou prepare thy self ageinst the faces of them.

13. Bee thou exalted in thine owne strength ô Lord: wee will sing of thy power and praise it.

11. [For they haue spred out.] In this verse Dauid declareth that the vngodlye had deserued suche maner of punishement as he had prophesied vppon them: because they had not onely bin troublesome too a mortall man, but also turned the flatternesse of their pride ageinste God himselfe. For (as it was said in the second Psalm) no man could haue impeached that kingdome in the person of Dauid consecrated by the commaundement of God, but hee must also haue made warre and trayterous war ageinst God. Much more then is Gods maiestie impeached in assaylyng

the kingdom of Christ, sith it is not gods will to reigne in the worlde, but by ỹ hand of him. Now thē forasmuch as the worde [Nara] in Hebrew signifyeth sometime to spred out, & sometyme to turne aside: it may be translated eyther of both wayes not vnfitly. Namely that ỹ vngodly (as it wer by hussing out their nets) wēt a bout to subdew Gods power vnder thē: or that they haue wrested their malice a syde, to the entent to oppresse his power: like as if a man should drayne a brooke in to some place by cutting a ditch trō it. He sayth afterward that they imagined deceyt, or a purpose ỹ wanted successe. By which wordes he toucheth the blynd boldnesse of them, which in fyghting against god dare aduenture vppon any thing.

12 [Thou shalt set them for a but.] Bycause the worde [Shichem] in Hebrew signifyeth properly a shoulder, some keepe still the same sence: as if he had sayd, their heads should bee cast downe, so as their shoulders should sticke vp in their stowping bodies: & so accordyng vnto thē, ther is metaphorically noted the subiection of the enemies that was to come. Neuertheles, the other exposition is more accustomed euen among the Hebrewes, that God wil perce them vp in some corner & ther keepe them from doing harme. For [Shichim] is often times taken for a part, or a coast, or a plot, or a place. Howbeit it forasmuch as ỹn a little after, he byngeth foorth god furnished with a bowe, redy to shoote his arowes at the face of thē: I dout not but by continewing his metaphor, he compareth thē to a But wher in an inchpin is woont to be set vp: so ỹ sēce will flow trimly in this wyse: Thow Lord wilt make thē as it wer a butte to shote thyne arowes at. Truly all his drift is, to instruct vs to patiēce, vntil God in dew season bring ỹ vngodly to their end.

13 [Be thou exalted O Lord.] In the end, the psalme is knit vp with a prayer, which ageine auowcheth that the kingdome wherof mention is made, is so toyned with gods glory, that ỹ power therof tyneth foorth therin. Now although God in old tyme exalted his own power in exalting Dauid: yit notwithstanding, that which is spoken heere, is not substācially fulfilled but in Christ: who is in such in wyse set ouer vs as our king by ỹ heauēly father, that he is also god, manifested in ỹ flesh. Howbeit like as his godly power must worthely strike feare into ỹ reprobate: so is it described full of most sweete comfort, that it may stirre vs vp to gladnesse, too singing of songs, and to thanksgiuing.

The Conteints of the. xxii. Psalme.

Dauid complaynes in this Psalme, how he is brought to such distresse, that he is like a man in despayre. Notwithstanding, after he hath reckened vp the inconueniences which nipped him pitifully, then recouering out of the bottomlesse pitte of temptacions, he gatereth hart to him to hope well. But by the way, in his owne person he setteth foorth a figure of Christ, who he knew by the spirit of Profesie, should be cast down by wonderful & vnwōted meanes, before the father should exalt him. And so the Psalme in two members vnfoldeth that prophesie of Esay: He was taken vp out of prison and iudgment: and who shall declare his generacion. Esa. 53. 8.

The. xxii. Psalme.

To the cheef chaūter a Psalme of Dauids, vpon the hynd of the morning.

Although this tytle be darkesome: yit notwithstanding, some interpreters haue troubled thēselues more thā reason woold they should haue done, which came to passe for that they sowght I wot not what a deepe mitterie in a smal matter. Some will that [Aiol] should be taken for the morning starre, & othersome for valeantnesse: but more rightly it is taken for a Hynd. And forasmuch as the Apostles are euident witnesses that it is a Prophesye concerning Christ: the olde Writers haue thowght, that Christes Dignitye coulde not bee auaunced

auaunced royally inough, onlesse by an allegoricall sence, they transposed the name of hynde vnto a sacryfise. The same thyng attempted they that liked better of ẏ name of [morning.] But bycause I find no substance in theis quiddities: it wilbe better to choze that which is more simple & naturall. Surely, vnto me it semeth of good likelyhod, that it was ẏ beginning of some common ballet: for otherwyse I se not how the tytle should agree with the conteints. By the laying of it togither it appeereth, that Dauid comprehendeth heere, not any one persecution, but what so euer he suffered vnder Saule. Whither he compyled thys psalme at what time he was in prosperitie, that is vncertein: sauing ẏ a man may beleue, that here be described the things that he minded in the middes of his cares, vexations, and sorowes.

2 My God, my God, why hast thou forsaken mee, farre from my defence and from the woordes of my roring?

3 My God, I krie by day and thou herest not? and by nyght neither hold I my peace.

2 [My God.] The first verse conteineth two notable sentences: which though they seeme contrary in apparance: yit doo they daily creepe both togither into the minds of the godly. Wheras he sayth he is forsaken & cast of by God: it seemeth to bee the complaint of a man in despaire. For what sparke of faith is there remaining, where ther is felt no help in God? And yit neuer thelesse, in ẏ he calleth him twice his God, & vttereth his groninges into his bosome, it is no dark confession of fayth. But the godly must needes be exercised with this inward conflict, as oft as God withdraweth the tokens of his fauor, that whither soeuer they turn their eies, they may meet with nothing but darknesse of the night. And this I say betideth the faithfull, too thentent that by wrestling with themselues, they should aswell bewray the weaknesse of the flesh, as shew forth their faith. For as for the reprobates, bycause they fode themselues in their own distrust, their sorow ouerwhelmeth them, so as they can not attein to Gods grace by faith. Now then, that Dauid vphild himself and was not swalowed vp by temptacion, it is easy to gather by his words. For although he were greatly distressed with heauinesse: yit not ẏ standing he brake not out into this speech [My God, my God,] but by resisting stoutly. The same thing doth euery godly man feele daily in himself: namely, that after the iudgmēt of the flesh, he thinketh himself to be cast of & reiected of god: & yit by faith taketh hold of the grace that is hidden: and so it commeth to passe, that contrary affections are mingled & wrapped togither in their prayers. It cannot be but that the fleshly vnderstāding must by the present beholding of things, conceiue god to be either fauorable, or ageinst it. Therfore when he suffereth vs to lye long, & as it were to pyne away in sorow: we must needes be touched at the hart in such wise (according to the flesh,) as if he had quite forgotten vs. When such a perplexitie possesseth ẏ whole mind of a man, it drowneth him in deepe vnbeleef, so as he laboureth no more for remedy. But if on the contrary part faith succor him: the self same man, that by the very thing itself deemed God to be sore displeased with him, or rather vtterly estraunged from him, espieth his secrete and far remoued grace in the glasse of his promis. Betweene these two affections do men flote, when Satan moueth them to despaire by casting the signes of Gods wrath in their way, But fayth calling them backe to the promises, teacheth them to quyet themselues patiently, and to rest vpon God, vntil he shew them his fatherly coūtenance agein. Now we perceiue out of what fountain issued, as wel this outkry [My God my God,] as also the complaint that is added immediatly to it, [why hast thou forsaken me?] For at suche tyme as the vehemencie of greefe and the infirmitie of the flesh had forced him to say, [I am forsaken of god:] least hee should haue bin ouerpressed and so haue giuen ouer: fayth prompted him with a qualification, and bade him boldly call him his GOD, of whom he thought himself to haue bin forsaken. Yea rather, wee see howe hee gaue the firste place

to faith, for before he giue himselfe leaue to vtter his complaint, bicause he would bee on the forehande, hee protesteth first that neuerthelesse hee fleeth to his God. And surely in asmuch as the affections of the flesh are not easly restreined when they once boyle out, but rather cary vs beyond our bounds: they are to be brydled tymes at the first push. Therefore did Dauid keepe a very good order, in preuenting his sorow, with fayth, and in qualifying by godly prayer, the thing which he afterward bewayleth concerning the greatnesse of his trubbles. For if he had sayd precysely, Lord why forsakest thou mee? hee had seemed to haue fretted with bitter carping ageinst God: yea rather, it had bin a hazard, least some vnmeasurable bitternesse of greef, shuld haue atteynted his mynd. But now by clozing to himself the barryers of fayth, hee holdeth in all his senses, that they should not start out beyond dew measure. Neyther is the repetition superfluous, where he nameth him his GOD twyce, and within a whyle after beateth vppon the same tytle ageine the thyrde tyme. For inasmuch as the encounter with this kynde of temptation is hygh and peynfull, when God (as though he had cast of all regard of vs) winketh at our miseries and gronings: therefore dooth Dauid stand the more stifly in seeking to strengthen himselfe. For it is not at the very first push that fayth getteth victorie. But when she hath bin exercysed with many turmoyles, at length she scapeth conqueresse. In the meane season, I saye not that Dauid was so stout and vnappalled a champion, that his fayth wauered not. For albeeit that the faythfull endeuer neuerso earnestly too subdew the motions of theyr fleshe, and too yelde themselnes all wholly too Gods seruis: yet are they alwayes atteynted with some infirmitie. Hereuppon came that halting of holy Iacob, whereof mention is made by Moyses, Genesis.32.24. bycause that although he got the vpper hand in wrestling, yit hee bare away the marke of his sinfull default. With such examples dooth God harten his seruaunts too hold out, least by ouermynding their owne infirmitie, theyr hartes should fayle them. Wherefore we must go this way to woorke: as oft as our flesh rebelleth ageinst vs & as it were with violent stormes caryeth vs to impatientie: we must stryue ageinst it to restreyne his headynesse. So will it come to passe, that we shalbe in deede sore tossed, howbeit our faith shall alwayes scape shipwrecke. Neuerthelesse we gather by the very forme of the complaynt, ye Dauid did not dubble ye words in vain, wherwith to prop vp his faith. For hee doth not singly saye hee was forsaken of god: but he addeth that he [was far of frō his defence:] namely bycause that when he saw him in Daunger, he gaue him no signe of good hope. For inasmuch as the power of helping is in the hand of god: when he seeth our saufty set open to ye lust of our enemies, & yit sitts still as though he regarded it not at all: who would not say that he draweth back his hand, least he should deliuer vs? Moreouer by [the words of his roring] he doeth vs to wit that he was vexed wt no lyght tormēts. Surely he was not so nyceharted as to make a cruell yelding out for some comō harme. Needes then must the greefe bee right great, that forced rorings out from a meeke man, and such a one as was vndiscorageable in vndertaking troubles. Ageine wheras Chryst hanging vppon the Crosse vttered the same speeche euen almost at the last gaspe. Math.27.46: it is to be seene how it may agree, that the onely begotten sonne of God, should bee distressed with so great encomberance of greefe, as to cry out that hee was forsaken of God the Father. This case so far passing reason, hath compelled manye interpreters to seeke starting holes. Therefore they haue sayed that Chryste made that mone, rather according to the opinion of the common people, than for that he felt so in himself. But by the way they sawe not how they abate muche from the benefite of oure redemption, while they surmise Chryste too be vtterly exempted from the terrours, which the iudgement of GOD stryketh intoo sinners. Trulye it was butte a fonde feare, that they streyned curtesye too make Chryste subiecte vntoo so greate sorowe, leaste they should diminish his glorie, for seing that

Peter

Peter. Act. 2. 24. witneſſeth plainly, how it was impoſſible for him too bee hild by the ſorowes of Death, it followeth that he was not priuileged and vtterly free from them. And ſurely inaſmuch as hee had taken vppon him our perſone. and our guiltineſſe: it was of neceſſitie that he muſt make his apparance as a ſiner at the iudgment ſeate of God. Herevppon came that diſmaydneſſe and dread which compelled him too craue releaſe of death: not for that it had bin ſo bitter for him to haue paſſed out of thys lyfe: but bycauſe there was beſore his eyes, the curſe which lay heauily vppon ſinners. Now if there were droppes of blud forced from him in his firſt conflict, ſo as he needed an Angell to comfort him. Luke. 22. 43. it is no maruel if hee vttered ſo great ſorow in this laſt pang. By the way it is to bee noted, that Chriſt ſo ſuffered the affections of man, as that hee fell not through weakneſſe of the fleſh, bycauſe ỹ perfectneſſe of his nature kept him pure from all exceſſe. Therefore as for the temptations wherewith Satan aſſayled him, hee was able too ouercome them without any wound that myght leaue beehynd it any blemiſh of halting. And it is no whit too bee dowbted, but Chriſte by that outkry ſhewed openly, that this Pſalme was made of him by ſpirit of Prophecie, albeeit that Dauid bewayle his owne miſeries therein.

3 [My God. I kry.] In this verſe he expreſſeth the long continuance of his trubble, which encreaſed his diſquietneſſe and weerineſſe. Beſydes this, it was a ſorer temptacion, that hee ſeemed to looſe his labour in kryng. For wher as the onely remedy of our euills, is too call vppon God: if our praying boote vs not, what help is there then? Therefore he complayneth that GOD is after a ſort deaf to his requeſtes. Wheras he ſayeth in the ſecond part, that he hath not any reſt: the meening is that he feeleth no cõfort, that may quiet his mynd. For as long as affliction pinched him, the vnquietneſſe of his mynde forced him to kry out. And heere is throughly ſeene the conſtancie of faith, which was not diſcouraged with the long continuance of aduerſities. For the rule of praying arpght is, that he which hath ſeemed to beate the ayre a long whyle in vayne, ſhould not therefore leaue of. By the way this is graunted to the faythfull by the fatherly louing kyndeneſſe of God, that if they be diſappoynted of theyr deſyre for a tyme, they may diſburden their greefes into his boſom.

4 But thou art holy, and inhabiteſt the prayſes of Iſraell.

5 Our fathers truſted in thee, they truſted in thee and thou diddeſt deli-
them.

6 They kryed vntoo thee, and vvere ſaued they truſted in thee, and were not put to ſhame.

7 But I am a vvorm, and not a man: the ſkorning ſtocke of men and the contempt of the people.

8 All that ſee mee ſkoffe at mee they make a mowe vvith theyr lippes, and vvag vvith theyr head.

9 Hee tumbled downe vnto the Lord, let him rid him, let him deliuer him, ſeing he loueth him.

4 [But thou art holy.] The copulatiue which is red in the Hebrew muſt doutleſſe be reſolued into the aduerſatiue part of ſpeech. There bee that think the eternall and immutable ſtate of GOD too bee ſet againſt the miſeries which Dauid felt: to whome I ſubſcribe not, bycauſe I meete with a more ſimple & more nattue ſence: namely that God hath alwayes ſhewed himſelfe fauorable to his elected people. For heere is no dealing what maner a one hee is in Heauen: but what maner a one he hath ſhewed himſelf towards men. And it is demaunded whither

whither Dauid in theis wordes enforceth his owne complaynt, that he only obteyneth nothing at Gods hand: or whither, (as it wer by casting a sheild before him) he repulse the temptation, whyle he setteth God before him as his continewall deliuerer. Although I may graunt that it maketh too the augmentation of his greefe: yit doubt I not, but that Dauid maketh therof a remedy ageinst distrust. For inasmuch as it was a daungerous temptation to see himself forsaken of god: least he might nourish it with continuall thinking vppon it, he turned his mynde aside to the cōtinewal examples of gods grace, whereby hee might conceiue some nourrishment of good hope. Therefore his meening was, not onely to seeke how it should come to passe, that god who had alwaies delt mercifully with his people, should now (as it wer forgetting his own nature) leaue a miserable man destitute of all help & comfort: but also to take vp a buckler wherwith to sheeld himselfe ageinst the fyry darts of Satan. He calleth God holy, because he cōtineweth alwaies like himself. And he sayth that he inhabiteth the prayses of Israel, because in being beneficial to his elect people, he ministereth matter of thanks for ỹ cōtinewal holding on of his graces. For vnlesse god giue a tast of his goodnes, we must nedes be dumb. And forasmuch as Dauid is one of his membere, he stryueth ageinst impedimēts to the intent he may hope to be receiued at length into the felowship of his bodie, to sing the prayses of God.

5 [In thee.] it is a rendring of the cause why God sitteth among ỹ prayses of the people: namely because he hath his hand alwaies stretched out to preserue ỹ faithfull. For Dauid (as I sayde euen now) gathereth togither the examples of all ages, wherwith to rayse vp & strengthen himself, and wherwith to perswade himselfe assuredly, ỹ seeing god neuer shooke of any of his chosen people, he also shalbe one of the nomber of them whose welfare is layd vp in the hand of God. And therfore he sayth in expresse wordes, that he is come of ỹ posteritie of those that had bin her determening thereby ỹ he is an heire of the same grace which they had felt. For he hath an eye to ỹ couenant wher in god adopted the offspring of Abraham to himselfe. For it were to small purpose to remēber the proofes of ỹ mercie which god hath shewed to his seruāts, onlesse eche of vs can register himself into the same order, like as Dauid includeth himself into the Church of God. Wheras he repeteth thryce, that the fathers obteyned deliuerāce by hoping: it is not to be douted, but ỹ he modestly giueth an incling how he hopeth so as wel as they: wherby it cōmeth to passe that the effect of the promises cōmeth vnto vs. For to thintent a mā may apply to his own behoofe, the benefits that god bestowed vpon his seruāts in olde tyme: it behoueth him to set his eyes vpon the free promises, & vpon faith that leaneth vnto the same. Moreouer ỹ he myght shew how this fayth was not cold or dead, he sayth therwithal that he [shred out.] For he shamefully beleeueth him selfe, which sayeth he trusteth in God, & yit is so benommed in his aduersities, ỹ he calleth not vppon him for help. Therfore the trewnesse of fayth is knowen by prayer, like as the goodnesse of a tree is knowen by his frute. By the way it is to be noted, that ther be none other prayers adiudged lawful before God, but such as issew out of fayth & are ioyned wt it. For it was not at all aduenture that Dauid placed [stryng out,] in the middes betwene the wordes of hoping.

7 [But I am a worm.] He grudgeth not ageinst God as though he were vnworthely delt with: but in bewailing his case, (to thentent hee may the more prouoke God to mercy,) he sayeth he is not reputed so much as for a man. This at the first blush seemeth to tende to the discouraging of his hart, or rather to the abolishing of faith. But by the sequele it will appeare flat contrary: namely to declare how miserable his state is, that hee may thereby conceiue hope of releefe. Therfore he reasoneth of impossibilitie, that it cannot be but God must at length reach his hand to him being sore afflicted and at the last cast. For if he haue shewed compassion to all such as haue at any time bin but meanly afflicted: how should he forsake his seruaunt drowned in the most deepe dongeon of all aduersities?

In

In this wise, as oft as wee bee ouerwhelmed with houge heapes of afflictions, we must rather fetch frō thence matter wher vpon to ground hope of deliuerance, than yeeld our selues to despayre. Now if god haue put this his most excellent seruant to so harde plunges, and so farre abased him that he had no room euen among the most despised sort of men, let not vs think skorn to be brought low after his example. How beeit we ought chiefly to call to mynd the sonne of God, in whom also wee see this thing to haue bin fulfilled, according as it was auouched by the prophesie of Esay. He was despised, neyther made wee any account of him: he was a man of sorowes, there was no fauour nor beauty in him, so that euery man hid his face from him, Esay.53.3. By which wordes is sufficiently displayed the friuolous cauilling of them, which haue playd the Philosophers about the terme [worme:] as though Dauid should note some singular misterie in the begetting of Christ: and not rather say that he was abased beneath all men, and after a sort cut of frō the number of liuing wights. Now in that the sonne of god suffered himself to be brought to this point, yea and descended euen vnto hell: it dooth so little darken his glory, that it is rather a bright mirror of his incomparable grace towards vs.

8 [All that see mee.] It is an exposition of the last sentence. Hee had sayd, that hee was a skorne to euery rascall, and as it were to ỹ offskoorings of the people. Now he reciteth with what skornings hee had bin commonly rayled vpon: namely, that being not cōtented with skornful words, they vttered their malapertnesse in gesture, both by potting with their lippes, & by shaking their heades. For whereas some expound [too open in the lippe,] too be as much to say as [to rayle:] me thinks it agreeth not: for the letter [Beth] is superfluous, as it happeneth oft among the Hebrewes. Therfore it liked mee better too translate it, [they thrust out their lippe,] bicause it is the gesture of such as in skorn do mocke men openly. But that which followeth was much more heynous, when they cast him in the teeth that God (whō he had professed to bee his father) was turned from him. For we know that when Dauid saw himselfe wrongfully condemned in the world, it was alwais his wont to resort to this point: that being assured of a good conscience in himself, hee might well haue God to bee his maintenour in heauen. And they all vpbrayd him, that he (vpon a vayne bragery) made vnadusted boast of Gods help. Where is that God (say they) on whom he leaned? where is that loue to which he trusted? Ther is no weapon of Satans more deadly to wound mennes soules, than when he attempteth to set vs beside our hope, by turning gods promises into a mockery. Howbeit, they say not singly that Dauids prayers were to no purpose, and the loue of God, which he boasted of, deceitfull: but they girde at him ouerthwartly as an hypocrite that falsly pretended the name of God from which he was a stranger. How sharpe a temptation this was, euery man may consider by his own witte. But the remedy which he vsed, proued the vncorrupt affection of his faith. For onelesse hee had bin sure that God was his witnesse: he neuer durst to haue put vp this complaint vnto him. Wherefore as oft as men charge vs with hipocrisy, we must by all meanes endeuer, that the innermore soundnesse of our hart may answere for vs before God. And as oft as Satan practiseth to set vs beside fayth by byting skoffes: let this bee our stakerhold, to call God to witnesse, that he may auouch his own righteousnesse, in defending vs: seeing that there can bee no fowler blasphemie offered to his name, than to say that they which repose their trust in him, are puffed vp with vain confidence, and that they which haue fully perswaded themselues to stande in Gods fauor, deceiue themselues with vain opinion. Now seeing that the sonne of God was assayled with the same weapon: Satan will neuer a whit the more spare the faithfull who are his members. Wherfore it behoueth them to bee armed with this sheeld, that although they be vtterly forlorne among men: yit if they cast their care vppon God, their prayers shall not bee in vayne. By the word [Gol] is very wel expressed the nature and force of Fayth, which leaning vppon Gods prouidence, dischargeth our minds of the burthens of cares and troubles.

10 Surely,

10. Surely, thovv art the leader of mee out of my mouthers vvomb, the
fovvnder of my truſt vppon my moothers breſtes.
11. Vppon thee vvas I caſt out of the matrice, thovv art my God from
my moothers vvomb.
12. Go not farre from mee, for tribulacion is nere at hand, bycauſe there
is none too help mee.

10. [Surely, thow.] Egein Dauid rayſeth a new fortification, wherwith to withſtand and repulſe the practyſes of Satan. For he gathereth toogither Gods beneſites, by which he had lerned alate that he was his father. Yea euen before he was borne, he ſayeth that God had ſhewed him ſuch a proof of his fatherly loue, that he durſt well hope for lyfe at his hand, yea though he were whelmed with the ſhadowe of death. For the holy ghoſt giueth this wiſdome too the faythfull, ſ in caces of fear they gather teſtimonies of Gods goodneſſe, which may bee of ableneſſe too vnderpropp their fayth. For this muſt bee taken for a principle, that ſith Gods bounteouſneſſe is neuer ouerlayed, & that no ſpending is able too conſume his ryches: like as wee haue fownd him our father from our firſt infancie, ſo will he alſo continew the ſame towardes vs euen vntoo our laſt age. Wheras he acknowledgeth himſelf too haue bin taken out of his moothers womb by the hand of God, & that there was cauſe of truſt giuen him [vpon his moothers breſtes:] the meening is, ſ infantes are borne intoo the world, & fed with their moothers milke, after ſo natural a fashion, that the woonderfull prouidence of GOD ſhyneth foorth therin. In deede this miracle becometh little woorth, by reaſon of continewall cuſtome. But if thankleſſe dulneſſe did not ſeele vp our eyes, there is neuer a chyldbirth in the world, but it would rauiſh too wonder at it. For what letteth, but that the chyld conceyued ſhould bee conſumed a hundred tymes in it owne vncleanneſſe, before it come too the ryppeneſſe too bee borne: but bycauſe God by his ſecret and incomprehenſible power keepeth it aliue in ſ graue of it. And after it is borne into the world, conſidering how it is ſubiect too ſo many miſeries, and is not able too ſtir a finger to help itſelf, how ſhould it lyue one day, except God tooke it vp, and cheriſhed it in his fatherly boſom? Woorthely therfore is the infant ſayd to bee caſt vpon him, bycauſe onleſſe he fed the tender babes, and ouerſawe the nurce that ſhee did all hir dewtyes, there were a hundred wayes for them too dye euen in the inſtant of their birth, of which eche one would ſtreight diſpatch them. In the end, Dauid concludeth that he was his God. For although the like grace (to all ſeeming) bee ſhewed alſo too brute beaſtes, yit he ſheweth himſelf a father peculiarly too mankynd only. Now although God endew not babes by and by with knowledge of him, yit is he ſayd too giue them confidence, bycauſe in ſhewing by the very deed that he hath regard of their lyfe, he after a ſort calleth them backe too him, like as in another place he is ſayd to feede the Rauonsbirds that call vpon him, Pſal. 147. 9. And ſith that God preuenteth the thinges that are voyd of reaſon, ſurely he will in no wyſe diſappoynt the hope of his ſeruants, when he is ſought too and intreated. By which argument Dauid alſo ſtryued too ouercom temptacion.

11. [Go not far.] He prouoketh God too mercy by another meanes: namely, for that he is vrged with ſore diſtreſſe. And I doubt not, but he did ſet before his eyes, how the Scripture euerywhere attributeth too God the office too ſuccour ſuch as bee in miſerie, and anoucheth him too bee ſo much the more redy too help, as wee bee driuen more narowly to our ſhiftes. The very being paſt hope therfore, was as good as a ladder too him, to lift vp his mynd to affectiō of praying. So alſo muſt the feeling of aduerſitie gather vs vnder the wynges of God, that by the preſentneſſe of his help, he may ſhewe himſelf carefull of our welfare.

13. Strong

13 Strong Bulles did beſet mee, Bulles of Baſan beſeeged mee
14 They opened their mouth vpon me, as a ramping and roring Lion.
15 I was powred out lyke water, and all my bones were looſened: my hart became like wax, it melted in the middes of my bowelles.
16 My ſtrength was dried vp like a potsherd, & my tung cleaueth to my gommes, and thou haſt browght mee into the duſt of death.
17 For dogges haue hemmed me in round about, the companyes of the wicked haue beſet mee: they haue bored my handes and my feete.

13 [Strong Bulles.] Now he complaineth of the fercenesſe and cruell furie of his enemyes: and he compareth them firſt too Bulles, ſecondly to Lions, and thirdly to Dogges. When ỹ anger of bulles is kindled, we know with how terrible rage they be caried. A Lion alſo is a cruell beaſt and dreadfull to mankind. And how eger and fierce boldneſſe to doo hurt, ther is in dogs when they fly vppon a man in anger, it is knowen wellynough. The effect is, that Dauids enemies were ſo bludthurſty and cruell, ỹ they were more like wyld beaſts than men. And he calleth them not ſingly [Bulles:] but ſtrong Bulles. For whereas ſome trãſlate the word [Rabbim many,] it liketh not mee. Trew it is in deede, that Dauid was aſſailed with howge armies: but it appereth by the ſecond meber, that heere is entreated of the ſtrength of them, & not of their nomber. For he termeth thẽ [Buls of Baſan] as it wer wel fed bulls, & therfore large & ſtrõg: for we know that the hill of Baſan was ennobled for battling and rank paſtures.

15 [I was powred owt.] Hither to hetayd he was ſo beſet of wyld beaſts that he was not far from death, as though he had bin at the poynt to be deuowred euery minute of an houre. And now he bewayleth his inward greef alſo. Wherupon we gather ỹ he was not amazed in dãgers For it muſt not haue bin any ordinarie fear, which could haue made him in maner too pyne away, or wherewith his bones ſhould haue bin loozened and his hart melted. Wee ſee then that Dauid was not beaten with waues like an inſenſible rocke, but was ſtriken throwgh and throwgh with ſore turmoyles: too withſtand the which, he had bin to weake accozding too the infirmitie of the fleſh, if he had not bin helped by the power of the ſpirit. Howbeit theis paſſions may agree vntoo Chriſt, I haue told you a litle before. For in reſpect that he was very man, he was verely ſubiect to the infirmities of our fleſh, howbeit without corruption. For the perfect and ſound pureneſſe of nature that was in him, doth not quite put away humain affections, but only ruleth them that they become not ſinfull by exceſſe. The greatneſſe of greef therfore might not ſo weakẽ him, but that he could neuertheleſſe with a well diſpoſed mynde ſubmit himſelf to God euen in the middes of any torments. Although the ſame thing be not graunted vnto vs, who both ſuffer trubleſome affections, and neuer kepe thẽ ſo in awe but that with their vnrulyneſſe they driue vs hither and thyther: yit muſt we pluck vp our harts after the example of Dauid, and when wee bee weinere at the laſt caſt throwgh infirmity, we muſt grone vnto God that he may reſtore vs agein.

16 [My ſtrength is dried.] He meaneth the [Lucklyneſſe] which our rooted moyſture miniſtreth vntoo vs. Too the ſame purpoſe alſo tendeth it that he addeth [that his tunge cleaueth to his gõmes.] For we knowe that throwgh vnmeaſurable moorning, not only the powers of life are wythered, but allmoſt all moyſture is dryed vp. Afterward he ſayeth he was layd out to be burted: meening therby that all hope of life was bereſte him. In whych ſenſe Paule alſo ſayeth. 2. Cor. 1. 9. that he had receyued the iudgement of Death. And Dauid hath ſpoken of himſelf by exceſſe of ſpeech, to thentent too draw vs further. For the dreadfull encounter of Chriſt againſt death, in which he was forced too ſweat blud: his going down to hell, wherby he taſted of the wrath of God, that was

due to sinners: and (to be short) the very abasing of him, could not be sufficiently expressed by any ordinary formes of speeche. Moreouer Dauid speaketh of death after the manner of men that are sore troubled: who beeing amazed with feare, conceyue nought els but dust and destructiō. Now as oft as this mistiues dimmeth the mindes of the Saincts, there is alwaies some misbeleefe mixed with it, whiche suffereth them not too wade oute by and by too the light of new life. But in Chryst these two things were ioyned wonderfully: that is to wit, terror thrusting in it selfe through the curse of God, and patience quieting all motions by Faith, so as they rested vnder the gouernment of God. A stor vs that are not endewed wyth lyke power, if at anye time beholding nothing but destruction, we lie amazed for a season: yit behoueth it vs by little and little too heaue vp toward that hope which quickneth the dead.

17. [They bored my hands,] word for word it is [Like a Lion my hands.] And forasmuche as all the Hebrewe bookes at this day agre in the same reading, I wold haue made a matter of conscience too step aside from so great a consent, but that the reason of the sentence compelled me so too do, and that there were good likelihod to coniecture that the place is corrupted for the nonce by the Iewes. Surely no dout but the Greeke interpreters red the letter [Vau] wheras it is written now the letter [yod] For whereas the Iewes brabble ẏ the litterall sence was inuerted of set purpose: it is vtterly voyde of all coloure of trueth, for what neede was there to dally so boldely in a needlesse matter? But ther lighteth no light suspition of falsehod vpon them, whose onely desire is to spoyle the crucified Iesus of his cognizances, lest he might appeere too be Chryst the anointed aud the redeemer. If wee receiue that whiche they would haue vs too receyue, the sense will be crabbed and very darke, first it wilbe a mangled speech, for the supplying wherof, they say, the word [beset] must be repeated ageine. But what mean they by [besetting] the hāds and the feet? for besetting belongeth no more too these partes than too all the whole man. Being taken tardie, they flee to doting tales after their wonted maner, and say, that the Lion when hee meeteth any man, casteth his taile in a circle before he fal vpon his pray: wherby it appeareth wel inough that thei be destitute of reason. Ageine seeing he had vsed the similitude of a Lion in a verse or twaine before, it had bin too no purpose to repeate it ageine. I omit howe certeine of our men obserue, that a word ioyned with a note of similitude, is cōmonly otherwise poynted. Notwithstanding I passe not to vanquishe the Iewes, whose stubbornenesse in brabling is vnuanquisheable: but onely I ment too shew breefly how lewdly they snatch at the Chrystians for the diuers reading of this place. For whereas they obiecte, that by appoyntmente of the Lawe, there was no manne fastened with nayles: therein they bewraye their grosse ignoraunce of the storie, for it is certeine that the Romaines conueyed many thinges of their cuntrie customes intoo their prouinces. If they obiecte that Dauid was neuer nayled too a Crosse: the solution is easie, he complayned metaphorically, that he was no lesse distressed by his enemies, than he that hath his handes and feete bored through, and is nayled too a peece of timber, of whiche sorte of Metaphors wee shall meete wyth moe a little heereafter.

18. I wil nomber all my bones: they stare and gaze vppon mee.

19. They part my garments among them, & cast lots vppon my coate.

20. And thou Lord bee not farre of: ô my strength make haste to help mee.

21. Delyuer my soule from the swoorde, my alone one from the hande of the Dog.

22 Saue

22. Saue mee oute of the Lions mouth, and heare me from the hornes of the Vnicornes.

18. [I wil nomber.] The Hebrews cal bones [Gnatsimoth] of strongnesse: & therfore this name is sometime applyed eyther vntoo freendes, by whose defence wee bee strong: or too argumentes and reasons in defence, which are the strength of the cace. Some therfore expound this place in this wise I shall auaile nothyng by numbring my reasons, bicause mine enemies are once fully determined too destroy me by hooke or by crooke without respecte of equitie. And others expounde it thus: If I gather whatsoeuer helps may seem to make too my furtherance, yit shall they nothyng boote me. But bicause the exposition whiche is more vsually receiued, semeth more simple and more natiue, I embrace it the willinglier: namely that Dauid shoulde complaine how the bones appeered in his bodie whiche was withered with leanenesse, for by and by after hee addeth, that his enemies take pleasure of suche a sight. And the text ronneth trimly whole toogither, that the cruelte of his enemies is so vnsatiable, that in beholding a miserable soule forpyned with languishing, and as it were withered away, it was neuertheles bothe meat and drink to them too se so sorowfull a sight. That whiche foloweth in the nert verse concerning his garmentes, is Metaphorical. For it is all one as if he had sayed, that all his goods had bin putte to the spoile, like as conquerors are wont eyther to rifle their praye, or elce too caste lots what ech man shall haue to his share. For in comparing his Iewels, riches, and whatsoeuer he possesseth else, vnto his rayment: he complayneth that after hee was spoyled of them, they were deuised wyth shame among his enemies, as if it had bin a reward of victorie: wherby is augmented the vnworthinesse of their dealing, in that they triumphed ouer him none otherwise than if he had bin a dead man. Now whereas the Euangelistes cite this place litterally (as they terme it) and without a figure: in so dooing there is no absurditie. For too the intent wee mighte knowe the more certeinly, that in this Psalme Chryst is described too vs by the spirit of prophesie: it was the wil of the heauenly Father, that in the person of his Sonne, there should appeere a visible accomplishment of the thynges that were shadowed in Dauid. Mathew reporting in his eyght Chapiter and sixteenth verse that the diseased of the Palsie, the blind, and the lame were healed of their diseases: sayeth that by that meane was fulfilled the prophesie of Esay, that Chryst was sent too take away our infirmities: When notwithstanding, the prophet in that place setteth forth vntoo vs the Sonne of GOD, too bee a ghostly Phisition. But slowe and harde are we to beleeue, and therfore no marueil if for our grosenesse sake, there were giuen vnto vs suche a demonstration as mighte be felt with fingers, to the intent it might be able to wake vs out of our drowzines.

20. [And thou Lord.] Whatsoeuer Dauid hath hitherto told of himself, must bee kept in minde, for inasmuche as ther wanted nothing too the full heape of miseries, & yit in the meane while there glistered not one sparke of deliuerance too come: It is a wonderful tryall of faith, that he not only endured patiently, but also waded oute of the bottomlesse pit of despair, too calling vpon GOD. Wee may note therfore that Dauid powred not oute his mournings as vaine and speedelesse, accordyng as sorowfull persons doo ofttimes cast foorth their sighes vnaduisedlye, for the prayers that are added doo well declare, that hee hoped for the issue whiche hee looked for. Yea rather when he termeth God [his strength] in this proper stile he yeeldeth and euidenter witnesse of his trust. For he cõcerneth not his petitions doubtingly, but he warranteth himselfe the helpe which as yit he seeth not. [By the sword, by the hand of ỹ dog, by the mouth of the Lion and by the horns of the Vnicorns] is vnderstood present peril of death, & ỹ many sondry ways. Wherby we gather that when hee was so beset by death that hee vtterly fainted in himself: yit hee stood strong in the Lorde, and the spirite of life bare sway alwaies in his harte. Whereas some take the alone soule for deere and pretiouse, it agreeth not: bycause it dooth rather signifye

that among so many deaths there was no help offred him in all the worlde, like as in the Psalme. 35. 17. in the same sence [the alone soule] is put for [a desolate or solitary soule,] and suche a one as is destitute of all succour: whiche thing will appeere more plainly by the Psal. 25. 16. where Dauid calling himself poore and alone, doth doubtlesse complaine, that he is bereft of al freends, and forsaken of the whole worlde. In the ende of the xxii. verse, where it is sayd: [Answere me or heare me, from the hornes] albeit that the Hebrew phrase be somewhat darke too Englishe eares: yit is not the sence doubtfull, bicause there is no more, but the cause put for the effecte. For deliueraunce commeth of Gods hearing vs. If any man aske how this may be fitted vnto Christ, whom the Father deliuered not frō death? I answer at a word, that he was more mightely deliuered thā if the daunger had bin preuented: euen so muche as it is more to rise from death, thā to be healed of a sore sickenesse. Wherefore death was no let, but that Christs rising ageine bare witnesse at the length that he was heard.

23. I wil declare thy name vntoo my brethren, in the middest of the congregation wil I praise thee.

24. Yee that feare the Lord praise him, all yee the seede of Iacob glorifie him, and be afrayd of him yee seede of Israel.

25. For he hath not despised nor disdeyned the poore, nor hidden his face from him: and when he called vnto him he heard him.

23. [I wil declare thy name.] Dauid (in promising that hee wil not bee thankelesse when he is deliuered) confirmeth ỹ whiche I haue sayd heeretofore, that hee was neuer so cast downe with temptation, but that he tooke hart too him too resist. For how could hee addresse himself to the sacrifice of thanksgiuing, but vpon confidence of deliueraunce presumed before? for what if we graunt that the Psalme was composed after that Dauid had obteyned in verye deede, the thing that hee would haue: yit is it not to be doubted, but hee put the selfsame things into verse afterward, whiche hee had at that tyme conceyued in his minde. And it is to be marked that he promiseth no common token of thankfulnes, but suche as God required for rare benefits: namely that the faithful should come into his sanctuary, and there with solemne ceremonie make knowen to the worlde, the grace whiche they had had experience of. For too this purpose serueth open thanksgiuing: namely that the faithfull shoulde by all meanes exercise themselues in the seruice of God, and encourage one another to doo the same. For wee knowe that Gods incredible might in sauing Dauid shyned foorth, yea and that in moe kinde of miracles than one. Wherefore it is no meruaile though hee binde himselfe with a sollemne vow to make open profession of his thankfulnesse. By his [brethren] he betokeneth the Israelits: not onely bicause they were issued of the same stock: but rather bicause the common religiō (as it were some holy bonde) hild them bound one to another by spirituall kinred. The Apostle Hebr. 2 12. applying this verse to Christe, gathereth therupon, that he was partaker of all one nature with vs, and ioyned too vs by true felowship of flesh, acknowledging vs for his brethren, & vouchsauing that honorable name vpon vs. I haue tolde you oftentimes already (which self thing wilbee easy to find out by the end of this Psalm) that Christ was heere shadowed out vntoo vs vnder the figure of Dauid. Conningly and skilfully therfore doth the Apostle note, that vnder this name is stablished our right of brotherly alyaunce with Christe. Nowe although this agreeth sōtimes to all mankinde: yit the true enioying therof remayneth only amōg the faithful. In whiche consideracion Christe also by his owne mouth restreyneth this title to his Disciples. Go and beare woord to my brethren, and to Peter, I ascende too my Father and your Father. Ioh. 20. 17 For a sort that aliance of the flesh, whereby hee hath made vs his fellowes, the vngodly breake it of throughe the diuorce of their vnbeleefe, so as they become vtter strangers ageinst through their own fault.

For

For like as Dauid hauing comprehended all Abrahams offspring in that word, doth by and by after direct his talke specially to the true worshippers of God: so Chryste (who by breaking down the wal had published the adoption too all nations, and by that meanes offered himselfe too bee their brother) reteyneth none other in the degre of brotherhod but only the faithful.

24. [Yee that feare the Lord.] Heere ageine is expressed the frute of open thankf giuing whiche I spake of: namely the allurement whereby eche man (asmuche as in him lyeth) stirreth the congregation by his example to praise God. For hee declareth that the end for which he wil magnifie the name of God in the congregation, is to exhort his brethren too doo the like. Howbeit forasmuche as hipocrites do cõmonly crowd themselues into the church, and the chaffe is mingled with the wheate in the floore of the Lord: he speaketh to the godly, and too those that feare GOD by name. And surely although lewd mẽ thunder oute Gods prayses as loude as their throte can yel: yit do they nothing else but dishonour his holy name. In deed it were to be wished that all estates of the worlde agreed in one tune. Howbeit forasmuch as the first parte of harmonie floweth out of the sincere affection of the hart: no man can be a meet setter foorth of Gods glory, but he that serueth him reuerently. Afterwarde hee nameth the seede of Jacob and Israell, as hauing an eye too the common calling of the people. And truely there was no let in him, but that all the Children of Abraham might haue praysed God wyth one mouth. Howbeit forasmuch as he saw manye of the Israelites growen oute of kinde: hee putteth a difference betweene them and the true Israelites: and therewithall hee sheweth that Gods name is not magnified aright, but where ther groweth inward godlinesse. And therefore in his exhortation, hee ioyneth reuerence ageine to the prayses of God. Stand in fear of him (sayeth hee) for it is but dalliance whatsoeuer hipocrites make a shewe of in this behalfe. Ageine, he commendeth feare, not which may feare away the faithful frõ comming vnto God: but whiche hauing rightly humbled them, may bring them in too his sanctuary, accordyng as it is sayed in the fifth Psalme. Now if a man maruel to see Dauid exhorte those to the praysing of God, to whom hee had giuen commendation a late for so doing: the answere is ready, that euen the holyest of all were neuer yit so fully replenished with the feare of God, but that they had need of continewall spurres. Therefore it is no whit superfluous, that he biddeth suche as feare God to stand in awe of him, and to cast themselues humbly down before him.

25. [For he hath not despised.] Suche mutuall communion ought too florishe among the faithfull, that one may reioyce with another, and giue thanks in common for eche mans welfare: accordyng also as Paule teacheth, 2. Cor. 1. 11. that many persons (sayeth he) may giue thanks on our behalfe for the gift bestowed vpon vs by many. Neuerthelesse this confession of Dauids, had respect too another end also: namely that euery man seuerally should hope for like mercy at Gods hand towardes him selfe. By the way wee bee taught in these wordes, that afflictions are to bee borne patiently, howe long so euer it shall please the Lord to bring men vnto pouerty bicause he wil succor them at the length.

26. Of thee shalbee my prayse in the great congregation, I will pay my vowes in the sight of them that feare him.

27. The poore shall eat, and be satisfied: they shall praise the Lorde that seeke him, your hart shall liue for euer.

28. All the ends of the world shall remember themselues and turne vnto the Lord: & all the kinreds of the heathẽ shal fal down before him.

29. For the kingdome is the Lords, and hee shal rule among the heathen.

30. All the fat ones of the earth shall eate and worship: all that go downe into the dusse shall lowe themselues before his face, and hee that quickeneth not his owne soule.

26. [Of thee shalbe my praise] Although I reiect not the other translation: yit not withstanding the Hebrewe maner of speaking seemeth vntoo mee too requyre thys sense, that Dauid taketh hys matter of prayse at GOD. And therefore I vnderstande the woorde [shall come or shall flowe] so as hee shoulde meene, my praise shall come or flowe from thee: which thing I take too be spoken so, to the intent that Dauid shoulde testifie, howe hee imputeth his welfare onely and wholy vntoo God. For we knowe there be many that vnder pretence of praysing GOD, blowe out the commendations of themselues and of ther freendes: and setting God aside, purchace occasiō to sing their own triumphs. More ouer hee repeateth ageine the same thing that he had touched alate: namely that he wil shewe tokens of his thankfulnesse openly, thereby too edefie others, and that not without the solemne exercise of godlines which the law commaunded. For in caces of great importaunce, and when any daunger was at hand, they were wont to vow a peace offering, whiche they performed after they had obteyned their desire. Dauid therefore, inasmuche as hee was one of the nomber of the Saincts, framed himself too the common order of the churche, according as it became him. These are the vowes whiche he giueth vs to vnderstand, that he had vowed in his vttermost distresse, and too the performance whereof he addresseth himself with a noble & cheerful courage and ful of confidence. Now although it behoued him to performe this ceremonie before all men without exceptiō: yit he confesseth ageine that his desire is, that as many as should be present to bear witnesse, myght bee pure worshippers of God. So albeeit that it be not in our power to clenze the Churche of God: yit is it our duty to wish clennes. But the papists wresting this place too their counterfette vowes, are more vnsauery and fonde, than that they neede long disproofe. For what likenes is ther in their babish toyes wherwith they attēpt to please God after their owne imagination, vnto this holy auouchment of thankfulnes, which not onely the feeling of godlines did put into the heds of the fathers, but also God himself hath cōmaunded & ratified in his law? Yea rather with what countenance dare they matche their folish & stinking superstitions, with this sacrifice moste precious of all others, namely the sacrifice of thānksgiuing? according as the Scripture witnesseth that the cheef part of the seruice of God consisteth in this, that the faithful shuld openly shew how they acknowledg God to be the author or first founder of all good things.

27. [The pore shall eat.] He hath an eye to the custome receiued in those dares, for they were wont to feast at their sacrifices as it is known wel inough. And he promiseth such a feast as he may exercise and trie his faith in. And surely that is the acceptable & sweet sacrifice vnto God, wherunto is anexed gentlenesse & mercie. Otherwise the ceremonies wherewithal men professe too worship God, togither withall their glittering and pomp, vanishe into smoke. Howbeit I confesse he promiseth not simply that he will make a dole too the pore & hungry, wherewith to feed them: but hee sayth they shalbe partakers of his feast for another cause: that is to wit, that throgh the occasion of comforte that is ministred to them, cheerfulnes may spring ageine in the minds of them. For they behelde as it were in a glasse, the goodnesse of God set forth to all miserable persons, which with incredible comfort might asswage ẏ greefe of all euils. Therfore he addeth [they shal praise the Lord that seek him.] For albeeit that the very suffizaunce ought too haue prouoked them to yeeld thanks vnto god yit no doubt but the ende of the sacrifice is noted: whiche thing appeereth yit cleerlier by the closing vp of the verse. For one meals meat could not haue suffized to quicken their hartes for euer: but it was the hope conceyued of their help in a readines with God, which did it: bicause all ẏ faithful did iustly drawe the deliuerance of that one man to the comfort of selues. Wherupon it soloweth that the prayses of god wer so set forth in the peaceoffrings, as ẏ they exercised their faith in them also. Howbeit forasmuche as it is inough Whipocrites to perform the dead ceremonie: he restreyneth this rightful vse to the true and holy Israelites. For the assured mark of godlinesse, is to seeke God. Now if the fathers vnder the law were refreshed vnto spiritual life by their holy feasts: muche more plētifully

tifully doth this power vtter itself at this day in the holy super of Christ, if so be that they seeke the Lord truly & with all their hart, as many as come too take part of it.

28 [Shall remember themselues. This place without controuersy sheweth ẏ Dauid stayeth not in his own persō, but describeth the promised Christ vnder a figure. For euen then it ought to be known for a principle, that he was created king by the appointment of God, to thentent the people might grow togither into a blissed life vnder one hed: which thing was at length substancially fulfilled in Christ. I cōfesse in deede, that Dauids name was great & renowmed among the nacions that bordered vpon him: but how smal a parcel of the world was that? Besides this, as for the forein nacions vpon whom he had laid the yoke of his kingdom: he neuer brought thē to the pure worshipping of God. Therefore that cōstreyned bondage which made the heathen nacions subiect to an earthly king, was farre wide from the willing obedience of godlynesse, which should gather them from their straying, vnto God. Now in that he sayth they shal return vnto God when they haue bin wel acquainted with his grace: ther is noted more thā a comon chaunge. Moreouer by alluring them to the felowship of the holy feast, hee grafteth them apparantly into the body of ẏ church. Where some draw the word [remember] to the renewing of the light of faith among the Gentiles: as though they should then haue called agein to minde the remembrance of God, which they had ere while forgotten for a time: it seemeth too fine and farre fet. The conuersion or returne wherof mention is made, signifieth (I confesse) that they were estranged frō God by wicked falling away before. But the remembring or bethinking of themselues meeneth nothing else, but ẏ the Gentiles beeing wakened by the woonderfull miracles of God, should come agein too the pure Religion, from which they were slipt away. And it is to be noted, that the woorshipping of God is deriued of the knowing of him. For he sayeth, that such shall come in humble wyse too honour him, as haue profited so farre foorth in the mynding of Gods woorkes, that they outrage not any more ageinst him with proud contempt. Which sence the reason that is by and by added, confirmeth: namely, that [the Kingdome is the Lords too reigne ouer the Heathē] For wheras some interpret is thus: that it is no maruell though the Gentiles bee compelled to yeeld honour vntoo God by whom they were created, and by whose hand they are ruled, although he haue made no couenant of lyfe with them: I reiect it as cold. For there is no doubt, but this place agreeth with many other Prophelyes, wherby Gods throne is erected for Christ to sit in to gouerne the whole world. Therfore, although that Gods prouidēce vtter itself without exception to all the whole world: yet must we know that he doth then beare rule in very deede, when hauing driuen away darknesse, and shed foorth the light of his woord, he sheweth himself to bee seene openly. Such a descriptiō of his kingdom is there in Esay 2.4. He shall iudge the nacions, & reproue the Heathen. Furthermore, forasmuch as God had not subdewed ẏ whole world vnto him, before such tyme as they that erst were vntameable, suffered themselues to be brought to conformitie by the preaching of the gospell: we may gather that this conuersion was not made but by ẏ leading & gouernement of Christ. If any man obiect, that the whole world was neuer yit conuerted: the solution is easye, that the tyme wherin God was sodemly made knowē euerywhere by ẏ gospell, is compared with that old state, when he hild the knowledge of himself inclosed within the bowndes of Iewrye. For wee knowe that Christ perced swiftly from the east into the west like a flash of lightening, too fetch the gentils on all sydes intoo the Churche.

30 [All the fat ones.] least any mā should think it an absurditie that now the fat ones of the earthe are admitted guestes too the feast, which he seemed euen now too haue appoynted only too the poore: wee must knowe that the first place was therfore giuen too the poore, bycause that too them cheefly was the comfort set foorth in the example of Dauid. Neuerthelesse, it was requisite that in the second place should bee set the riche and fortunate, least they myght thinke themselues excluded from

the participacion of the same grace. For al though the present pinch of aduersities enforce them not to seek comfort of greef: yit haue they neede of remedy, too the intent they should not make themselues droncké with delites, but rather lay vp their ioy in heauen. Ageine masmuche as they be subiect to many inconueniences: their welthinesse wilbee cursed, if it holde downe their mindes too the ground. The effect is, that this sacrifice shalbe common as well too the lustie and fat, as too the leane and halfe starued: too the intente the former laying downe their lustinesse may humble themselues before God, and the other (thoughe they bee brought neuer so lowe) may lifte vp their mindes with spirituall ioy to god the author of all good thinges: according as James admonysheth bothe parties. 1 Chapiter. 10. verse, let the brother that is great and riche boast in his lowlynes: and let the despised and vnnoble reioyce in his highnes. Now, if god haue so matched the ful with the hungry, the glorious with the raskals, and the happy with the wretches, vnder the Lawe: muche more reason is there why he should doo so at this day vnder the Gospel. Therfore when rich men heare that foode is offered them elsewhere than in earthly abundance: let them lerne to taste so soberly the things that GOD hath graunted them to vse for the time, as that the spirituall meates become not vnsauerie to them, or that their stomacks go not ageinste them throughe lothsomnesse, For as long as they shall welter in their owne dregges, they wil neuer haue godly appetite to the other, or take any pleasure in the taste of them. But like as it behooueth the fat ones too bee made leane, that they may offer themselues too Gods feeding: so dooth Dauid harten the hunger staruen with forward and vnfearful trust that their needinesse may not hinder them from accesse, but rather hee biddeth euen the dead too the feaste, so as euen they that be most despised and in maner stink before the face of the world, may neuerthelesse be bolde to preace too the holy table of God. The alteration of the number in the ende of the Verse, dooth somewhat darken the sence: notwithstanding, it is certeine that the meening of the Prophete is, that euen they shall become felowes of ẏ same grace, which seeme now to bee turned into dust, and in whom there is no restitution from life too death too be hoped for.

31 [Their seed shall serue him, it shalbee counted to the Lord for a generatiō: they shall come and declare his rightuousnesse to a people that shalbee borne, bicause hee hath doone it.] To the intent hee may the more exalt the greatnesse of the benefit, he sayeth, it shalbe suche a one, as may neuer be forgotten among those that shall come after. Neuerthelesse he expresseth the maner of the continewing thereof, bicause the cōuersion of the world of which he spake, shall not bee for a moment onely, but shalbe spred abrode as long as time endureth. Whereby wee gather ageine, that heere is not set forth suche a glory of God, as springeth out of a transitory and fading rumor, and so passeth foorth too all nations: but suche as with his beames shall enlighten the world euen vntoo the end. Wherefore the continewance of the Church is auouched heer with a notable title: not for that it alwayes florisheth, or holdeth on with like euenesse from time too time: but bycause God minding not to haue his name quenched in the world, wil alwayes raise vppe some that shall worship him aright. And it is too be remembred that this seede wherin the seruice of God was to be preserued, is the frute of ẏ incorruptible seed: bicause God begetteth not ne spredeth not abrode his churche otherwise than by his word. [To be counted to the Lorde for a generacyon] is expounded twoo wayes. Some take the Hebrew word [Dor] for a succession of ages, and some for a generation, in whiche sence an offspring of men is so termed in the Latin tung. Now forasmuch as none of bothe these sences will agree amisse, but come in a maner al to one effect: the readers shall haue leaue for me to chose which they wil: sauing that I cōfesse I like better, ẏ by this word, should be betokened Gods elect and peculiar nation, which may be accounted the heritage of God. Howbeeit forasmuche as heere is not written the name [Iehoua] whiche is propre to Gods being (as a little before:) but the woorde [Adonai] I disalowe not their opinion whiche thinke that Chryste is expressely made head of the churche, too register as manye in his musterbooke as

haue

haue sworn themselues soudiours to god the Father: And now because the heauenly father hath deliuered all his chosen into the tuition and custody of his sonne, he acknowledgeth none for his, but such as are of Chyistes flock. [They shall come and declare.] Hee confirmeth that whiche I haue sayde afore: namely that because the Father shall deliuer ouer the knowledge of the benefite to their children as it were from hand to hand, his name shal alwayes be renowmed. Wherupon also is gathered this other thing, that the onely preaching of grace is the cause that the church neuer perisheth. Herewithall is enioyned vnto vs a care and endeuour too spreade abroode the true doctrine, to the intent it may continue after our decease. For inasmuche as the holy Ghoste attributeth it as a dutie common to all the godly, to trauel in bringing vppe their children, that newe impes may succeede to serue God: of too muche shamefulnesse is the sluggishenesse of those condemned, which haue no remorse of conscience to bury the memorial of God, so as it should neuer be spoken of. The name of rightuousnesse in this place is referred too the faithfulnesse whiche hee performeth in preseruing his seruants, whereof the deliuerance of Dauid was a notable proofe. For in defending his seruant from the violence and iniurie of the wicked, he tryed himselfe to be rightuouse. And hereby we may gather how deere our welfare is vnto God, sith hee matcheth it with the commendation of his own rightuousnes. For how if the rightuousnesse of God shine heerein, that he disappointeth not our hope, ne forsaketh vs in perils, but keepeth vs safe & sound vnder his tuition: it is no more too be feared that he wil faile vs at our nede, than that he can forget himselfe. Howbeeit we must bear in minde, that the confession of praise is required at our handes in this place, not for any particular helpe, but for the redemption of mankinde. To be breef, the holy Ghoste by the mouth of Dauid betaketh vnto vs the publishing of Chyistes resurrection. In the end of the psalm, some interpreters resolue the particle [Chi] into the pronown [Asher] as if it had bin sayd [the rightuousnesse whiche hee hathe doone.] Notwythstanding, it is a fuller speech too say, [bicause God hathe giuen a proof of his rightuousnesse,] shewing by the deed it selfe that he is a faythful keeper of those that be his.

The Contents of the .xxiij. Psalme.

This Psalme neyther hathe prayers intermedled, ne bewayleth miseries too craue releese: but conteyneth a meere thanksgiuing, whereby it appeereth it was made at such time as Dauid had gotten the kingdome in quietnesse, and liued prosperously and at his harts ease. Therfore in the time of his mirth and prosperitie, least he might be like the worldly men, who when they seeme fortunate doo themselues, doo bury God, and sweetly soke themselues in plesures: hee helighteth himself in the very author of his prosperous state. And hee not only acknowledgeth himselfe to liue now quietly and free from all inconueniences and troubles by his benefit: but also trusteth to continew happy too the end by his prouidence: and that too this end, that hee, may exercise himselfe in the pure worshipping of him.

The xxiii. Psalme. A song of Dauids.

1. The Lord is my shepheard, I shall not want.
2. He maketh mee to lie down in pastures of deepe grasse: he leadeth me to soft running waters.
3. He restoreth my soule: he leadeth me by wayes of rightuousnesse for his name sake.

4 Although I should vvalk in the vally of the shadow of death, yit vvill I feare no harme, bycause thou art vvith me: thy sheephooke and thy staffe, they comfort mee.

1 [the Lord is my shepherd.] Although God alure vs gently too him by his benefites as it were with ẏ tast of his fatherly sweetnesse: yit is nothing more redy with vs, than by litle and litle too forget him in time of peace and mirth. Yea rather, prosperitie maketh many so drunken, that they not only o[illegible]erioy themselues, but also fall to such a lustinesse, ẏ they proudly wer ma alapert ageinst god, in so much that scarce the hundreth man keepeth himself stayedly in the feare of God, when he hath ẏ world at will. So much the more warely then must wee marke this example of Dauid, who in the hyghest degree of his dignitie, in the gloriousenesse of his riches and honour, in his chefest welth, & in the midds of his princely pleasures, not only testifieth himself to be mindfull of God, but also maketh himself ladders of his benefites, wheron to climb vp nere him. And by this means he not only bridleth ẏ wantonnesse of his flesh, but also spurreth himself forth more sharply to thankfulnesse and to the exercyses of godlinesse: according as it appeereth by the knitting vp of the psalme, where he sayeth he will dwel in the house of the Lord all his life long. So also in the eyghtenth psalme, at what time there was clapping of handes at him on all sides: he sheweth how well he was settled in affection vnto modestie, in that he calleth himself the seruant of God: and therwithal professed his thankfulnesse, in setting foorth his prayses. Moreouer vnder ẏ similitude of a shepherd, he cōmendeth Gods prouidence towards him, as if he had sayd that God had had no lesse care of him, than the shepherd hath of the sheepe cōmitted vnto him. Now in that God oftemtimes in the scripture vsurpeth the name, and putteth vppon himself the persone of a shepherd: it is no slight tokē of his tēder loue towards vs. For seing it is a lowly and homely maner of speech: it must nedes be that he is singularly welminded towardes vs, that disdeyneth not to embace himself so much for our sake. It is a wonder therfore that so gentle and familiar an allurement, should not allure vs vntoo him, to rest safely and quietly vnder his custodie. But it is to be noted, that God is not the shepeherd of any other, than of such as both acknowledging their own weaknesse and want, feele themselues to haue needs of his defence: and also which willingly abiding in his shepefold, yeeld themselues to be ruled by him. Dauid who excelled both in power and welth, did neuerthelesse confesse himself willingly to be a sheepe, that he might haue God to be his shepeherd. Which of vs then wil exempt himself frō this needinesse, who are all of vs conuinced by our own weaknesse, to be more than miserable, onlesse we liue vnder the tuicion of that shepeherd? Therfore it behoueth vs to beare in mynd, that the summe of our felicitie consisteth in this, that his hand bee stretched out to gouerne vs, that we liue vnder his shadow, & that his prouidence keepe watch for our welfare. Wherfore although we haue abundance of all things: yit must we know that our blissednesse cōmeth not from elsewhere, than for that god vouchsaueth to recken vs in his flock. Besides this, then is the office of shepeherd attributed with dew and rightfull honour vnto God, whē we be perswaded that his onely prouidence is yonugh for vs. For like as they are empty and hungry (euen in most abundance,) which haue not God to their shepeherd: so are we well assured ẏ they whō he taketh charge of, shal want nothing to the full abundance of all good things. And therfore Dauid saith he is afraid of no want, bicause god feedeth him.

2 [In pastures of deep grasse.] As apperteyning to the words, he hath put pasturs or felds of grasse for grazing & fat groūds Howbeit there be ẏ translate [Neoth] shepherdscotes or cotages: which if it like better: the sence shalbe, ẏ there be shepecotes prepared in very batling pasturgrounds, wherin to shrowd him frō the heat of the sunne. For if to much heat be trubblesome to a flocke of sheepe in colde countryes: much lesse tollerable would Somer be in Iewry without shepecotes: wherevnto also the woord [Rabats] seemeth to bee referred. Hee sayde [waters of rest,]

for

for safe rōning. For swift brookes are vn handsome, yea and for the most part nop some for sheepe to drink of. In this verse & in the verses following, Dauid expoūdeth that part [I shall not want.] For he reporteth how liberally God had prouided for him, not departing from the similitude which he vsed. But the very effect cōmeth to this, that the heauenly shepeherd had omitted nothing ỹ might make him liue happely vnder his charge. Therfore he compareth his large abundāce of all thinges needefull for the vses of this lyfe, to medowes of deepe grasse and waters flowing gently: or his cōmodiousnesse, vnto shepecotes: bycause it had not bin pnough too haue had full feeding of good pasture, onlesse he had also haa waters to drink, and shadowe of the shepcot to refresh him. And bycause it is also the dewty of a good shepherd to cherish his sheepe, or to recouer them when they bee weake: Dauid declareth that he receyueth this benefite at gods hand. For the restoring of the sowle (as we haue translated it) or the cōuersion of the sowle (as it is word for word) importeth as much as to make again or to repaire, according as hath bin said already in the nynteenth Psalme. And he hath put [the wayes of ryghtnowsenesse] for easy & leuel wayes. For in considering that he persisteth in his metaphor, it were against reason to take it concerning the direction of the holy ghoste. Therefore like as hee sayde euen now, that God ministereth bounteously vnto him whatsoeuer things perteine to the mayntenance of his lyfe: so now hee addeth that he is defended from all trubble. The summe is, that God fayleth not his faythfull in any behalfe, bycause hee both sustayneth, cherisheth, & quickneth them by his power, and turneth away all anoyances from them, that they may go handsomly in euen and leuel wayes. Not withstanding, least he myght challenge any thing to his own worthynesse: he ascribeth the cause of so great liberalitie to Gods goodnesse, saying ỹ he performeth all these things for his names sake. And surely, that he chooseth vs to be his shepe, & implyeth the office of shepherd vpon vs, it is vtterly a free benefit, as we shal see in three score and fifth Psalme.

4 [Although I should walke.] For asmuch as the faythfull although they dwell safely vnder the hand of God, are not withstanding neere many daungers: yea rather they lye subiect to all comō miseries, to thentent they may the better feele how necessarie gods protection is vnto them: Dauid declareth heere by expresse word, that if any aduersitie shall betyde, he resteth himself vppon gods prouidence. So promiseth he not continuall pleasures, but fortifyeth himself with Gods help to endure euen sundry aduentures manfully. Moreouer persisting in his metaphor, he cōpareth the care which god vseth in gouerning the faithfull, vnto a shepeherds sheepehoke & staffe, saying he holdeth him self contēt therwith for ỹ saufgard of his lyfe. For like as if a sheepe stray vp and down in a dark dale, ỹ only presēce of the shepeherd preserueth hir safe frō the ronning in of wyld beasts, & frō other anoyances: so now Dauid protesteth ỹ as oft as he shal fal into any daunger, he thinketh himself to haue defence pnough in the shepeherdly care of god. Now then we see ỹ in his prosperous & pleasāt estate he forgate not himself to be a man, but did at ỹ tyme foresee in his mynd what aduersities myght ensew. And surely here vppon cōmeth our so great fearfulnesse whē god ouercyseth vs with the crosse, that euery man (to thentent he may sleepe soundly) welwereth in the careleslenesse of the flesh. But the resting of fayth differeth farre from this slomber of drowzynesse. May rather seing that god tryeth our fayth by aduersitie: it foloweth ỹ none hath faith in deede, but he that is armed & inuincible constācie to subdew all feares. Yit did not Dauid bost himself to be voyde of all feare, but only that he should get ỹ vpper hand, so as hee myght go without feare, whersoeuer his shepeherd should lead him: which thing appeereth better by the text. First hee sayth [I will be afrayd of no harme:] & forthwith alledging ỹ cause, he cōfesseth openly ỹ he seeketh the rememedy of his feare at ỹ looking back to his sheepherds staffe. For too what purpose were that [comfort,] if feare disquieted him not? It is to be remēbred therfore, ỹ when Dauid cōsidered in his mynd ỹ incōueniēces ỹ might befal, he became not

conquerour of temptatiōs otherwise, than for that he had put himself to the tuicion of God: which thing (though somwhat darkly) he had said euen in this percel, [bycause thou art with me.] For had he bin void of feare, he should not haue needed ẏ presence of God. Besydes this, he setteth not gods defence ageinst comon and dayly inconueniences only, but ageinst such as trubble mens myndes with their darknesse. For among ẏ Hebrew gramarians [Tselimoth] seemeth to be a compounded woord, as if a man should say [deadly shade.] And Dauid alludeth to ẏ dark swales or the dens of wyld beastes: wherinto if a man come, by and by at the first enterance he meeteth with the feare of death. Now when God in the persone of his onely begotten sonne hath exhibited himself our shepeherd, much more euidently than to the fathers in olde tyme vnder the law: we yeeld not sufficient honour to his tuicion, onelesse by fastening our eyes vppon it, we tread all fearfulnesse vnder our feete.

5 Thou shalt prepare a table beefore mee in the sight of my persecuters: thou shalt anoynt my head vvith oyle: my cuppe ouerflowing.

6 Dowtlesse, goodnesse and mercie shall folowe mee all the dayes of my lyfe, and I shall dwell in the howse of the Lord a long season.

5 [Thou shalt prepare.] The words of the future tence betoken in this place a cōtinewal dooing. Dauid therefore repeteth now without figure, the things which he hath shewed hitherto by the similitude of the shepeherd, concerning the bounteousenesse of god. For he sayth that through his liberalitie are ministred vnto him whatsoeuer things are needeful to the maintenāce of his lyfe. [To prepare a table] implyeth as much as to giue a man sustenance without trouble or disease to him, in like cace as if the father should reach his sonne meate. And he enlargeth this benefite by adding a circumstance, that although many malicious persons enuie him, and wish he wer destroyed, or rather went about to defraud him of the blissing of God: yit god cesseth not to shew himselfe liberall & bounteous. That which he addeth concerning [oyle] perteyneth to the custome of those dayes. For we know that in costly banquets and feastes they vsed also oyntments, so as no man seemed to haue enterteined his guests honorably, onlesse he had wel supplyed thē with oyntments. Moreouer so large plentye of oyle as the fulnesse of a cup, ought to be referred to the same abūdance which exceedeth the needful vses. For it is a commendation of that royal welth, wherwith the holy scripture witnesseth him to haue bin not meanly stored. Now thē although all men bee not delt with a like liberally: yit is there not any to be found whom god byndeth not with his bounteouseneffe: so as we must needes confesse that he is a liberall father too all that bee his. In the meane season let eche man prouoke himself to thankfulnesse for his more plentifull abundance of gifts. For if he be a carle that acknowledgeth not Gods fatherly prouidence in a shiuer of cryble bred: how much lesse tolerable shal the currishnesse of them be, which cram themselues w̄ ful fraught, without tast of Gods goodnesse? Dauid therefore (by his owne example) putteth the rich men in mynd of their dewtie, that looke how much moore charely God feedeth thē, so much the more willingly shuld they burst foorth to thanksgiuing. Neuerthelesse we must beare in mynd, that euen they which haue more large foyzon than others, are boūd to kepe a moderatenesse, no lesse than if their abilitie serued them to vse thinges but meanely and measurably. For inasmuch as we bee by nature ouermuch prone to excesse: god is not therefore bountyfull to the faythfull, to thentent too stirre vp this disease in them. For all men must hold this rule of Paules, Philip. 4. 12. that they may know as well how to abound, as also to suffer scarcetie. And least want may cast vs downe, wee had neede too bee vnderpropped with sufferance. Agein, least foyzon may ynise vs vp aboue measure: we had neede too bee reyned in with the bridle of stayednesse. The Lorde also when hee enricheth the Faythfull, doothe therewythall restreyne

streyne the wanton lusts of ỹ flesh by the spirit of stayednesse, so as they must prescribe a measure to theselues of their own accord. Not for ỹ it is not lawful for rich men too enioy theyr present plenty more frankly, than if God delt streightly with them: but because it standeth all men in hand to beware, (yea euen kings themselues) ỹ they swelter not alway in pleasures & ryotousenesse. For although Dauid (as he lawfully myght) tooke larger skope to himself, than if he had bin some one of ỹ comon sort, or than if he had continewed still in his fathers cotage: yit he measured him selfe in his delicatenesse, so as he fatted not himself with pampering. Wherby it came to passe, ỹ he could put a difference betwene the table ỹ was prepared for him by god, & an hogs trough. This also is worthy the noting, that although Dauid liued of ỹ lands, customs, & other reuenewes of the realme: yit hee gaue thanks to god as if he had from day to daye receyued his meate at his hande. Wherby we gather, ỹ hee was not blynded w his riches, but made god alwayes maister of his household, to bring forth meate & drink out of his storehouse, and to distribute it in dew season.

6 [Do wtlesse goodnesse & mercy.] After he hath reckened vp ỹ graces ỹ God had bestowed vppon him: now he extendeth the continewance of them euen too his lyues end. And from whence is this confidence, that he shuld warrant gods liberalitie and mercie to accompany him for euermore: but of the promis wherwith God is wont too season his benefits towards the faythful, least they should be rashly deuowred w an vnsauery mouth? For before, when he sayd to himself, that euen in the darknesse of death his eyes should be bent to behold the prouidence of God: he witnessed sufficiently, ỹ he hung not vppon outward things, nor measured Gods grace by the vnderstanding of the flesh: but ỹ his fayth remayned shet vp in ỹ word of god, euen wt̄ all earthly helps did faile. Therfore although experience allured him to hope well: yit he chefly embraced ỹ promis wherwithall god confirmeth his seruants for the time to come. If any body obiect, ỹ it is rashnesse for a man to promis too himselfe an equal course of prosperous fortune in this transitorie lyfe: I answer, ỹ Dauid sayd not so to thentent to bynd God to obedience: but because (as much as the state of the world might permit,) he hoped for Gods goodnesse towardes him, wherewith he wold hold himself cōtented. For he sayth not that his cup shalbe alwaies full, or his head alwayes perfumed with oyntments: but in general because gods goodnesse is vnstaunchable, he gathereth that he wilbee liberall to him to the end. [I will dwell in the house of the Lord.] By this clause hee sheweth openly, that he setleth not himself vppon earthly pleasures or commodities: but that ỹ marke which he shooteth at, is in heauen, wher vnto he leueleth all things. For it is all one as if he had sayd, that he liueth not to liue onely, but rather to exercyse himselfe in the feare & seruis of God, & to profit in all parts of godlynes frō day to day. For he maketh a manifest difference betwene himself, and worldly men, that think it ynough too stuffe their paunch with good fare. And besydes this, he giueth vs too vnderstand, that hee maketh so greate an account of liuing vnto God: that he measureth all commodities of the flesh by the same. He affirmeth openly, that the ende which he loked at in all ỹ benefits which he had receyued of God, was to dwell in the house of the Lord. Wherevppon it followeth, that if the fruition of this goodnesse were take away, he made none account of all other things: as if hee had sayd, he had delight in earthly commodities none otherwyse, than if hee might therewithall be of Gods flocke: like as he wryteth in another place, they shall call the people blissed, whose thynges theis be, blissed is the people whose God is the Lord, Psal. 144. 15. For to what purpose should he couet so greatly to bee in the temple, but to offer sacrifises together with others, and to further himselfe to the mynding of the heauenly life by other exercises of fayth? Sure it is therfore that Dauid did heaue himself forwarde to the hope of the euerlasting inheritance, by help of the goods of this world. Wherbi wee gather that those men are beastly, which purpose vppon any other felicitie than to come vnto God.

The

The Contents of the. xxiiii. Pſalme.

Wheras God hath created all mankind, and holdeth them vnder his gouernment, Dauid amplifyeth the grace which he hath voutſaued vppon his elect people, by this compariſon: namely that he hath reered himſelfe the ſanctuary as it were a houſe to dwell in among the children of Abraham. And therewithall he ſheweth, that although the ſanctuary was open for all the Iewes, come who would: yit was not God neere to euery of them, but onely to the trew folowers of godlyneſſe, which had purged themſelues from the filthyneſſe of the world, to thentent to addict themſelues to holyneſſe and ryght vouſeneſſe. More ouer foraſmuch as Gods grace appeered yit more euidently after the building of the Temple: he commendeth the ſame grace with a notable ſtyle, to the end the faythful may go foreward the cheerlyer in earneſtneſſe of ſeeking after it.

The. xxiiii. Pſalme. A ſong of Dauids.

1 The earth is the Lords, and the fulneſſe therof: the vvorld, and all that dwell therein.

2 For he hath founded it vppon the ſeas, and ſtablished it vppon the fluddes.

3 VVho ſhall go vp into o the hill of the Lord? vvho ſhall ſtand in the place of his holineſſe?

4 He that is cleane of hands and pure of hart, that heth not lift vp his ſowle vnto vanitie, nor ſworne in deceytfulneſſe.

THe Earth is the Lordes.] Weſhal in many other places ſee the Children of Abraham compared with the reſt of the world, to the entent that gods free goodneſſe towards them in embracing them with his fauour before all other nations may appeere the better thereby. The beginning of the Pſalme therfore tendeth to this purpoſe, that the Iewes haue nothing of themſelues, why they ſhould preace neerer or more familiarly vnto god, than the Gentyles. For ſeeing that god preſerueth the world in dew ſtate by his prouidence: the power of his gouernment is extended to all alike, ſo as hee deſerueth too be worſhipped euery where, like as he ſheweth to all men without exception his fatherly care towards them. Furthermore ſeeing hee hath preferred the Iewes before all other nations: it behoueth that there go ſome holy bond of alyãce betwen him and them, which may diſcerne them from heathen men. The reaſon whereby Dauid alloureth and exhorteth them to holyneſſe, is for that it is good ryght ỹ thoſe whome God hath adopted to his childrẽ, ſhould beare theyr prayſe markes, that they might not be altogither like ſtraungers. Not that he ſtirreth them to preuẽt god in purchacing thẽſelues his fauour: but by the ende of their election he dooth them to vnderſtand that the poſſeſſion of theyr honour ſhall then be ratifyed & ſtabliſhed, when they giue themſelues too leade a godly & vpryght lyfe. For in vain had they bin gathered by thẽſelues for ỹ peculiar people of God, if they ſhuld not apply themſelues to holyneſſe. Too bee breefe he auoucheth god to be king of the whole worle, too thentent that all men ſhould bee bownd too ſerue him euen by the lawe of Nature. Agein, in declaring that hee hathe made his couenaunt of ſaluacion wyth a ſmall parte of men, and hath giuen the Children of Abraham the pledge of his preſence by the erection of the tabernacle, too thentent they

they might therby be assured that he keepeth residence in the middes of them: hee teacheth that men ought too endeuer too haue pureneſſe of harte and pureneſſe of handes, if they wilbe accounted of his houſhold. I confeſſe that in the word [fulneſſe] is comprised all the fayson & welth wher with the earth is garnished: which thing is proued by the authoritie of Paule. Neuertheleſſe I doubt not but he behouldeth the men themſelues, who are the moſt notable ornament and beawty of the earth. For if they ſayde: the earth beeing waſte and brought to a wilder neſſe, wold be as farre out of fashion, as if God ſhould bereaue it of all the riches which it hath. For to what purpoſe ſerue ſo manifold fruites in ſo great abundance & fineneſſe, but that the vſe and commoditie may redound vnto men? Therefore in the next member Dauid openeth his own meaning, that hee ſpeaketh cheefly of men. For inaſmuch as it is his woont to repete one thing twice: [the fulneſſe of the earth and the inhabiters of the world] import all one thing. And yit I deny not, but that the fayson wherwith the world aboundeth for mannes behoof, is comprehended therwithall. Conningly therefore doth Paule, 1. Corinth. 10. 26. (when hee entreateth of meates) auouch by this text, that no kynd of foode is vncleane, bycauſe the earth is the Lords and the fulneſſe therof.

2 [For he hath founded it &c.] He confirmeth that men are of right vnder the hand of God, and may euerywhere know him to be king of the world, yea euen by the very orderlyneſſe of the creation, bycauſe the wonderful prouidence of God ſhineth forth openly in the whole vpper face of the earth. And he taketh that thing for a proof of it, which is moſt euident. For how cōmeth it to paſſe that the earth appeereth aboue the water, but for that God (of ſet purpoſe) mente to prepare man a place to ſet ourne in? For euen the Philoſophers confeſſe, that inaſmuchas the water is a higher element than the earth: it commeth to paſſe againſt nature, that any region cōtinueth dry and habitable. And therefore this notable miracle is mightely exalted in Job, 28. 25, that God reſtreyneth the violent ragings of the Sea, leaſt the Earth ſhould out of hand be ouerwhelmed, & horrible confuſion ſhould enſew. Neyther is this thing paſſed ouer with ſilence by Moſes in the creation. For after he hath declared that the waters were ſpred foorth in ſuch wiſe as they couered the whole earth: he addeth that they gaue place by the ſpeciall commaundement of God, ſo as they left voyd roome for the liuing creatures that were to be created afterward. Gen. 1. 9. Hereby we gather that God had a care of men before men were, forasmuchas he prepared a dwelling place and other commodities for them: and accounted them not vterly as ſtraungers, ſeeing he prouided no leſſe liberally for them, than the houſholder doth for his own children. Now although Dauid diſpute not Philoſopherlike concerning the ſituacion of the earth, when he ſayth, it is founded vpon the ſeas: but ſpeaking after the common faſhion, applyeth himſelf to the capacitie of the rude people: yit notwithſtāding this maner of ſpeaking which is taken of the very eyeſight, is not voyde of reaſon. In deede the element of earth (as in reſpect of other in roundneſſe) holdeth the loweſt place and is vnderneath the water. But ſeeing that the habitable part of it is aboue the water: whereby can we ſay that this diſtinction may abide ſtable, but bicauſe the waters are ſet vnderneath as a foundation by the power of God. Now if God haue extended his fatherly care vnto all mankynde euen from the beginning of the world: the prerogatiue of honor wherin the Iewes excel al others, ſpringeth but of free choyce.

3 [Who ſhal go vp] Forasmuchas it was a thing ſufficiently knowen of it ſelf, to be the mere grace of god that he choſe himſelf a dwelling place among ỹ Iews by ſetting vp his ſanctuary: it is touched here but couertly. But Dauid ſtandeth cheefly vpon thother member, how he may diſcerne the trew Iſraelits from the falſe. For herevpon groūdeth he his argument to exhort the Iewes to holy and righteous conuerſation: bycauſe they are ſet apart by God, to be his peculiar poſſeſſion. For although the reſt of mankinde (as in reſpect ỹ they were created by him) pertayn to his iuriſdiction: yit notwithſtanding he approcheth nereſt to him, which obteyneth a place in the Church. As many then as God admitteth into his flocke, ſo many calleth he

he to holines by the very adoption. Moze ouer by these wozds Dauid toucheth ouerthwartly the hipocrites, who made no conscyence in pretendyng faithfye the holie name of God: according as we know how they vaunte themselues, onely of vaine tities and outward showes. Yea rather of set purpose hee setteth out this singular grace of God, too the intent that euery man may learne foz himself, that he is prohibited too come within the sanctuarie, onelesse he sactifie himselfe too the pure seruice of God. True it is in deede that the vngodlye and wicked haunted the Tabernacle, & therefoze by the prophet Esay. 1. 12. God vpbrayded them foz wearing the pauement of his Court vnwoozthelye. But in this place Dauid intreateth of such as may enter in by good right. Foz seeing that the house of God is holy: if any rushe in thyther amisse and against right, the cozruptnesse and abuse of thē is nothing els but a defiling of it. Therefoze inasmuch as their going vp thither is vnlawful: Dauid accounteth it as no going vp. Yea rather vnder these wozds is included a soze rebuke, that vncleane men dare goe vppe into the Sanctuarie and defile it with their filthynesse. Of whiche matter I haue spoken moze in the 15. Psalme. Neuertheles in the second part of the verse he seemeth too betoken perseuerance: as if he had saied, Who shall goe vppe into the hil of Sion, to shew himself in the sight of God. I confesse that the woozd [Cum] in Hebzew signifieth too rise vp: howbeit it is taken foz the moste part too stand, according as hath bin seene in the first Psalme. And although it bee a repetition of one selfe same thing: yit is it not simple, but augmēteth the matter by shewing too what end they goe vp, like as hee dooth oftentimes elsewher. The somme is this, howsoeuer the euill were mingled wyth the good in the Churche in the time of Dauid: yit he declareth how vaine the outwarde profession is, if there go not inwarde trueth with it. Foz that which he speaketh concerning the Tabernacle of couenant, must bee applied too the continewall gouernement of the Churche.

4. [He that is cleane of hands.] Under the pureneſſe of the hands and the harte, & vnder the reuerence of Gods name, he cōprehendeth all godlineſſe, and betokeneth the well disposed life. In deede the true pureneſſe hath his seat in the harte: but it vttereth his frutes in the woozkes of the handes. Duisedly therfoze is the clenneſſe of the whole life ioyned to a pure hart: bicause it is a fondneſſe foz a man too boaste that he hath a sound hart, if he shew not by his frutes that the roote is good. Neither on the other side shall it suffize too frame the hands, feet, and eyes, accozding to the rule of righteousnesse: onleſſe purenes of harte go befoze the outwarde stapednesse. If any man shall thincke it awke that the hands are placed fozmost: the answere is ready, that the effects are ofttimes named befoze their causes, not foz that they go befoze them in ozder, but bicause it is behoueful erwhiles to begin with the things that are best knowen. Dauid would therefoze that the Iewes should bzing pure hands into the sight of god, yea & that euen with an vnfeyned hart. I dout not but that [to lift vp oz too take the soule] is put foz too sweare. Therefoze there is required of Gods seruauntes, a conscience in taking othes. And by the figure Synecdoche ther is vnder one kinde noted faithfulneſſe and vpzightneſſe in all affaires. And that heere is mention made of othes: a man may gather it by the percell exposition whiche is added streight after, where he sayth, [and hath not swozne to deceiue.] Notwithstāding, sozasmuche as there is a double reading in the wozd [soule] that is too say, it may be read [my soule oz his soule] by reason of the pricke [Hirek] some Hebzew interpreters take the Relatiue of the firste person too be ment of God himself: whiche thing I reiecte as harde and constreyned. It is a forcible maner of speaking, wherby is ment that they which sweare, do offer their soules as pledges vnto God. Onleſſe peraduenture it be rather too be liked, that [to lift vp the soule] should be put foz to [apply it vnto lying] which interpretation I leaue indifferent, bicause it maketh little too the matter. Notwithstanding, heere vpseth a question, why Dauid speaketh not so muche as one woozde concerning faith and calling vppon God: but the question is easie too be answered. Foz inasmuche as it fildome falleth out that a man behaueth himself vpzightly and innocent-

ly to-

ly towardes his brethren, onlesse hee bee so endued with the true feare of God, that he walke warely in his sight: Dauid dooth not amisse too esteeme godlynesse by these recordes. In whiche respect Chryste in Math. 23. 23. calleth mercy, iudgement, & faithfulnesse, the cheefe points of the Law. And Charitie is termed by Paule sometime the ende of the Lawe, 1. Tim. 1. 5, and sometime the bond of perfection, Col. 3. 14.

5 He shall receiue a blessing of the Lorde, and righteousnesse of the God of his saluation.

6. This is the generation of them that seeke him, of them that seeke after thy face ô Iacob. *Selah.*

5. [He shall receiue.] To the intent hee may moue their mindes the more effectually, he telleth them that nothing is more to bee wished, than too bee reckned in Gods flocke, and among the housholde meyny of the church. And heer is too be remembred the matching of contraries betweene the true Israelites and the bastard Israelits. For the more scope that the wicked gyue themselues: so muche the more presumptuously pretend they the name of God, as if they had him at their commaundement, bycause they are bedecked with the same outward tokens that the faithful be, therfore the demonstratiue pronowne [this] in the verse folowing, is not without weght for it expressly shutteth out all that mysbegotten generacion, whiche was proude of the only visour of their ceremonies. And now when he speaketh of blessing, he doth vs to wit, that not all they which in title onely vaunt themselues for worshippers of God, shalbee partakers of the promised blessednesse, but they that are answerable to their calling, from the hart. Howbeeit (as I haue sayd alredy) it is a very effectuall encouragement to godlynesse & good life, when the faithful heare, that they mispend not their labour in folowing righteousnes, bicause there is an assured blessing layed vp for them with God. The woord [righteousnesse] may be expounded twoo wayes: eyther for all the benefites of God wherby he prooueth himself to bee righteouse and iust of promise towards the faithful: or for the frute of righteousenes. Truly Dauids meaning is nothing doubtful: namely that it is not for such men to looke to obteine the frute of righteousnes, as vnrighteously dishonor Gods holy seruice: and ageine, that it is not possible that God should disapoint his true worshippers, by cause it is his propertie too auouche hys righteousnesse with benefites.

6. [This is the generation.] I told you euen now that by this declaration, all counterfet Israelites which trusting only vnto circumcision & the sacrifising of beasts, passe not of offring themselues vnto god, and yet in the meane while do thrust themselues rashly into the churche, are stryken out of the register of Gods seruants. For asfor such, although they pretend to be very far in loue with God: yet purpose they nothing else by their comming to the temple, but to withdraw themselues further of from him. And forasmuche as nothing was more rife in the mouthes of them all, than that they were all a holy seede: he restreyned the name of holy generation, to ỹ pure obseruers of the law, as if he had said not all which are begotten of Abraham, according to the flesh, are therefore Abrahās lawful children. It is truly sayed in many other places (as wee shall see in the 27. Psalme) that chose seeke the face of God, whiche exercise themselues in the ceremonies before the Arke of couenant, of intent to testifie their godlynes: that is too wit if sincere affection bring them thither. But bicause the hipocrites haue a certeine outward shewe of seeking the face of God as wel as the godly: and yet notwithstanding do shun him with their windlasses: Dauid sayeth plainly in this place, that Gods face is not sought aright, but where the hartie endeuer of holinesse and righteousnesse goeth before. And to the intent the sentence may haue the more pithynes: Dauid repeating it in the seconde person, turneth his talke vntoo God, for it is all one as if he cited the hipocrites (which make it a matter of nothing to abuse gods name before the worlde) to the iudgement seate of God himself: dooing them too wit, that whatsoeuer they prate among men, Gods iudgement shall bee other wise. The name [Iacob] is put in as an ouerplus for the

confirmation of ỹ same doctrine: as if he had saied, although circumcision doo seuer the whole fleshly offspring of Iacob from the Gentiles: yit cannot the chozen people be otherwise knowē, than by the feare & awe of God, like as Chryst sayd: this is a true Israelite, in whom there is no guile, Iohn.1.47.

7. Lift vp your heads yee gates, and be yee lift vp yee euerlasting doores and the king of glorie shall enter in.

8. VVho is this King of glorie? the Lorde strong and mightie, euen the Lord mightie in battaile.

9. Lift vp your heads ye gates, lift vp (I say) your euerlasting doores, and the King of glorie shall come in.

10. VVho is this king of glory? The Lord of hosts: he is the king of glory.

7. [Lift vp your heades.] Bicause the exceeding great gloriousnesse of the temple, wherein there was more outwarde maiestie than in the tabernacle, was not as yit to be seene: Dauid preacheth heer of the building of it that was too come. And by this meanes he harteneth ỹ faithful to employ their trauell to the ceremonies of the law more willingly and with more confidence. For it was no small benefite of God, that GOD kept his residence in the midst of them by a visible token, and wouldo that his heauenly dwelling should be seene vppon earth. And the vse of this doctrine ought too take place among vs also at this day: ỹ forasmuche as the grace of God is inestimable, wee (so muche as the weaknesse of the flesshe will suffer vs) must lift vp our selues to God by the exercises of godlines. For to what purpose serue the preaching of the word, the sacraments, the holy meetings themselues, and all the whole outwarde discipline of the churche, but too ioyne vs vnto God? Not without cause therefore dooth Dauid sette out the seruice of the law with so notable a commendacion, seing that God offred himselfe to the faithful in the Arke of couenant, & gaue them an assured warrant of his present ayd, as oft as hee were called vppon. Nowe although God dwelt not in temples made with hand, ne hathe delight in outwarde pomps: yit notwithstanding forasmuch as it was for the behoofe of the rude & as it were childishe people, and also the pleasure of God, that they should be lifte vp too him by earthly principles: Dauid sticketh not heere to set forth the sumptuous building of the temple, to the confirmation of faith, too the intent the Iewes might assure themselues, that the same was not a vaine gazing place, but such a place as whersoeuer they worshipped god aright according too the appointment of his worde, he stoode before their eyes, so as they myght feele hym present by hys working. The somme therefore is, that looke how much the temple that God cō maunded to be built vnto him vpō mount Sion, exceeded the Tabernacle in gloriousnes: so much brighter mirror should it be of the glorie and power of God dwelling among the Iewes. In the mean season, like as he did burn in great longing for the temple: so hee kindled the same longing in the hartes of the godly, that they might profit more in the fear of god by the furtheraunce of the principles of ỹ law. He termeth [the gates euerlasting] in consideration that the continewal stablenesse of them was founded vppon the word of God. For although the Temple excelled for stuffe & workmanship: yit ỹ cheef excellency thereof consisted in this, ỹ Gods promise was engrauen vppon ỹ house, which promise we shal see in another place. [This is my resting place for euer & euer. Psalme.132.14.] Howbeit I doubt not but that ther is to be vnder stode the couert matching of it ageinst the tabernacle. for seeing ỹ the tabernacle neuer had any certein abiding place, but being receyued into diuerse lodgings from time to time, did after a sorte trauell as a wayfarer: ỹ abiding place of god began to be then certein, when mount Sion was chozen out. Now then forasmuch as that visible shadowe is vanished away by the cōming of Chryst: it is no maruel that ỹ temple

temple is not to be sene vpon mount Sion, seing that the largenes thereof possesseth the whole worlde. If any man obiect that the gates which Salomon buylded were beaten down in the captiuity of Babilon: I answer, ỹ Gods decree stode stedie in that ouerthrowe whiche was for a time, inasmuch as anone after ensued the repairing of the tẽple ageine: which was all one as if it had endured alwaies thout hurt. The Greek translater hath vnskilfully corrupted this place. For although the Hebrewes do now & then in way of Metaphor, call princes [Reshim] pit ỹ relatiue that is annexed, admitteth none other sence, but that the gates should lifte vp their heds. for otherwise it were to be said [the princes of you or your princes.] Therfore whereas some wil, that in this place kings and magistrates are put in mind of their dutie, that they shuld set open an entrance to God: although it be a pleasant deuice, yet is it far from the meening & words of ỹ Prophete. Now how foolishly & shamfully the Papists haue abused this place to their grose mockeries whereby they bring in Christ perching vn to the helles, it appeereth inough and to much by the natural sence of the words. But let vs learne hereby to handle gods holy word soberly and reuerently, & to abhorre the Papists, whiche make as it were a lawlesse sporte of peruertyng it with their horrible trecheries.

8. [Who is this.] The titles wherbal Gods power is extolled serue to this purpose: ỹ the Jewes may know how he sits not idle in his Temple, but is in a readines to help his seruents. Moreouer ther is a great force conteyned as well in the Interrogation, as in the doubling of the same sẽtence. For the prophet taketh vp on him the person of one ỹ wundreth, to the end he may the more effectualy teach ỹ God is furnished in deed with inuincible power to maintein the welfare of his people, so as the faithful may be in sauegard vnder the shadewe of him. It hath bin said already ỹ god dwelt not in the tẽple, as though his vnmesurable being had bin enclosed therein: but ỹ it was a presentnesse of his power & grace, according as the promise made vnto Moyses imported, [When I shall haue set a memoriall too my name, I will come to thee & bisse thee. Exo. 20, 24] That this was not promised thẽ in vaine, but that God stode in the mids of them in deed: it was wel felt by the faithful, which sought him not superstitiously, as fastned to the temple, but (by ỹ help of the outward seruice of the tẽple) mounted vp to him into heauen. The sum is, ỹ as otte as the people should call vpon God in the Temple, it should appeer openly by the very effect, how the Ark of couenãt was not a vain & trifling token of gods presence, because god wold always stretch out his mighty hand to maintein the welfare of the faithful. The repeticiõ of it doth vs to vnderstand, that the faithful cannot be to busy & to much occupied in minding this matter. And whereas the sonne of God being clad with flesh hath shewed himself to be the king of glory & Lord of hostes: hee is entred into his tẽple, not in a shadowish figure only, but in very deed, to dwell in the mids of vs. Wherefore there is no let why we may not boast, that we fight vnder a bee inuincible through his power. And although that at this day neyther mounte Sion is the place appointed for the sanctuary, nor the Arke of couenaunt is any more the image of God dwelling betwee the Cherubins: yet notwithstanding so far forth as the Fathers & we stand all in one case, as in that the preaching of ỹ word, & the sacraments ioyne vs vnto God, it becommeth vs to embrace these furtherances reuerently, because it cãnot come to passe, but that God wil at length vtterly withdrawe himselfe from vs, if they through wicked statelinesse bee despised.

The contents of the xxv. Psalme.

This Psalme conteyneth meditations meated with prayers. for Dauid beeing hardly vexed with the crueltie of his enemies, too the intent hee may obteyne helpe at Gods hand, firste acknoweledgeth that his sinnes are iustly punished by that meanes by GOD himselfe: and therefore hee desireth forgiuenesse of

them, to the intent he may haue his fauour and deliuerance. Afterward hee calleth for the grace of the holy Ghoste, vpon assurance whereof to stay himselfe in the feare of God among his sondry temptations. And in diuers places hee intermedleth in meditations, wherwith he eyther stirreth himselfe vp to hope wel, or else gathereth his wits in vnto God from the inticements of the world.

The xxv. Psalme. A Psalme of Dauids.

Vnto thee ô Lord haue I lifted vp my soule

2. My God, in thee haue I trusted: let me not bee put too shame, let not mine enemies tryumph ouer mee.

3. Yea, all they that wait vpon thee shall not be ashamed: they shalbe ashamed that deale fassly without cause.

1. [Vnto thee O Lord.] He protesteth that he is not caryed about hither and thither after the maner of vnbeleeuers: but leaueth all his hope and desires at God alone. For nothing is more contrary to the true and sincere calling vppon God, than waueringly to gaze aboute whyther anye worldly help be comming to our succour, (as heathenish men are wont to do) and in the meane while eyther to let God slip, or els not to betake ones self forthright into the tuition & defence of him. For they that think that Dauid auoucheth himselfe too haue bin wholy giuen ouer vnto God as if he had offred vp himself in sacrifice: vnderstand not sufficiently the mening of the text. Rather for the more assurance of speeding, he taketh him to a thing ỹ is of moste importance in prayer: namely that hee had his hope fixed in God, & that hee was not hindred or held back with the enticements of the world, but mounted vp free & loose vnto God. Wherfore let this be a rule for vs of praying aright vnto God, not to bee haled diuerslye by sundry & doubtful hopes, nor too stay vppon earthly helpes: but too yeelde God so muche honor, as too lift vp our wishes vnto him from the bottome of our hart. Notwithstanding, in altring the tence of the Verbe, I haue folowed other interpreters, albeeit ỹ by the future tence he betokeneth a continewall doing.

2. [My God, in thee haue I trusted] By this verse we gather (which shal appeere more cleerly heerafter) that Dauid had to do with men. Howbeeit forasmuche as hee was perswaded ỹ his foes were as it wer Gods scourges: he doth wel to desire to haue thē held short by his hande, that they become not more haultie. By the woorde trust, hee confirmeth that whiche I sayed euen now of the lifting vp of the soule vnto God. For so eyther is expressed the maner how the faithful soules lift themselues vp: or els is confidence and hope added, as the cause of that effecte or lifting vp. And surely these be the wings wherewith wee being lift out of the world, are conueyd vpward. Then was Dauid caught vp with all the desire of his hart vnto god, because vppon trust of his promises, hee hoped for vndoubted saluation thereby. The deprecation whiche he vseth is taken out of the cōmon doctrine of the scripture, that those can neuer be put to shame, whosoeuer they be that trust in God. Also this manner of his in prouoking Gods mercy is too bee marked: how he desireth that hee may not be subiect to the raylings of his enemies, the lewdnesse of whom dooth no lesse prouoke God himselfe too displeasure, than it woundeth the godly hartes.

3. [Yea, all they that wait vpon thee.] If ye set downe the woords in the manner of wishing: Dauid in this verse continueth his praying, & extendeth in cōmon to all ỹ faithful, the thing ỹ hee had spoken of himself alone. But I incline rather to the cōtrary sēce: namely that Dauid shuld shew the frute of Gods grace, which proceedeth of his deliuering. Also there is a couerte weight in ỹ word [yea] for inasmuch as he knew how many mens eyes were cast vpon him, & that his confidence in God was not vnseen: he meeneth that his example extendeth far, that is to wit, too the raysing vp of all the Children of God, and too the ouerthrowing of the haultinesse of ỹ wic-

hed

ked. There might be also another sence, as though Dauid for the confirmatiō of his owne faith, should set before himself the thing that god promiseth euerywher. But the interpretation that I haue alledged semeth to be fittest. For no doubt but by the wicked that deale falsly with out cause, he meeneth peculiarly his enemies. Therefore when hee shalbe deliuered, hee teacheth vs that it is a priuate benefite, whose fruite shall neuertheles extend to all men: like as it culd not haue bin otherwise, but that the faith of many must haue quayled, if he had ben forsaken of God. He reasoneth vpon the contrary member, that if the wicked may lie confounded, it will turne to the glory of god, because their vaunting of themselues in their prosperitie, is an open mocking of God, while in despight of his iudgment the rowe more boldly into licentiousnes of sinning. Whereas hee addeth [without cause] it auayleth too the amplyfying of their offence. For lesse is the lewdnesse of him to be borne withall, who hauing no displeasure offred him, is carped of his owne accord to hurt harmeles persons.

4. Make me to vnderstand thy waies ô Lord, teache mee thy pathes.
5. Leade mee foorth in thy truthe, and teache me: for thou art the God of my welfare, I haue wayted for thee all the day long.
6. O Lorde remember thy pitifulnesse and goodnesse: for they haue bin from euerlasting.
7. The transgressions of my youth and mine iniquities remember thou not: according too thy mercie think vppon mee for thy goodnesse sake, ô Lord.

4. [Make mee.] By the wayes of the Lorde, Dauid meeneth sometime toyfull and helthful successe, as hath bin seen elswhere: but most commonly he meeneth the rule of holy and righteouse life. Heer bicause by & by after ther is added truth, the effect is (in my iudgement) that god should keep stil his seruant in the beleefe of his promises, and not suffer him to slip aside one way or other. For whē our mindes are so settled vntoo patience: wee attempt nothing amisse, if we depend wholy vpon Gods prouidence. Therefore in this place Dauid desireth not simply too be ruled by Gods spirit, that hee might not turne aside from the right course: but to haue it shewed openly vnto him, how foothfast and faithfull God is in his promises, that he may liue quietly vnder his eyes. If any man had leuer it should bee a generall sence, as though Dauid shuld cōmit himself to the gouernance of God: I will not greatly gainsay him. Notwithstanding, forasmuche as I am able too proove, that vnder the name of truthe in the next verse, there is shewed what bee the wayes and pathes that hee speaketh of: I doubte not to referre this request to the present circūstance: that is to wit that Dauid bering afrayd either of impatiencie, or of desire of reuenge, or of some vnlaufullheate, requireth too haue Gods promises thorowely engrauen in his hart. For I haue sayd erewhile, that as long as this thought beareth sway in our mindes, namely that GOD taketh charge of vs, it is the best bridle that cā be to tame temptations. But if we had leaner take Gods wayes and pathes for his doctrine: I am alwayes at this one point, that Dauid hath an eye vntoo the blinde bryndes that throwe vs headlong into long errors when wee are tossed & aduersities, vntil they be either restreyned or appeased by Gods woord. And so the sence is this: whatsoeuer betideth, Lord suffer me not to fall frō thy waies, or to be carped away by wilfulnes, or by any lewd lust: but rather let thy truthe holde mee in rest vnder quyet obedience. And it is not superfluous that hee harpeth vppon hauing the wayes of God opened vnto him, and vpon beeing taught and led foorth in them. For inasmuch as

aduersities darken our senses: euery mans owne experience may teach him, how hard a matter it is to discerne in that darcnesse, what we ought to folow. Now if Dauid being so excellent a Prophet and endewed with so great lyght of vnderstanding, needed this poynting owt: how shall we doo, if god driue not away the mistes in our afflictiõs, that they hinder not the beholding of his light? Therfore as oft as any tẽptation troubleth vs, wee must alwayes pray that gods truth may shyne before vs, least in seeking ourthwarz deuises, wee may wander away in crooked bypathes. The rendering of the cause that is added, is to be marked. For in calling him the God of his welfare: looke what benefits hee had receyued at his hãds heeretofore, the same applyeth he to the hope of ẏ tyme to come, and afterward repeteth his own confidẽce agein. So the first argument is grounded vppon the nature of GOD himself, and as it were vppon his propre dewtie: that is to wit bycause he taketh vppon him to maintayne the welfare of the faythful, and succoreth their necessities vppon this condiction, that he wil continew ẏ same fauour of his to the ende. But bycause it behoueth that our trust should answer this his so great goodnesse: Dauid bringeth forth the same also with a record of his perseuerance. For [all the day long,] or [euery day,] signifyeth that he hung vppon only God with vnweeriable constancie. And it is the propertie of faith to haue an eye vnto God in most extremitie of anguish, and as it were without making any woords, to rest quietly vppon the help that he hath promised. Nevertheless to thentẽt the remembrance of gods benefits may vphold & maynteine our hope: let vs lerne to consider what maner a one hee hathe shewed himselfe towardes vs alredy, like as Dauid made this thing his buttresse, ẏ he had tryed god to be the founder of his welfare.

6 [O Lord remember.] First it appeereth heereby that Dauid was sore bestad, so as hee was in maner bereft of all taste of gods mercie. For he putteth God in remembrance of his grace in such wyse, as if he had quite forgotten it. This therfore is the complaynt of a man that is not a little sorowfull and pensif. Howbeeit we gather heereby, ẏ although god for a tyme withdraw all token of his goodnesse, and wink at our aduersities as though he would forsake vs as straungers: yit we must wrestle manfully vntil our mynd may breake out of this temptacion to the prayer which we heare: namely that God (as it were returning to his old wont) should beegin to deale wt vs agein more mercifully. For this forme of praying can take no place, but at such tyme as he hydeth his face frõ vs, and maketh countenance as though he he had no regard at all of vs. Agein, Dauid in seeking to gods pitie and goodnesse, testifyeth that he presumeth nothing vppõ hope of his owne deseruings. For he that drawyeth comfort out of the only fountain of Gods mercie, fyndeth nothing in himselfe that may bynd God too recompence. But bycause ẏ breaking of, did stoppe hys accesse, he ouercommeth this let with a very good remedy: namely, that God who is merciful by nature, although hee withold his hand for a whyle: can not withstanding neyther renownce himselfe, nor put of the disposition of mercy bred in him by nature, which can no more decay in him than can his euerlasting being. This doctrine must we hold vs to, that God hath bin mercifull from the beeginning, so as if at any tyme hee seeme rough & vnintreatable towards vs: yit must we not thinke him to be vnlike himself, or ẏ he hath chaũged his purpose. And heereby we gather, to what purpose ẏ scripture reporteth euerywhere, that in all ages he looked mercifully vppõ his seruauntes. For this must stand for a ground, that although Gods goodnesse now and then lye hid, as it were buryed: yit is it neuer quenched.

7 [The transgressiõns of my youth.] Bycause our sinnes set a wall between vs and God, so as hee heareth not our prayers ne stretcheth out his hand to help vs: now taketh Dauid that impediment away. Trew it is in deede generally, that men set the cart beefore the hoorse and pray in vayne, if they begin not with seeking forgiuenesse of their sinnes. For there is no hope of obteyning grace, onelesse God be at one with vs. But how shal he loue vs, onlesse he first reconcile vs freely vnto him? The rightful order of praying therfore (as I sayd) is, at the first approch too craue forgiuenesse of our sinnes. But Dauid hath

hath here confessed expressly, that he shall not bee partaker of Gods grace, otherwyse than if his sinnes bee put away. Therfore, that GOD may bee myndfull of his owne goodnesse, it behoueth him too forget our sinnes, the syght whereof turneth his fauour from vs. And now he confirmeth more openly the thing that I spake before: namely, that though the wicked outraged against him without cause: yit notwithstanding he imputed it to his sinnes, whatsoeuer he suffered. For to what purpose should he in fleeing vnto Gods mercye, desyre forgiuenesse of his sinnes: but for that he acknowledgeth him self to abyde iust punishment. Wysely therfore turneth he his mynd to the first cause of the mischeef, to thentent he may find the trew remedy. And so by his example he teacheth vs, that when any outward affliction pincheth vs, wee must not only beseeche God to deliuer vs from the same, but also to wype away our sinnes, wherby wee haue prouoked both his displeasure & also the scourge. Else wee shall folowe the example of ill Phisicians, which neglecting the causes of the diseases, doo only assuage the greef, & minister but only outward releefs to heale the maladie withall. And Dauid not only confesseth his syght scapes, as hypocrites doo, who confessing sygthly their giltynesse in one woord, eyther seeke startingholes, or diminish the greuousnesse of their offence: but also openeth by how many wayes he had prouoked Gods wrath against himself cuē from his very childhod. For he dooth not therfore make mention of the sinnes ỳ he committed in his yowth, as if he knew not himself guilty of any later fault: but to thentent to bynd himself in the greater giltynesse. And first, by accounting that it was not of late that he had begonne to sinne, but that he had a good whyle erst heaped sinnes vpon sinnes: he dooth (after a sort) shrink downe vnder the howge heape of them. Agein, if God would deale with him according too rigour of Lawe, he dooeth vs to vnderstand, that not yisterdayes sinnes or the sinnes of a feawe dayes, shall come into iudgment: but that whatsoeuer he had offended in since he was a chyld, myght iustly bee layd to his charge now. Therfore as oft as God shall fray vs with the iudgmentes of his wrath: not only let vs call to mynd our last faultes, but let all the mysdeedes of our former lyfe prouoke vs to new ashamednesse, and new sorowing.

Moreouer, to thentent he may the better expresse that he craueth freepardon, he layeth nothing before GOD, but his mere goodnesse: and therfore he sayeth, [Bee myndfull of mee, according to thy mercy.] For the forgetting of our sinnes on Gods behalf, maketh him to behold vs with fatherly eyes. And of this beholding he setteth none other cause before himself, but for that God is good. Wherppon it folowyth, that ther is nothing else that leadeth God too take vs into his fauour, but only his owne goodnesse. Howbeit, when God is sayd to bee myndfull of vs, according to his mercy: there is too bee vnderstood a matching of contraries here cone the too sortes of [remembring,] namely, when he visiteth sinners in his wrath, and when he vouchsaueth his fauour agein vppon those, whom he seemed to despyse for a whyle.

8. Good and ryghtuouse is the Lord: therfore vvill he teache sinners in the vvay.
9. He vvill guyde the poore in iudgment, and teache the poore his vvay.
10. All the vvayes of the Lord are mercy and truthe, to them that keepe his couenant and his testimonie.
11. For thy names sake, ô Lord, bee mercyfull too myne iniquitie, for it is greate

8. [Good and ryghtuouse.] As it were pausing a whyle frō the continewall going on with his prayer, hee museth with him self vppon the goodnesse of God, too thentent he may kindle himself the more agein. For ỳ faithfull perceiue ỳ if they sinne not

vp themselues from tyme too tyme with new spurres: theyr mynds become faynt byanby: so rare & difficult a thing is sted fast and vnweryed heedfulnesse. And for all the world, like as to keepe a fyre, a man must oftē lay on wood: so the earnestnesse of praying hath neede of such helps, least it wex dul & at length quite quaile. Wherfore Dauid mynding to harten himselfe in perseuering: speaketh to himselfe, and auowcheth God to be good and ryghtuouse, too thentēt that beeing refreshed by this musing, he may ryse the cheerfuller agein too praying. And this consequence is to be noted, that GOD, bycause he is good and ryghtuouse, reacheth out his hand vntoo sinners, to bring them into the way agein. For, to attribute vpryghtnesse vnto God too vse it onely towardes the worthy and those that haue deserued well, is a cold and hungery imaginacion: and yit the world knoweth God comonly too be good none otherwyse than so. For how commeth it to passe, that scarce the hundreth persone applyeth Gods mercy to himselfe: but for that they restreyn it to those that be worthy? But heere he is sayd to giue a proof of his ryghtfulnesse, when he teacheth the transgressors in his way: which implyeth as much as too call them to repentaunce, and too instruct them how too liue well. And surely, onlesse Gods goodnesse perce euen vnto hell: it shall neuer come at any man. Let the papistes brag of their feyned preparations: but let vs assure our selues that if god preuēt not men with his grace, they are all forlorne. This preuēting grace (as they terme it) doth Dauid commend heere: namely eyther when GOD at the first calling vs, reneweth our corrupt nature by the sprit of Regeneracion: or else when he draweth vs back agein from our rebellion after our sinnes haue plucked vs from him. For seeing that euen they are called sinners, whom GOD receueth to bee his disciples: it foloweth that they are renewed by his Spirit, too the intent they may become apt and obedyent too bee taught.

9 [He wyll guyde.] Heere he speaketh of the second grace which GOD vttereth towardes the faythfull, after they bee brought too beare his yoke and submit themselues obediently to his commaundement. But this teachablenesse will no where bee founde, as long as the mynde being lifted vp with pryde, shalbee vnsubdewed. Forasmuch as the Hebrewes call poore or afflicted persones, [Gnanauim] and that the same woord is by a metaphor transferred too the meeke and lowly: it seemeth to me a good lykelyhod, that Dauid hath comprehended as well the afflictions wherwith the lustynesse of the flesh is rebated, as also the very vertue of meeldnesse it selfe: as if hee had sayd, after that God hath brought them lowe, he reacheth out his hand gently vntoo them, and leadeth them foorth all the whole race of their lyfe. Neuerthelesse some take [iudgment and the way of the Lord,] for a ryghtuouse and well ordred trade of liuing. And othersome refer it too gods prouidence: which seemeth the ryghter and more agreeable to the text, bycause byanby after hee addeth [all the wayes of the Lord are mercy and truth.] The sence therefore is that they which beeing truly cast downe in themselues do submit them to Gods tuition, shall feele how well hee prouideth for his children. Therfore iudgment and his way, are nothing else but his gouerning whereby he declareth himselfe to haue care of their welfare like a very good father, to rescew the oppressed, to lift vp those that bee cast downe, to cheere and comfort the sorowfull, and to succour those that be in miserie. Now we vnderstand in what wyse Gods grace proceedeth towards vs: namely, that first he bringeth agein into the way the strayers and wanderers or rather the ronneawayes, brydleth our stubbornesse, and boweth those that were erst vntamable, to the obedience of his ryghtuousenesse: and secondly abandoneth not the afflicted and trubbled, but after he hath by the crosse framed them to humilitie and meeldnesse, sheweth himself a forecasting father in ruling their lyfe.

10 [All the wayes of the Lord.] Those Interpreters are deceyued which thinke that in this verse the doctrine of the law is termed trew & sweete, & that it is felt to be so by those ẏ folow it, as though this place agreed w̄ that saying of Christs, [my yoke is sweet & my burthē lyght.] Math. 11. 30. For such interpretaciō is not only cōstreined, but also may easly be disproued by many

ny like places, wher the waies of the Lord are taken in passiue sence, for the fatherlye order which he keepeth in mainteining and cherishing those ỹ be his: or rather for the whole gouernement wherwith he ruleth the matters of the world. The effect therfore is, that the Lord deales in such wise with the faithfull, as they may on al sides feele him fauorable and sothfast. For David sheweth not heere what maner a one God vttereth himself indifferently to all mankind: but what maner a one his children find him to bee. For we saw in the eightenth Psalme, that hee is harde and rough to the stiffenecked: and we see that though he beare with them neuer so mercifully, yit are they moued with no feeling of his sweetnesse: so farre of are they from looking for full blissednesse at his hand by leaning to his promises. May rather as sone as any aduersitie befalleth them, they grudge and disdeyn, and they accuse God of cruelitie, or else complayne that God is deaf to their prayers. Agein in prosperity, they shun his sight. Wherfore not without cause doth he assigne Gods mercy and faithfulnesse as a speciall treasure, to the faithfull: as if he should say, it is not to be feared that God will beguyle vs, if we abide in his couenant. [Couenant and testimonie] impoort all one thing, sauing that the second is added as an exposition of the first. And it comprehendeth all the whole doctrine of the law, wherin he maketh the couenant with his chozen people.

11 [For thy names sake O Lord &c.] Bicause a copulatiue is put in, some think that this member is set curtald, so as ther should be some word missing: and afterward they read this sentence a part by it self, [be mercifull to my sin.] Therfore by their saying, the sence should be, Lord, although I haue not kept thy couenant exactly: yit cease not thou for al that, to shew thy self beneficiall to mee: and to thentent my sinne keep not thy goodnesse from me, forgiue it mee. But I agree rather to others, which think the copulatiue to be superfluous, as it is in many other places, so as the verse may hang whole together in one knot. Also the Interpreters dissent in the tence of the verb. For some hold stil the preterrence as though Dauid should yeeld God thankes for remittinge his sinne. But the other exposition is truer: which is also more receyued: namely that Dauid resorteth agein to the sanctuarie of Gods mercye, that he may obteine pardon. For [Vau] is a turning of the time, and the future tence is taken in way of wishing. And I ioyne this verse with the thinges that went before, in this wise: when the prophet had cõsidered with him self that God is liberall and faithful to his seruants: now he commeth down into him self, and acknowledgeth that he can not be accounted in that number, but by ỹ meane of forgiuenes: and therfore he falleth to intercession, like as in the Psalme. 19. 13, after he hath entreated of the reward that is layd vp for the faithfull when they shal haue kept ỹ law: sodeinly he kryeth [who vnderstandeth his own faults:] Therfore although Dauid be not ignozant how liberally god promiseth whatsoeuer pertayneth to a blissed life, to those that kepe his couenant: yit notwithstanding forasmuch as hee seeth how farre hee is yit from the perfect righteousnes of the Law: he staieth not vpon that trust, but seeketh remedie for the manyfold offences wherof hee is giltie in himself: so as to thentent god may repute vs for his seruants, we must alwayes sew vnto him to beare with our infirmities of his fatherly louing kindnes, bycause that without free remission of sinnes, there is no reward of workes to be hoped for. Neuertheles, that hee may the more certeinly expresse how he dependeth altogether vpon the mere grace of god: he setts downe in expresse words [for thy names sake:] meening thereby that as oft as god pardoneth his seruants, he taketh not cause elswhere than of himself: like as a litle afore, he said in the same sence, [for thy goodnes sake.] Howbeit he was compelled by the very greatnes of his offence to cal vpon the name of god. For anon after folloeth his confession, that his sinne is [great and manifold] (for the word [Rob] may be translated both wayes) as if he had sayd. Trewly my synnes ouerlode me with a great burthen, so as the very hougenes or weight of them might cut of all hope of forgiuenes from me: but the exceading great glorie of thy name, O Lord, is more worth than that thou canst shake me of.

12 VVhat man is he that feareth the Lord? him will he teache in the way that he may chooze.

13 His soule shall dwell at ease, and his seede shall possesse the land by inheritance.

14 The secret of the Lord is reueled to them that feare him, that he may make his couenant knowen vnto them.

15 Myne eyes are euer towardes the Lord, for he will bring my feete owt of the net.

12 [What man is he?] Agein by musing with himself what maner a one god shewe eth himself to his seruants: he gathereth new force. For we sayd that nothing is more redy, than for earnestnesse of praying to quaile, onlesse the remembrance of gods promises hold it vp. By the way, it is not to be doubted, but that Dauid partly accuseth himself, and partly encorageth himself to the feare of god, vpon conceyuing of better hope. For first in doing vs to vnderstand, that the cause why men are destitute of right vnderstanding & sounde iudgment, is for that they yeeld not themselues to god with reuerence and feare, to be ruled by him: hee imputeth it to his owne sluggishnesse that his mynde was darkened, and that he raunged after his own lusts. And contrariwise he promiseth himself the holy ghost to guide him in his way, if he yeeld himselfe wholly to God, and shew himself willing to learne. Also the interogation seemeth to note the fewnesse of thē that feare God. For although al pray without exception, and euery man pretend some endeuer of godlinesse: yit where is there one among a nomber that sercheth himself throughly? yea rather all men almost fode themselues in their owne drowzinesse. And therfore the fear of god is very rare. wherby it cōmeth to passe ye the world is for ye most part bereft of ye spirit of counsel & wisedom. Wheras some interpreters turne the future tence in the verb [chooze] into the present tence: as if it had bin sayd, that God poynteth men to the way which he liketh, and in which he will haue men to walk: it liketh not me. For this choyce (in my iudgment) is rather referred to eche man: as if it had bin sayd, so that we be disposed to the feare of God, he will not be behind hand with his part, but will direct vs with the spirit of wisedome to chooze our way. For when we are about to take vs to some trade of liuing: we stand as it were in a twoway-leete: yea rather in euery of our dooings, we hang in doubt and are at our wittes end, onlesse God meete vs to shew vs the way. Dauid therfore sayth, that although men know not what is right and what is meete for them to chooze, yit notwithstanding so we addresse our selues with godly teachablenesse to folow God, hee will alwayes be our certein and faithfull guide. And forasmuchas this feare of God is not bred in vs by nature: it were a fondnesse for any man to reason here, that God ceaseth till men by their owne preparation wind themselues into his fauor, and that then he shuld further their rightful indeuers. For Dauid intreated euen now of this first grace, that god teacheth the transgressors: and now he addeth the seconde, that hee taketh to his gouernement those that be already subdued and meekened, so as by the foreshining of the light of the spirit they may vnderstand what is needefull to be done.

13 [His soule shall dwell] If the highest felicitie of man be to go in hand with nothing, or to attempt nothing but by the warrant of God: it is also a most high and incomparable benefite to haue him the guyde of our lyfe that we stray not at any time. But in sted of a surplusage here is added the earthly blissing also, wherein the frute of the former grace appeareth openly like as Paule also teacheth. 1. Timoth. 4. 8. that vnto godlynesse is promised not only eternall saluation, but also the things that pertayne to the present lyfe. The effect

effecte is, that the true worshippers of God are not onely blessed spiritually, but also are blessed by him euen as appertayning to the state of this present life. True it is in deede that they are not alwayes delt with according to their harts desire nor that the commodities whiche they could wishe, doo flowe alwayes after one certeine and euen rate: yea rather it happeneth oft times that they are vexed with troubles and miseries while the vngodly are in their ruffe. But it is too bee knowne, that as ofte as God withdrawe-eth his blessing, they are wakened thereby, that they may perceiue themselues too be yll far of from the perfect feare of God. Notwithstanding, in the meane season, so far forth as is expedient for them, they so enioy the benefites of God, that they are happy in deede in cõparison of worldly folke and despisers of GOD: bicause that euen in their vtter pouertie beeing fully perswaded that God is present with them, they rest themselues in that moste safe hauen of cõfort. Certesse this is most true, that all oure miseries spring out of one well, bicause wee breake the course of Gods blessing by our own sinnes: yt yͤ his grace shineth in thys so confused troblesomnesse, so as the state of the saincts is the better of both: bicause yͤ although they are not glutted with goods, yt doo they continuewally taste of his fatherly fauour. And hereunto do I gladly referre the name of [soule] that is too wit, that they are not satisfied in receiuing gods gifts: so as meane things can do muche moe too content them, than moste abundaunce can doo too satisfie the vngodlye. Therefore according as eche man is inwardly contented with his lot, and with pacience seeketh after mirth and quyetnesse, his soule is saied too dwell at ease. Whereas some interpreters drawe thys word [dwelling] to the time of Death, it is more suttle than sure: for (as it is sayd) he speaketh of the state of the earthly life. Afterward too amplyfie the matter, he addeth in the second place that the posteritie of the faithful shall inherite the land: whereupon it followeth that God pursueth them with his fauour. Wherby wee gather againe that Death is no destruction to the seruantes of God, & that they perish not when they passe out of this worlde, but remayne alive. For it were against reason that God should bereeue them of lyfe, for whose sakes hee doth good to others. Now in what sorte the heritage of the land commeth too the children of the saincts, as hath bin sayed elsewhere, wee shall see more at large. Psal. 37.

14. [The secrete of the Lord.] He cõfirmeth in other wordes the thing that he sayd euen now: namely, that God will become a teacher and a maister to all the godly: and according to his custome hee repeateth the same thyng twyce in one verse. For nothing else is [the couenant of GOD, than the secret, or purpose of God.] But vnder the name of [secret] he commendeth the excellency of the doctrine which is set forth to vs in the Law of God. For how muche soeuer worldly men through stately pride despise Moyses and the Prophets: yit the faithful acknowledge, that in their doctrine are opened vntoo them the secrets of heauen, which far surmoũte the measure of mans wisdome. Therefore whosoeuer desireth too profit aright in the lawe, let him reuerently regard the doctrine that it conteineth. And now this place inuyteth vs too modestie and lowlinesse, that vpon trust of oure owne wit or vppon confidence of our owne conning, wee attempe not too rushe intoo Gods misteries, the knowledge wherof Dauid Psal. 111. 10. auoucheth too be the singular gift of God. Agein, seing that the feare of God is sayed too be the entrance too right vnderstanding: loke how much eche man coueteth to encrease in faith, so muche also let him proceede in the feare of God. Howbeeit where as godlynesse thriueth, wee neede neuer doubt that we shall lose our labour in seeking God. Truly the couenaunt of God is a secret that surmounteth mans capacitie. But forasmuche as GOD wil is not that anye man shall seek him in vaine: whosoeuer they bee that trauell too serue him with a right intente, the holy Ghoste shall guide them to the heauenlye wysdome whiche is appoynted to their Saluation. Heere indirectly Dauid giueth the litterall Disciples of the Lawe, whiche faithfully and painfully beasted

boasted themselues too bee partakers of Gods couenant. For although God by his woyce speake indifferently both too the good and bad: yit if there come not a sincere affection, he lingeth too deaf folk: like as Esay. 28. 11. sayeth, that too the vngodly the Lawe is like a booke that is shet fast and sealed. Therfore it is no marueil, that the pure woorshippers of God (to whom he may disclose his secretes) are forted out from the wicked, or the hypocrites. Dauid grounding himself vpon this hope, cometh boldly too Gods schoole, and bringing others with him, sheweth playnly that the forgerie of them is detestable, which keepe all the lay people from coming to the scripture, as it were from entering into some maze: as though there were not of al degrees by expresse woords called to the knowledg of Gods couenant, as many as feare him from their hart.

15 [Mine eyes are] Here Dauid setteth out his owne fayth and the perseuerance thereof, not for a brauery, but to the intent that vpon confidence of obteyning, he might become more cheerfull to pray. Forinasmuch as al they that haue respect to God, are promised that their hope shall not be disappointed, nor themselues be put to shame: the saincts do often times fence themselues with this buckler. In the meane season, by his owne example he appointeth to others the right order of praying: that is to wit, that they holde their wittes fast fixed vpon their God. For it is no rare thing for all the affections to be betokened vnder the name of the [Eyes] as of which the sense is most sharpe and draweth al ỹ whole man vnto it. The reason that is added sheweth more playnly that hope is ioyned to longing: as if he had saide that hee did not set his mynd vppon gods help doutingly and fearfully: but by cause he was perswaded that he woold be his deliuerer. And the Pronounce [He] carieth a force with it. For it teacheth that he gazeth not about heere and there after the maner of those that by fleeting to and fro forge sundry wayes to saue themselues: but that he is contented with God alone.

16 Looke towardes me, haue mercy vpon me, for I am alone and poore.

17 The sorowes of myne hart are enlarged: draw me out of my trubles.

18 See myne affliction and my trauaile, and take away all my sinnes.

19 Behold myne enemyes, for they are multiplied: and they hate mee with outrageous hatred.

20 Keepe my soule and deliuer mee that I bee not shamed: for I haue trusted in thee.

21 Let my soundnesse and vprightnesse preserue me: for I haue trusted in thee.

22 O God redeeme Israell from all his trubbles.

16 [Looke towardes mee.] Because the fleshly vnderstanding beareth vs in hand that God hath forgotten vs, if hee help vs not: Dauid followeth the order too which nature leadeth vs, desiring God too haue regard of him, as if he had neglected him before. And I resolue the woords in this wise. Looke towardes me too haue mercy vpon me. For he setteth Gods looking vppon him as the cause of his welfare, whereto is afterward added the effect. For as sone as God shall haue vouchsaued to regard vs, his hand also wilbe ready to help vs. Again, to moue God withall, he setteth forth his owne miserie terming himself [alone,] that is to say [desolate,] and afterward [poore.] And there is no dout but he alludeth to the promyses wherin God auoucheth that he wilbe ready at hand to help the miserable and comfortlesse.

17 [The sorowes of myne hart.] In this verse hee confesseth not only that hee hath outward warre with his enemyes, and with the troubbles which they put him too, but also that he is vexed inwardly with sorow and anguish. And the maner of speech is to be noted, whereby hee both vs to vnderstand, that the heape of his cares is so houge, that it fylleth all

the

all the partes of his hart: in likewise as if a rage of water gushing out farre & wyde, should ouerflowe some whole countrye. Now, whē wee see Dauids harte to haue bin wholly possessed with anguish: there is no cause that wee should woonder if temptacions now and then cast vs downe with their boystowsnesse. But let vs with Dauid beseeche God to succour vs, as it were at the very poynt of despayre.

18. [See myne affliction.] By beating so often vpon theis complaintes, he sheweth sufficiently ẏ they were no lyght miseries wherwith he was tempted. Which thing is too bee marked aduisedly, too thentent that when wee shalbe exercised after the same maner, wee may know how to pray. For the holy ghost setteth such a glasse before vs, bycause our myndes should not sink vnder the multitude or burthen of afflictions. But to thentent he may obteyne ease of his miseries, agein he craueth remission of his sinnes, calling agein too his remembrance that which he had touched a little erst: namely, that he did not otherwyse looke for Gods fauour, onlesse he were reconciled by free forgiuenesse. And surely they are to dull, which being contented with the outward deliuerance, shake not out their inward miseries, but asmuch as in them is, could fynd in their hartes to haue them buryed in forgetfulnesse. Dauid therfore to fynd a remedy for his trubbles, beginneth at remission of sinnes, bycause as long as God is angrye and displeased, all thinges must needes fall out vnluckely on our sydes: but God is alwayes iustly displeased with our sinnes. And this is too bee hild for a rule, that although the Lord nurture his seruantes by the crosse for diuerse endes: yet notwithstanding as oft as wee are afflicted, wee are called to the examinacion of our consciences, too the intent wee should humbly seeke to reconcile ourselues vnto God.

19. [Behold myne enemyes.] In this verse he complayneth of the multitude and cruelnesse of his enemies, bycause ẏ looke how much Gods seruantes are the more oppressed, so much is God the forewarder to help them, and succoreth them the more myghtely, according too the greatnesse of their daunger. [Hatred, Chamas] that is to say, [outrage,] is take for cruell and bluddye hatred. Now, forasmuch as the rage of Dauids enemies was so greate, that it could not bee appeased but by his death: he calleth vpon GOD to preserue his lyfe, wherby is gathered the same extreme necessitie that I spake of. That which foloweth next: namely, [that he bee not shamed,] admitteth a dubble sence. Somme keepe still the future tence, as though Dauid assured himself ẏ he was already herd, & promised himself the reward of his hope in his wished successe. But I encline rather too the contrarie syde, that he should continew his praying. The effect is, that he leaneth vpon God, bycause his hope of saufgard cōceiued should not deceyue him. For there is no spurre more effectuall too earnest affection of praying, than whē wee may auow ẏ wee trust in him. So much the more therfore is God to be desyred to encrease our hope, if it be small: to waken it, if it bee drowzie: to stablish it, if it bee wauering: to strengthen it, if it be weake: and to lift it vp, if it bee faine.

21. [Let my soundnesse & vpryghtnesse.] Too some it seemeth a single prayer, as though Dauid should requyre to bee preserued cleere from all faultynesse, according as he had behaued himself innocently, and had absteyned as well from all craftynesse, as from open wrong. Othersome make a dubble request of it, that he should desyre to haue a pure and sound affection of hart giuen him, least perhappes he should start out to reuengement, or other vnlawfull meanes of sauing his lyfe: and so the sence woold bee: Lord, although the flesh prouoke mee to seeke any maner of remedies, and that myne enemies also driue mee too it by their importunatenesse: yit notwithstanding brydle thou my leawd affections within mee, that I may hold myself in pure and sound equitie: and that equitie & vpryghtnesse, as twoo of the best maynteyners of my welfare that can bee, may suffyze mee. Neuerthelesse, I rather embrace the first sence, bycause he addeth by and by a record of his soundnesse. For whosoeuer with a quiet and meeke spirit wayteth vpon God, he will endure any thing rather than giue himself leaue to cōtend with his enemies in vnryghtuousenesse. Therfore (in my iudgment) Dauid protesteth, that he hath

hee hathe liued so vpryghtly among men, that his enemyes had no cause to assaulte him. And bycause hee is very well assured of it in himselfe, hee calleth vppon GOD too defende his innocencie. But forasmuch as hee hathe confessed in three places alredye, that hee is iustly chastyzed: it may seeme straunge that hee boasteth nowe of his vpryghtnesse. This question hathe bin discharged in another place, where wee sayde, that the saincts (as in respect of themselues) come alwayes with submission intoo the syghte of GOD, making sewt for forgiuenesse: and yit that the same is no lette for them too laye foorth the goodnesse of theyr cace beefore GOD. Neuertheless it owght too haue bin added of necessitie, that hee sayeth, hee trusted in GOD. For too thentent that God may take vppon him too defende vs, it is not ynowgh too haue lawe and ryght on our syde, onelesse wee also leane too the promises of GOD, and shrowde our selues vnder his protection and defence. So it often falleth owt, that stowt and wyse men haue not successe answerable too theyr desyre, when they maynteyne good caces eyther vppon trust of theyr owne wyt, or with depending vppon fortune. Therefore that GOD may bee the maynteyner and defender of our innocencie, wee must fyrst deale vpryghtly and innocently with our enemies, and afterward beetake our welfare vnto God.

22 [GOD redeeme Israell.] In this knitting vp, Dauid sheweth what kynde of enemyes the same were of whome hee complayned. For it is a likelyhod that they were inwarde enemies, which were trubblesomme too Gods people, as a maladye inclosed in theyr bowells. For by the woord [redeeme] wee gather that the Church was at that tyme oppressed with harde bondage. And therefore I dowbt not but Saule and those that reigned tyrannously with him are noted in this Psalme. Naytheless hee sheweth therewith that hee seeketh not his owne saufgard alone, but comprehendeth the common state of the whole Realme: according as the mutuall societie of the saincts requireth, that eche seuerall persone should be greeued with the common misfortunes, and with one consent grone beefore GOD. And it auayleth not a lyttle too the confirmacion of fayth, that Dauid thinking himselfe too haue nothinge seuerall by himselfe from the whole bodye of the faythfull, accounted the wrongs which hee suffered, to beelong too all the godly as well as himselfe. Also this order is too bee obserued, that when eche man bewayleth his owne miseries, hee must also therewithall extend his carefulnesse and prayers too the whole church.

The contentes of the .xxvj. Psalme.

This Psalme is in a maner like the other. For the Prophet being oppressed with many wronges, and fynding no succour at all in the world, calleth for ayd vntoo GOD: that hee will vowtsaue too vndertake the cace of a man that was wrongfully afflicted, and auowche his innocencie. And bycause he had too doo with hypocrites, hee appealeth too

GODS iudgment, ſharply reprouing them for pretending the name of GOD falſly. In the end, as hauing compaſſed his deſyre, he promiſeth ſacrifyſe of prayſe for his deliuerance.

The .xxvi. Pſalme.

A Pſalme of Dauids.

1. Iudge mee, ô Lord: bycauſe I haue vvalked in my ſoundneſſe and truſted in the Lord, I ſhall not ſtagger.

2. Proue mee, ô Lord, and trye mee, ſerche my reynes and my hart.

3. For thy goodneſſe is before myne eyes: therfore haue I vvalked in thy truthe.

4. I haue not ſit vvith men of vanitie, neyther vvill I come in *companie* vvith vndermyners.

IUdge mee, O Lord.] I ſayd euen now, that Dauid ſeeth too Gods iudgment, bycauſe he fyndeth no dyryght dealing in men. Among ẏ Hebrewes he is ſayd [to iudge] which taketh dyppon him the examinacion of a cace. Therfore it is all one, as if Dauid ſhould call God the mayntenyer of his right. For when he giueth vs ouer for a tyme to the iniuries and malapertneſſe of our enemies: he ſeemeth too neglect our cace. But whē he reſtreineth our enemies, that they can not ronne ryot too doo miſchef at their pleaſure: he ſheweth in very deede, that he hath a regard to defend our ryght. Therfore let vs lerne by the example of Dauid, too reſort too the iudgment ſeate of God, when wee bee deſtitute of mannes help, and too ſettle ourſelues in his protection. The thinges that folowe, are expounded diuerſly by the Interpreters. Some reade it all whole toogither, [Iudge mee, bycauſe I haue walked in my ſoundneſſe.] And otherſome refer it to the latter member, [bycauſe I haue walked in my ſoundneſſe, therfore ſhall I not ſtagger.] And I extend it willingly vnto both. For, inaſmuch as it is the propre dewtie of God too auowche and mayntayne good caces, in making him his defender, he citeth him for a witneſſe of his pureneſſe and hope, wherdyppon he conceyueth alſo confydence of obteyning help. Notwithſtanding if any man like too ſeparate them, it ſeemeth moſt probable that this ſentence [Iudge mee, O Lord,] ſhoold bee red by itſelf, and that afterward ſhould folowe this other prayer, [that GOD ſhould not ſuffer him to ſtagger,] bycauſe he hath behaued himſelf innocently and vncorruptly. Notwithſtanding, the pithyneſſe of the Pronowne poſſeſſiue [my,] is too bee noted, which the Interpreters doo amiſſe too omitte. For hee doothe not ſimply auowche himſelf too haue bin ſound, but too haue proceeded conſtantly in his ryght courſe, and not too haue bin put from his purpoſe, though he were puſht at with neuer ſo violent engynes.

For

for when wycked men assaile vs, so as they ouerwhelme vs by their mischeeuous policies: wee knowe how harde a thing it is to keepe all in one mind. For heerin as we think consisteth the hope of our victorie, if wee can encounter force with force, and policie with policie. And it is a temptation that for the most part toucheth good men and staied men, who otherwise are earnestly encigned too doo wel: that the importunatenesse of their enemies compelleth them too step out of the right way. Therfore let vs learn by the example of Dauid, to stand steady on our ground, euen when occasion is offered vs to doo harme, and when our enemies enforce and prouoke vs by sundry meanes: and not to suffer our selues in any wise too be led away from continewing in our soundnesse.

2. [Proue mee.] The more that Dauid sawe himselfe vnworthely and with out deserte oppressed with slaunders: so much the more was he kindled by excesse of greefe, to auouch his owne righteousnesse vnfearfully. And hee not onely purgeth himself of outward sinnes: but also maketh his vaunt of the vprightnesse & pure affection of his hart, and therwith all compareth himself couertly with his enemies. For inasmuche as they were grose hipocrites, proudly pretending the name of god: he accuseth this their shamelesse harde hartednesse before God. And this protestation declareth how well hee was assured of himself, when he durst offer all the bowels of his harte to the examination of Gods iudgement. It is too be noted alwaies, how it was the lewdnesse of his enemies that compelled him to vaunt himself so mightelie. for had hee not bin condemned wrongfully by men: he would with all humblenesse haue shunned such an examination. for hee knewe that the desire which he had to doo well was far as yit from ful perfection. But when he saw himself to be vntruly charged: the wrongfull dealing of men encouraged him to preace to Gods iudgement seat without doubting. Howbeit bicause he knew that the outward pretence of innocencie beareth no great sway there: he alledgeth the pure vprightnesse of hys hart. for whereas some make this distinction, that [the harte] shoulde signifie the vppermoze affections, and [the reynes] the sensualities (as they terme them) & the groser affections: it is moze curious than substantiall. for we knowe that the Hebrewes by the terme [reynes] betoken that whiche is moste priuie in men. Dauid therefore hauing a cleere conscyence, offreth himself wholy to the examination of God: not as carelesse or rather senceleſſe men doo, who soothing themselues, think they shall blear Gods eyes with their glozings: for no doubt but he serched himself wel and thozowly, before he preased so boldly into the sight of god. And this is first and formost to be looked to, that if we couet to make our selues allowable before God, hee that is wrongfully impeached must not onely haue abstayned from dooing wrong himself, but also haue continewed in a rightfull affection.

3. [For thy goodnesse.] Thys verse may bee red all in one texte, and deuided into two mẽbers: howbeit almost all in one sence. If any man like too knit it all in one text: bothe the verbes shalbe principall in this wise: Lorde, bycause thy goodnes hathe alwayes bin before mine eyes, and I haue rested in thy tuition: I haue bridled all wicked lusts in my hart lest by the prouocation of mine enemies, I might haue bin enforced too reuenge. And so in this verse there would be a rẽdring of a cause. The other exposition also is allowable, as thus: bicause I haue had thy goodnesse before mine eyes, I haue walked in the truthe whiche thou commaundest. But then should the copulatiue bee superfluous: which is a thing very ordinarie amonge the Hebrewes. Now although this interpretation bee muche like to the former: yit had I leauer folowe that which is least estranged from the words. For inasmuch as it is a rare and difficulte vertue, not onely too withholde a mans self from dooing euill when all things prouoke him therunto: but also not too step aside from purenesse of hart: the Prophet declareth in what wise he continewed his course among so sore temptations. Namely, bicause he set before his eyes the goodnesse of GOD, wherby hee carefully preserueth hys seruants

uants, least by declining to euill practises, he myght haue depriued himselfe of his help: and bycause that by depending vpon his tuicion, he possessed his life in peace, in asmuch as hee was thorowly persuaded that it could not come to passe that God should forsake his faithfull seruantes, that leane vnto him. And surely, had he not grounded himself vpon Gods goodnesse: hee could not haue kept one foote stedy in folowing vprightnes, among so many and so hard assaults. And this is a notable difference betwene the children of God, and worldly men: that the first sort, in hope of better issue at the Lordes hand, do hang vpon his word, and are not caryed to noysome deuises through vnquietnesse: but the latter sort, although they vndertake good cases, yit bicause they are ignorant of gods prouidence, are haryed hither and thither, seeking after vnlawful shifts, and fleeing vnto craftinesse, and finally haue none other purpose but to ouercome euill with euill: the falling out wherof is miserable and sorowful, yea and now and then also tragicall, bycause they setting aside gods grace, are bent only to craft and wylinesse. The effect is that Dauid was constant in keping himselfe righteouse, bycause he had determined that God should be his gwyde. Now then in the first place he made mention of [goodnes,] and afterward he added [truth,] bycause gods goodnesse is not knowen but by his promyses: which goodnes is able to leade vs with stout corage of mynd through all temptacions.

4 [I haue not sit.] Again he protesteth that he was far vnlike his enemies. For always the matching of contraries is too be noted, that lewd men by all the harm & mischeef they wrought against him, could neuer remoue hym from folowing that which is good. This verse myght also be ioyned with the former as a filling vp of the sentence: that Dauid vppon trust of Gods grace, had withdrawen himself frō deceyuers. And by the words [of sitting & cōming in,] here is betokened partaking of counsell, and felowship in working: according as is sayd in the first Psalme. For Dauid denyeth that he had aught at all to do with payne and deceitfull men. And surely the best remedye that can be to call vs backe, and to keepe vs from accompanying our selues with the wicked, is to fasten our eyes vpon gods goodnes: for he that walketh in the protection of God, committing the successe of all things to his prouidence, will neuer meddle with their craftines. Whom in the former member he termeth [inē of vanitie] thē calleth he anon after [Nagnalamim] that is to say, close felowes and such as are wrapped in wylines. For hereupon commeth the vanitie of dissimulation, that wily persons haue an other thing laid vp in their hart, than that which they vtter with their tung. That this sayd word should be deriued of [Gnalam] it hath no reason: neyther pertayneth it to the matter that their deceitfulnesse should be compared to childrens play. I confesse in deede that whosoeuer are giuen to craftines are shrowners also: but to what purpose serueth so constreyned an exposition, seeing it is manifest that the welspring is poynted out from whence al lying & deceit procede? And so faith (which is fully settled vppon Gods promises) is shilfully set against all crooked and leawd deuises, wherin vnbeleef wrappeth vs as oft as we yeeld not dew honour to Gods defence. For Dauid by his own example teacheth, that wee neede not feare a wyst that our simplicitie shall make vs a pray to the vngodly, whereas God promiseth vs safty vnder his hand. The children of God also haue a wysedome of their owne, howbeit such a wisedome as differeth far from the wylinesse of the flesh. For by the gwyding & gouernment of the holy ghost, they beware of secret trayns before hand, in such wise, as notwithstanding they giue not themselues vnto to vse any craftines.

5 I haue hated the rable of the vngracious, and with the wicked will I not sitte.

6 I will wash my hands in clennesse, and compasse thine Altar about ô Lord.

7 That I may make *men* heere the voyce of prayse, & shew forth all thy wonderous workes.

5 [I haue hated.] He repeteth agein that protestation of his: namely how sore he abhorreth the vngodly. First he denyed that he had any felowship with them: and now he declareth more openly, that he eschewed their company euen with a lothsomnes of them: for so is implied in the word [hate.] Trew it is in deede that the vngodly are euerywhere behated: but what is he that with draweth himself from them least he might folow their manners? Dauid putteth both, as as well that he hated their companye, as also that he communicated not with them in their doinges. Wherby it appeareth, hee was at debate, not so much with their persones as with their vices. Also he putteth another point of slaydernesse: namely that he so shunned the vngodly, as notwithstanding he forsooke not the congregatiō of God for the hatred he bare too them, nor withdrew himself from the felowship cōmaunded by the law of God. Many there be that offend in this behalf, & that not only lyghtly, who when they see the euill mingled with the good think themselues steined with their infection, if they by and by draw not themselues aside from the whole flocke. This ouermuch precysenesse drawe the Donatists in old tyme, and before them also the Catharans and the Nouatians, to noysome withdrawinges. And in our dayes the Anabaptistes vppon like pryde, haue separated themselues from the holy congregations, bycawse they sawe them not so cleane purged from all filthinesse, as it were to be wished. As for the Donatystes they by standing vpon termes made themselues a laughingstoke in a certein disputation. Ther was a dyet hild for ỹ appeasing of discordes. At the which beeing desired to sitte down for honors sake by the Vsher of the conuocation house: they said they would stand, bycause it was not lawfull to sitte with the vngodly. Then Augustine answering them merely sayd, and why made you not conscience to come in vnto vs also? for both are written togither. I will not go in vnto the wicked, neyther will I sitte with the vngodly. Dauid therefore doth wisely temper his own zele, so as he separateth himself from the vngodly, and yit ceasseth not to haunt the Temple, so farre forth as the commaundement of God and the order appointed by the Law do require. Certes by his terming of it [the rable of the vngodly,] a man may gather that the number of them was not small. Therfore it is to be beleued, that as then they slew about as though they onely had excelled among the people of God, yea and had bin Lordes of them. Yit did not this let Dauid to come to the Sacrifises, according to the custome. Truly heede is to be taken, that the church be not defiled openly with such wickednes: and eche man priuatly ought to endeuer for his owne part, that his forbearing and cockering cherish not the maladies of vices. But if at any time there reigne not this freight loking to the matter: such corruption letteth not any man seuerally to continew in the church after a godly and holy maner. By the way heere is too bee noted what hild Dauid backe: namely, the partaking or communion of the Sacrifices.

9 [I will wash.] Heere in the comon vse of the sacrifices he separateth himselfe from the wicked which professed the same religion of God, and with great pompe thrust in themselues, as though they had bin Lordes of the Temple. Therfore in asmuch as Dauid and the hipocrits were all one in this respect, that they came into the Temple and stood about the aulter togither: to proue himself the trew worshipper of God, he auoucheth: not onely that he vseth the outward ceremonyes, but also that he commeth with vnfeyned deuotion to serue God. For there is no dout, but hee alludeth to the solemne maner of washing which was vsed vnder the law. But forasmuch as the hypocrites neglecting the trew clennesse, sought their clennesse only in water: their grosse superstition is heere reproued. For it was the meening of God, that men beeing by that Ceremonie of washing put in mynde of their vnclennesse, should be prouoked to repentaunce. So lyttle then did the out-

outwarde washing profit of it selfe, that it kept the hipocrites further of from approching vnto GOD. And therfore the Prophet by protesting that his washing shalbe in purenesse: proueth that they by their washing, gather more stinche & filthynes. For the word [Niciuoun] signifieth the clennesse of any thing, & by a Metaphor is put ouer vnto innocencie. And so, we see the vaine labor wherewith the hipocrites wery themselues, laughed to skorne when purenesse is taken awaye frō their washings. But as for vs, how highe soeuer the vngodly perke vp in the church, and how great throngs of theirs so euer pester the Churches: let vs after the example of Dauid so folowe the outward profession of our faith, as that wee pretend not falsly the outwarde ceremonies in steede of the true godlinesse, and also so as we may be pure and cleer from al spot of wickednes. And bicause it was not lawful for the people to touch the Altar: Dauid vsed the word of [compassing it about.

7. [That I may make men hear] By these wordes he sheweth, that hee referreth the sacrifices too their lawfull vse & end, from which the hipocrites are farre wide. For they little knowe and as little wey, for what purpose GOD ordeyned the exercises of religiō: bicause they think it sufficient too thruste themselues intoo Gods presence with their pompe or vysor of dissimalation. Dauid therfore minding too discerne the spirituall worshipping from the gamsome and forged worshipping: sayth ẏ he commeth into the tēple too set out the prayse of Gods name. And there is the figure Sinecdoche in his words, bicause there is but one spice of worshipping touched. For in the sacryfices, there was commaunded not onely giuing of thanks, but also mindfulnes of repentance and faith. Notwithstanding forasmuche as the laste ende (or at leaste wise the cheef respect) of them is, to commend Gods goodnes vppon the knoweledge of his benefites: it was not ageinst reason for the rest to be cōprehended vnder this part. So also in the Psal. 50. 14 The only sacrifice of praise is set ageinst all outwarde ceremonies, as though the whole summe of godlynes consisted therin. Also in the Psal. 116. 12. what recompence shal I make to the Lord for all his gifts? I wil receiue the cup of saluation & cal vpon the name of the Lord. Howbe it too the intente Dauid may the better blaze Gods power, & extoll his benefites the more gloriously, he vseth the termes of [wondrous works] as if he should say, it was not after any cōmon or ordinarie maner, that God had preserued him.

8. O Lord I haue loued the habitation of thine house, and the place wherin thy glorie dwelleth.

9. Gather not my soule with the vngodly, nor my life with the men of blud.

10. For in their hands is maliciousnes, and their right hand is ful of bribes.

11. But I wil walk in my soundnes: redeeme me and be merciful vnto me.

8. [O Lord I haue loued.] By this verse he confirmeth that he commeth not intoo the Temple for a fashion sake, but with an earnest deuotion. For although vngodly folk do oftentimes haunt the holy assemblies: yit do they therby seek but lurking holes to scape the sight of God. But the godly & pure harted folk haunt not the Churche for vayne ostentatyon sake: but bicause they are bent forthright to seek God, they willingly and desirously apply to their owne vse the furtherances whiche God offreth them there: and this profit engendreth a longiug and louing in their harts. Now then, this protestation sheweth that althoughe Dauid excelled other in faith: yit was he afrayd, least the tirannicall violence of his enemies might depriue him of these ordinary instructions, whiche God had deliuered to his Churche, for inasmuch as hee saw himselfe to haue need of the common discipline and order: hee stoode earnestly in contention for the holding of the possession of the Temple. Whereby wee gather, how lewd the lothsomnes of those is

which despise the exercises of godlynesse as superfluous, whiche not euen Dauid could be without. I cõfesse the case stode otherwise in these dates when the Lawe as yt were like a Scholemaster ruled the olde people slauishly in cõparison of vs. Notwythstandyng, oure case is all one wyth theirs in this respect, that the weaknesse our faith hath neede of helps. And seeing that God hath appointed vs, as well the Sacramentes as the whole ozder of the church, to the sayd purpose: woe be to the pryde of them that with so carelesse mindes ouerleape the things whiche wee see were so highly esteemed of the holy seruants of God. Some deriue the woozde [Mignoun] of an eye, & so translate it fairnesse oz beholding, which translation the olde interpreter hathe folowed. But bycause it is almoste euery where taken foz a dwelling place: I had leuer too reteine that which is moste simple. And whereas the Sanctuary is called Gods house, and the place wherin his glozy dwelleth: we knowe how rife suche maner of speeches are too bee met withall in the scripture, to witnesse Gods presence: not that God eyther dwelled in a tent, oz that hee would haue the mindes of his seruantes fastned vpon the earthly signes: but bycause it was needefull, that the faythfull should bee put in minde of Gods present operatiõ, lest they might think thẽselues to seeke him in vaine, like as it hathe bin sayd already in another place. Howbeeit to the intent that Gods glozie may dwel among vs: it behoueth that the liuely Image therof shine fozth in his woozd and sacraments. Wherupon it followeth, that whatsoeuer places are accounted tẽples in the Poperie, are rather the filthy bzothel houses of Sathan.

9. [Gather not.] After he hath auouched his owne innocency: hee returneth to prayng, and calleth vpon God foz defence. Truely at the first blushe it might seeme a fonde prayer, to desire God that he would not wzap the righteous in destruction with the vngodly. But God of his fatherly louing kindenes permitteth such large demaunds to his seruants, to the intent they may in prayng correcte their owne greefs. Foz Dauid in conceyuing this requeste, did set Gods iust iudgment before his eyes, that hee might rid himself of carefulnesse and feare: bycause God minded nothing lesse than to mingle the good and the reprobate togither without difference. Foz whereas the Hebrew woozd [Asaph] signifieth sometime to gather vp, and sometime to destroy: in this place I interprete it [to gather into an heape] as is wont to come to passe in a confused slaughter. Such an obiection was that of Abrahams Gene. 18. 25. farre from thee bee it, that thou shouldst slea the righteous with the vngodly, & that the righteous & the vngodly should be all in one case. Let vs knowe thẽ, that these manner of prayings are indyted by the holy Ghost, to the intent the faithfull might certenly assure themselues, that God (euen now also) sitteth in inquisition vpon euery mans case, to giue rightful iudgement at the last. In the seconde member in stead of wicked men, hee putteth bloudy men, to amplifie that whiche he had sayd. Foz although many wicked men burst not fozth vnto manslaughter at the firste dashe: yit notwithstanding in proceste of time they harden themselues vnto cruelnes. Neyther will the Diuell suffer them in rest, vntil he haue thzowẽ them headlong into bloudy facts.

10. [Foz in their hands.] [zimma in the Hebrewis properly the inward wilinesse & deuice: but heere it is not amisse put ouer to the hands, bycause Dauid purposed to expresse, that the vngodly of whome hee speaketh, did not onely imagin deceit secretly with themselues: but also stoutely practize with their handes, whatsoeuer malice they cõceyued in their harts. And whereas he sayth, their [right hands are ful of bzibes] a man may gather heerby, how they are not the common sozt of mẽ that hee noted, but the noble men themselues, vnto whom this kinde of cozrupting agreeth. Foz although the raskall & base sozte of menne may bee hired foz reward: yit wee knowe that bzibes are wont to be offred to Iudges and greate men, which haue authozitie in their hãd: & we knowe also that at that time wozst men beare all the swaye: and therefoze it was no maruel though Dauid complain that right and Law was set to sale. And wee are admonished by this saying, that

it is not poſſible but they muſt needes ſell themſelues to iniquitie, which delight in rewards. And ſurely it is not for nought that God auoucheth that gifts blind the eyes of the wiſe, and peruert the harts of the righteous.

11. [But I will walk.] In this repetition is too bee noted the circumſtaunce which dooth the better ſet forth Dauids righteouſnes, that is to wit, bycauſe among ſo many tẽptations he hild on his way ſtedfaſtly. He ſaw many become ſodenly riche by giftes, like as at this day, as many as ſit at the ſtern, heap vp great abundance of riches within the compaſſe of a ſmall time, build ſumptuous houſes, and encroche lands far and wide. Nowe in that hee could by no enticementes bee bent too folowe their ſteppes: hee gaue a tryall of rare and princely vertue. Therfore hee iuſtly auoucheth himſelf not too haue bin led away from hys accuſtomed ſoundneſſe, although the worlde accounted them neuer ſo happy, wherby it may appeer that he truſted more to Gods prouidence, than to euil practizes. The cauſe why he requireth too bee deliuered, is for that he being oppreſſed with wrongs and diuers wayes tempted, did notwithſtanding hang onely vppon God, hoping for deliuerance at his hand. Whereby we gather alſo, that he was conſtreyned with hard diſtreſſe at that time. Moreouer he dzaweth this deliuerance fro out of gods grace, as oute of the proper welſpring therof, ſ we haue ſeene the cauſe already added to his effect heertofore.

21. My foote hath ſtoode in vprightneſſe: in the congregations wil I bleſſe thee ô Lord..

This verſe may bee expounded twoo wayes. For ſome think that in theſe wordes, Dauid auoucheth the vprightneſſe which hee had vſed among men. But I think rather that he ſetteth foorth Gods grace, and therwithall prompteth thankfulneſſe. By a Metaphor therefore hee ſayeth, that hee was preſerued in ſafetie. And foraſmuche as hee knew it was the only hand of God that ſtayed him vp vpon his feete: therefore he addreſſeth himſelfe to praiſe and thankſgiuing. And hee ſayth, not only that he wil bee mindful of the benefite priuately: but alſo that the open aſſemblies ſhalbee witneſſes of it, bycauſe it maketh wel for example, that euery man ſhoulde extoll openly ỹ grace of God which he hath felt by experience.

The contents of the xxvii. Pſalme.

In this Pſalme Dauid repeateth the prayers and meditations wherewith hee had exerciſed himſelf in his great dangers. For the thankſgiuing which he intermedleth, sheweth that the Pſalme was ſet togither after Dauid had bin deliuered. And it may be that he reherceth toogither at once the prayers whiche he had conceyued in his minde at ſondry times. For it is to be ſeen heer, with how inuincible ſtoutneſſe of minde the holy man was endued, to ouercome the moſte ſore aſſaults of his enemies withall. Alſo heerein shineth his wonderful godlineſſe, that hee neyther deſired to liue for any other intent than too ſerue GOD: nor could bee bowed from that purpoſe by any diſquietneſſe or care of minde.

The xxvii. Pſalme. A Pſalme of Dauids.

The Lorde is my lighte and my welfare, whome ſhall I feare? The Lorde is the ſtrength of my life, of whom ſhall I be afrayd?

2 VVhen the wycked euen when mine oppressors and my foes come
vpon me to eate vp my fleshe, they stumbled and fel.
3. If camps stode in battaile ray ageinst mee, my hart shall not be afrayed,
If warre be raysed ageinst mee, heerin will I trust

THe Lord is my light. Truly this beginning may bee taken in suche wise, as if Dauid hauing already felt Gods mercie should vtter a recorde of his thankfulnes, but I incline rather to the other meaning: namely that Dauid seing himself to haue too encounter with most greuous tẽptations, fortifieth him self before hand, and gathereth matter to trust vnto: like as it must needes be that the sainctes must wrestle earnestly with themselues to driue away or subdue ẏ doubtings wherũto the flesh is to much forwarde, so as they may cheerfully and without encombrance make haste vntoo praying. Dauid therfore beeing tossed w diuers stormes: at length recouereth him self, and ageinst the cares wherein he had floted, vttereth this victorious voice [that wher as Gods mercie & fauour are, ther is nothing too be feared.] Too this purpose also tendeth the heaping vp of wordes, wherein hee termeth God not onely his light, but also his welfare & the rock or strength of his life. For his meening was, too sette as it were this threefolde sheeld ageinst the sundry terrors, as sufficient too ward thẽ. And it is knowen wel inough, that vnder the name of light, is betokened pleasantnesse and the ful perfection of a blessed life. For expositiõ sake he addeth. ẏ God is the welfare & strength of his life: namely bicause hee is in safetie through Gods help and is preserued frõ the darknesse of death. Surely wee shall finde that all our feares rise heerupon for that we set too much store by our life, and acknowledge not God too be the keper of the same. Therfore our mindes shall neuer be in rest, vntil wee be fully perswaded that our life is wel fenced, bicause the Lord defendeth it with his hand and his power. And the Interragation sheweth howe greate accounte Dauid maketh of Gods defence, inasmuch as he vaunteth himself vnfearfully ageinst all enemies & such as worke him harme. And surely we yeeld not God his ful due honour, but if we haue suche trust in his help, that wee dare boast of assured safetie. Dauid ther fore as it wer weping in a pair of skoles, whatsoeuer power is in the world and in hel: counteth it euery whit lighter than a fether, which God alone outweyeth very far. Then let vs learne to esteeme Gods power to be of such force to preserue vs, ẏ it is able too put all fear too flight: not that the minds of the faithful may be alwayes vntouched of fear in this infirmity of the flesh: but bicause recouering corage by & by ageine, we looke downe as it were in skorne vpon all daungers from the high tower of trustfulnesse. They that neuer tasted of Gods grace do therfore trẽble, bicause they cannot leane vnto him whõ they oft times beleeue to be sore displeased with them, or at least wise too be remoued far of from thẽ. But whẽ Gods promises stand before our eyes, and offer vs his fauour: our vnbeleef dooth him cruell wrong, if wee dare not with vnabashed minde set him ageinste all oure enemies. Therfore seing that God allureth vs gẽtly vnto him, & assureth vs that he wil be the maintepner of our welfare: assone as we shall haue embraced his promises (bicause we beleeue him too be soothfast) it behoueth vs therewithall too exalte his mightines aloft, that it may rauishe our harts too wonder at the same. For wee must marke wel this comparison, [what are all creatures vnto God?] Moreouer it behoueth vs too extende this confidence yit further: so as it may cast all misgiuings oute of our hartes: according as Paule intreating of eternall saluation, cryeth out freely [If God be on our side who can be ageinst vs? Rom. 8. 31.]

2. [When the wicked.] There is no reason why this sentence should be translated in the Future tence, as some Interpreters translate it. Howbeit, although we kepe stil the preter tence as the Prophet hath written it, yit may the sence of it bee double: that is too saye, eyther that Dauid blazeth abrode the victory which hee

he had gotten by the benefite of God: or elſe that he maketh report in what wiſe he hartened himſelf to hope well, euen in the very temptacion: namely, by conſidering of Gods former benefites with himſelfe: which later expoſition liketh me the better both. The effect commeth too this end, that there is no cauſe why Dauid ſhould hereafter doubt of Gods helpe, which hee had felt by experience heretofore, becauſe nothing is more auaylable to the confirmation of fayth, than the calling to mynd of theſe things, in which God hath ſhewed an euident proofe, aſwell of his fauour as of his foothfaſtneſſe and might. Therefore I knit this verſe and the next following togither. For in this former Dauid bethinketh himſelf of the victories which hee had obteyned by the fauour of God. And theruppon hee concludeth, that with how many hoſtes ſoeuer hee bee beſeeged, and whatſoeuer his enemyes practyſe agenſte him: yit wyll hee ſtande wythout feare. [Carub] ſignyficth too approche: but heere it is referred to ỹ breach that Dauids enemyes made when they aſſaulted him. Wher as others trãſlate it to feight, it is but cold. And he calleth the wicked or froward, to the intent to witneſſe his owne innocencie. And in reporting that they preaſed vppon him to deuoure his fleſh: hee expreſſeth an outragious crueltie of theirs.

3 [If campes ſtode in battelray againſt mee.] As I haue ſayd, he inferreth vppon his owne experience, that what ſoeuer aduerſitie betyde him, yit muſt he hope well & not dout of Gods power now throughly ſeene by experience. He had auouched as much in the firſt verſe: but now vppon further proof he repeteth it agein. Vnder the name of [camps, & armyes or hoſts,] the Prophet comprehendeth whatſoeuer is dreadfull in the world, as if he ſhould ſay: Although all the men in the world ſhould conſpyre his deſtruction, he wold ſmally wey their power, becauſe the power of God (which hee knew to bee on his ſide,) was farre aboue theirs. Moreouer in auouchyng that he wilbe out of feare of them: hee doth not quite exempt himſelfe from feare (for that had bin a blockiſhnes rather than a manlynes:) but hee ſetteth the ſheeld of fayth before him, leſt his hart ſhould faint at the terrors that encountered him. Some draw the word [herein] to the verſe following, that he ſhould truſt to dwel in the houſe of God. But it rather dependeth of the doctryne that went before. For then doth fayth bring forth hir frute in dew ſeaſon, when we ſtand ſtout and vnfearfull in the middes of daungers. Dauid therefore meaneth, that his fayth ſhalbe inuincible when it commeth to the puſh of the pike, becauſe it leaneth to the defence of God.

4 One thing haue I deſired of the Lord, and the ſame will I ſtill ſew for, that I may dwell in the houſe of the Lord all the dayes of my life, to beehold the beawty of the Lord, and to viſit his Temple.

5 For hee ſhall hyde me in his tent in the day of trubble, hee ſhall hyde me in the ſecret place of his hale: hee ſhall ſet me aloft vpon a rock.

6 And now ſhall hee lift vp mine head aboue mine enemies that beſeege me: and I will offer Sacrifiſes of ioy in his Tent, I wil ſing and praiſe the Lord.

4 [One thing haue I deſired.] Some make heereof a prophſie concerning the perpetuall ſtate of the kingdome, wherin conſiſted not oncly the priuate welfare of Dauid alone, but alſo the welfare of the whole people: as if he ſhould ſay, he was ſo wel contented with ſo ſinguler a record of Gods fauour, that hee minded nothing elſe night and day. Notwithſtanding it ſeemeth a ſimpler ſence to mee, that whereas he was a baniſhed man from his cuntrey, diſpoiled of his wife, bereft of his kinſfolk, and finally diſpoſſeſſed of al his goods: yit was he not diſquieted ſo much for ỹ want of al theis things, as he was greued & tormented at the hart that he was an outlaw

from the Sanctuary of God, and wanted the vse of gods ceremonies. Therfore in ỹ word [one,] ther lyeth hid a couert mat ching of contraries, inasmuch as Dauid making no reckening of all other commodities, was bent wholly to Gods seruis, so as it was a bitterer cozzy to him to bee kept from comming to the Sanctuary, than to bee kept from comming into his owne house. Theis thinges therefore (namely that Dauids onely wish was to dwell in the temple of the Lord) must bee read all in one streyn. For there is no like yhod that there should be some darke requeſt betokened which he suppzeſſeth, sith he kryeth out openly with what care hee was most nipped. Agein he adioyneth sted fastnes of purpose, that he wil not ceaſe to repete theis prayers. For we see many that giue the onset with great courage, whose earneſt heat by proceſſe of time not onely coleth but also quencheth. Therefore by affirming in this wish that he will perſeuer all his life long, he putteth a diffe rence between himself and the hypocrites. Neuertheleſſe it is to be seene, what reason stirred Dauid so greatly. Surely hee might haue called vppon God out of the the Temple. Yea whither soeuer he had fleeted in his banishment, he carryed with him the singular promis of God, so as he needed not to haue passed for the sight of the outward building. Also he seemeth to conceiue some groſſe imagination concerning God, as though he would bynd him to Timber and Stones. But if we wey his wordes aduiſedly: it wilbe easy to gather that hee aimed at another thing, than the beholding of the excellent building and furniture of the temple, were it neuer so coſtly. In deede he speaketh of the beautifulnes of the Temple: howbeit he placeth that beautifulneſſe, not in the godlyneſſe that was too bee seene with the eye, but which had ben set forth to Moises in the figure, as it is written Exo. 25.40. Loke thou make all things according to the patterne that was shewed thee in the mountaine. Therfore inasmuch as the fashion of the Temple was not drawen by the deuice of man, but was an image of spiritual things: the Prophet directed his eyes and all his senses to that ende. So much the more detestable then is the madnes of the that wrest this place to pictures and images, which deserue so litle to bee nombred among ornamentes of churches, that they are rather dung and durt which defyleth all the purenes of holy things. Now it is to be seene whither the faithfull ought to be diſpoſed in likewise vnder Christ. Although I confeſſe we differ farre from the fathers: yit notwithstanding so farre forth as God holdeth his seruants vnder some outward order, and bringeth them to him by earthly instructions: Churches haue their beawty still, which ought iuſtly to draw the affections and desires of the faithfull vnto it. For the woord, the Sacraments, the Comon prayers, and other helpes of the same sorte, cannot be caſte aside without wicked contempt of God, who preſenteth himself vnto vs there, as it were in a glaſſe or an image.

5 [For hee shall hyde mee.] Heere hee warranteth himself that his praying shal not bee in vayne. For although for a while he want the visible Sanctuarie: yit hee doubteth not but that wherſoeuer he is, hee shall bee sheelded by the hand of God. And hee alludeth to the Temple, which was to the faithfull a warrantize of Gods preſence: as if he should say, that in making the requeſt which he spake of, he had not loſt his labour, bycause whoſoeuer shall seeke God truly and with a pure hart, shall lye safe vnder the winges of his defence. So sheweth he that the figure of the Temple was not vayne, bycause God did there after a sorte spredde out his winges, to gather together the faythfull vnder his protection. Wherevppon hee concludeth that forasmuch as hee wisheth nothing more hartely than to shrowd him vnder theis winges: Gods protection shalbe a ready Sanctuary for him in the time of aduerſitie, in maner of a fortreſſe vnable to bee wonne. For in old tyme towers were wont to bee buylded for strengthes sake vppon hygh places. Now although hee bee at this tyme beſette on all sydes with enemyes: yit hee boasteth that hee shall get the vpper hande. It is an ordinarie manner of speech in the Scriptures, to say that such as are oppreſſed wyth sorrow, go crooked and with their heads hanging down:

and

and contrary wyſe that men lift vp their heads, when mirth is reſtored them. So in the Pſalme. 3. 4. Dauid ſayd, thou Lorde liftest vp my head. But becauſe in this place, beſeeging is ſet on the other ſyde: hee ment to expreſſe, that in that receiuing of him into gods protection, he ſhould be ſet aloft, ſo as hee myght without feare deſpoſe the darts of his enemyes, wherwithall he myght elſe haue bin ſtriken through. And in that he being brought too ſuch diſtreſſe, as threatned preſent deathe, dyd truſt too becoome conqueroure: he vttereth a notable tryall of his fayth. Whereby we be taught, not to meaſure Gods help by outward apparaunce, or by the outwarde meane: but euen in the middes of death to hope for deliuerãce at his inuincible hand.

6 [And I will offer ſacrifyſes.] By behyghting a vow of thankſgiuing after that he ſhalbee deliuered out of daunger: hee confirmeth himſelfe agein in the hope of his deliuerance. We know that vnder the law, the faythful by a ſolemne cuſtome payed their vowes, when they had receyued any notable benefite at Gods hande. Heere therefore when Dauid in his baniſhment was kept from comming to the Temple, hee boaſteth that hee ſhall come agein to his altare to offer the ſacrifyſe of prayſe vnto GOD. Neuertheleſſe he ſeemeth couertly to ſet the holy reioycing, and the ſongs wherewith hee promiſeth too yeeld thankes vnto God: againſt the heathenith tryumphes of the world.

7 Herken vnto my voyce O Lord how I kryе, haue mercy vppon mee and anſwer mee.

8 My hart hath ſayd vnto thee, Seeke ye my face: O Lord I will ſeeke thy face.

9 Hyde not thy face from mee, caſt not off thy ſeruant in thy diſpleaſure: thow haſt bin my ſtrength, forſake mee not, neyther giue mee ouer O God of my vvelfare.

7 [Herken vnto my voyce.] Agein he returneth to his prayers. And hee repreſenteth with what armour he was furniſhed to wreſt himſelfe out of temptacions. By the woord [kry,] he noteth vehementneſſe (as I haue ſayd elſewhere) too thentent he may bow GOD the ſouer too help him. To the ſame ende alſo reherſeth hee his own miſerie a little after: becauſe that the more the faithful are oppreſſed, ſo much the more doth the very neceſſitie win gods fauour.

8 [My hart hath ſayd,] The chaungeing of the perſone in the verbes hath cauſed the Interpreters to expoũd this place dyuerſly. But whoſoeuer weieth Dauids mynde ſomewhat truly, ſhall ſee the text flowe very well. For inaſmuch as it becommeth not vs to ruſh haſtely vnto god, oneleſſe he call vs before: in the beginning Dauid declareth that hee bethought himſelfe how gently and courteouſly GOD preuenteth his ſeruants, in that he of his own accord encourageth them to ſeeke his face. Afterward he allowcheth himſelfe too be of good cheere, and that hee will come whitherſoeuer GOD call him. In the woord [Lac] there may be a dubble ſence: it importeth as much among ỹ Hebrewes, as [Tibi] among the Latins, that is to ſay in Engliſh [to the.] But becauſe [Lamed] being a lettre of office, is oftetymes taken for [of or concerning:] it were not amiſſe to tranſlate it [My hart hath ſayd of thee:] too which expoſition the greater part of Interpreters incline. Notwithſtanding (to ſpeak as I think) I like better that heere is noted a mutuall talk betweene GOD and the Prophet. I ſayd euen now it was impoſſible that any man ſhould ryſe vp by fayth too ſeeke

God, vntyll the waye bee made open for him by his calling: like as also I haue shewed elsewhere by the recorde of the Prophet, [I will say vnto them you are my people: and they shall saye again vnto mee, thou art our GOD.] Zach 13. 9. Now therefore Dauid saythe that with this keye the gate was opened him to seeke GOD: bycause he brought forth this promis, as it were to bereye Gods saying. And surely if this vnabilenesse go not beefore: noman shall sing the song of Inuocation aryght. Therefore as soone as wee heere GOD freely offering himselfe vnto vs: let vs with a redy hart answer [Amen:] and let vs cōsider his promises with our selues, none otherwyse than if wee had familiar talke with him. And so ỹ faythful shal not neede too seeke curiouse conueyances and long fetches whereby to wynde themselues into Gods fauour: seeing that this preface maketh them an easy way: namely, how vnworthy so euer we be to bereceyued of thee O Lord, yit thy cōmaundemēt wher by thou willest vs to come vntoo thee, giueth vs courage ynough. The voyce of God therfore must resownd in our hartes as it were an Eccho in holow places, that by our mutuall assent too the same, there may spring vp confidence to cal vpon god. They comonly take [face] for help, as if it had bin sayd, seeke mee. Howbeit I doubt not, but that Dauid alluding heere also to the sanctuary, vnderstandeth the maner of the manifestation, whereby God made himself visible in olde tyme. For although it bee not lawfull too imagin any grosse or fleshly thing of God: yit notwithstanding forasmuch as it was Gods will, that the Arke of couenāt should be a pledge of his presence: it is not without reason called euery where his face. Trew it is in deede, that we wander from god as long as we line in this world, bycause fayth is remoued frō syght: But as trew is it also, that wee see God as it were in a glasse or by a riddle, vntill he shew himself openly to vs at the last day. Wherefore I dout not, but that vnder this woord [face] are betokened the helpes wherby God lifteth vs vp vnto him, by descending from his incomprehensible glory down vnto vs, & by setting forth vnto vs an image of his heauenly glorie, vpon earth. Howbeit inasmuch as it is at Gods onely pleasure, how and in what maner he wilbe seene of vs, (which thing hee dooeth in his woord and sacramentes) it beehoueth our eyes to be fastened vppon this syght, least it befall vntoo vs as it hath doone vnto the papists, who with theyr erroneous forgeries doo wickedly transforme GOD, whyle they feyne vppon him at theyr owne lust, what shapes so euer they haue deuysed in theyr owne brayne.

9 [Hyde not thy face.] He continueth trimly in one maner of speaking, although in dyuers sence. For the face of God is put heere for the sensible working of his grace and fauour, as though it had bin sayd, Lord, make mee to fynd in very deede, that thou art neere vnto me, and let me openly behold thy power in sauing me. For wee must consider the allusion from the woord of God too the tryed perceuerance of his grace. For to the intent God may shew himselfe present in actual deede (as they comonly terme it) hee must first be sought for in his woord. That which foloweth, [cast not away thy seruaunt in thyne anger,] some Hebrew interpreters expound a little more forcedly, thus: suffer not thy seruant too bee buzzed in the euill cares of this woorld, which are nothing else but anger and madnesse. But I gladly take the woord [Nata] for to [shun] or to [remoue,] like as many others trāslate it also. For theyr opinion carpeth a more likelyhod, which say, [Make not thy seruant to declyne vnto anger.] For it cānot be but that when a man is forsaken of god euen to the vttermost, hee must bestir him in a rage & cast himselfe downe headlong through the heate of displeasure. If any man think that Dauid doth now encounter this temptacion: I will not stande against him. For there was good cause that he should be afrayd of impacience, which weakeneth vs & throweth vs downe from our standing. Neuertheless, I hold still the first exposition, which is confirmed also by the two woords folowing, and so in the terme [anger] there shalbee a couert confession of sinne. For although Dauid acknowledge ỹ god myght iustly cast him downe: yit he desyreth to eschew his wrath. Furthermore by calling his former benefits to

ſ is to remembrãce: he hartneth himſelfe to hope for obteinement, & by this meanes induceth god to continew his help, leaſt he ſhould leaue his woork maymed.

10. VVhen my father and my moother ſhall haue forſaken mee, the Lord vvill take mee vp.

11. Lord, teache mee thy vvay, and leade mee in the ryght path, by-cauſe of myne aduerſaries.

12. Giue mee not vp to the deſyre of myne oppreſſers, for falſe vvitneſſes are riſen vp ageinſt mee, and one that bringeth foorth violence.

10. [When my father. &c.] Forasmuch as it appeereth by the ſtories of the holy Bible, that Iſai perfourmed his dewty to the full towardes his ſonne Dauid, ſo farre as his abilitie ſtretched: ſome are of opinion, that in this place are noted the Nobiemen and Counſellers, by way of an Allegorie: which by no meanes agreeth. And trewly it is too no purpoſe, that they ſtand vppon this doubt. For Dauid complayneth not heere that he was vnnaturally betraped by his father & moother: but by this compariſon he amplifyeth more the grace of God, that he ſhall fynd it alwayes redy at hand, although it ſhould happen him to be abandoned of all mannes help. For although the perceil [Chi] among the Hebrewes importeth comonly a cauſe: yit is it knowen to be oftentymes put for [whē] the Aduerb of tyme. Dauid therfore ment to expreſſe, ỹ whatſoeuer good will, loue, charyneſſe, care, or dewtyfulneſſe is to bee found among men: the ſame is farre inferiour to his fatherly mercy, wherewith he embraceth thoſe that be his. Surely ỹ hyghеſt degree of loue amõg men remayneth in fathers & moothers, which thowgh ten der affection loue their children no leſſe thã their own bowelles. But god lifteth vs vp higher, anouching by ỹ prophet Eſay, that though the moother forget the child of hir own body, yit will he bee alwayes myndfull of vs. Eſay. 49. 15. In ỹ ſame degree dooth Dauid place God: namely, that he, who is the fountain of all goodneſſe, far ſurmounteth all mortall men, who are of nature nigardly & ſtreightlaced. It is an vnperfect maner of ſpeaking, like te this of Eſayas. 63. 16. Abrahã hath not knowẽ vs, neyther is Iſrael acquaynted with vs, yit art thow our father. The effect cometh to this purpoſe, that although earthly parentes bee forward in helping their children, yea and take very earneſt care to cheriſh them, and bring them vp: yit notwithſtanding if all lowngkyndneſſe were qupte quenched in the world, God woold ſupply the dewty both of father and moother, towardes thoſe that bee his. Whervppon it foloweth, that wee miſeſteeme gods grace, if our fayth ſurmount not all the ſenſes of our flesh. For it will fall out that the order of nature ſhall a hundred tymes bee reuerſed, rather thã God will fayle his ſeruãts.

11. [Teache mee thy way.] Many think that Dauid heere requeſteth of God, to be gouerned by his ſpirit, that he may not cõtend with his enemies in dooing leawdly and wickedly: which doctrine is very profitable, but it ſeemeth not to fit the preſent place. In my iudgment it is more ſimple, that Dauid deſyreth too haue Gods hand reached out vnto him, and to bee ſafly led to a lucky end, wherby he may eſcape the traynes and force of his enemies. For he matcheth the ryghtnes of the way, ageinſt encomberances, lettes, roughneſſes, and ſteepeneſſes: which he ſhould not bee able to ouercome, if God tooke not vppon him the charge of a guyde to leade him. But whoſoeuer ſhall deſyre to commit himſelf ſo vnto God, muſt firſt needes abſteyne from craftynes & euill practyſes. For he may not hope that God will proſper ouerthwart & wicked deuyſes, ſith hee promiſeth not any wiſhed ſucceſſe, but too the ſimple and to ſuch as yeeld themſelues into his tuicion.

12 [Giue me not vp to. &c.] The word Nepheſh] (that is to ſay, [of the luſt] or [of the deſyre]) importeth as much as if hee had ſayd, leaue mee not vp to the pleaſure or luſt of myne enemyes: and ſo he giueth vs to vnderſtand, that they gape greedely for his deſtruction. For god deliuereth his by two wayes: that is too wyt, eyther by ap-

by appeasing the cruelnie of the vngodly, so as they become meeke: or else, (when he suffereth them to burne in outrage,) by restreyning their handes & their violence, so as they couet and practyze too doe mischeef, and can not. Afterward he addeth, that he is assaulted as well by slaunders and false accusations, as by open violence. For he termeth those to [bring foorth violence,] which brag of nothing but force of armes and slaughter. And so wee see, that the holy man was miserably oppressed on all sydes. For his sounoneisse, which wee knowe to haue bin singular, could not exempt him from venemous slaunders: and besydes that, on ỹ otherside he was borne downe with mayne force & myght. Wherfore, if the vngodly at any tyme not only rise vp against vs with manaces & cruell violence: but also defame vs with lying, that they may seeme to haue good cause to bee offended with vs: let vs call to mynd the example of Dauid, who was assaulted both the wayes. Yea rather let vs bethink ourselues, how Christ the Sonne of GOD suffered no leise iniurie by lying tunges, than by swoordes. But this prayer was deliuered vnto vs, to the intent that GOD should auouche our innocencie, and set the sheeld of his protection against the cruelnesse of our enemyes.

13. Onlesse I had beleeued too see the goodnesse of the Lord in the land of the liuing.

14. Tarye thovv the Lordes leasure, bee of good cheere, and he shall comfort thy hart, and tarye thovv the Lordes leysure.

13. [Onlesse I had beleeued.] It is sufficiently agreed vppon among the Interpreters, how it is a speeche that wanteth somewhat. Neuertheless some suppose ỹ the woord [Loule] is put in way of affirmation, as if it were a maner of swearing, like as it is a comon ordinarie among the Hebrewes, to clip of their othes. For in the broken layingtogither of the woordes, they vnderstand the curse or punishment of periurie. Notwithstanding, the more part are of a diuerse opinion, that Dauid should say, how he was hild vp only by fayth, because he had else perished a hundred tymes. This therfore is the sence ỹ they picke out: If I had not leaned vpon the promis of GOD, and thereby persuaded myself for a certeintie, that I should bee preserued in saftye, and had stood stedye in the same fayth: I had bin fordoone, neyther appered there any remedye. Wheras some refer the Land of the liuing, to the heritage of heauen: it is constreyned, and also it disagreeth with the custome of ỹ scripture. For when Ezechias in his song (Esay. 38.11.) complayneth that hope was taken from him of seeing God any more in the land of the liuing: doubtlesse he betokeneth this present lyfe. For by & by there followeth, I shall no more looke vpon man with the inhabiters of the world. And wee shall meete with a like maner of speaking in an other place. Dauid thē beleeued that he should yit still enioy the goodnesse of God in this world. And because that being bereft of all tast of his grace for a tyme, he could spye no spark of lyght: therfore euen out of the darknesse of death, he promised himself the syght of Gods grace, and by this fayth sustayned his lyfe, although (as to the vnderstanding of the flesh,) it was forlorne and past likelyhod of recouerie. Notwithstanding, it is to be noted, that Dauid rushed not rashly beyond that which God had promised. For although godlynesse haue promises, not only of the lyfe to come, but also of ỹ lyfe present: yit durst not Dauid to haue bin so bold, as to set this fayre face vppon the matter, except he had bin warranted by some speciall answer from God: and certeinly he was promised a successor that should sit vppon his throne for euer. Iustly therfore did he hope, he should neuer dye, till this thing were accōplished. Wherfore least any man by vntoward counterfetting the example of him, might ouerleape the bounds of fayth: it is good to vnderstand what he had prayre to himself, and seuerall from vs. Notwithstanding, in generall it behoueth vs all to hope, that although God deliuer vs not openly, ne vtter his fauour to vs in visible maner: yit he wilbee alwayes merciefull to vs euen in this lyfe.

15. [Tary

15 [Tary the Lords leyſure.] It may be dowted whither Dauid turne his talk from himſelf vnto others, and by his own example exhort them too manlyneſſe and conſtancie of patience, like as in the ende of the Pſalme.31.19. after he hath ſpoken of himſelfe ſeuerally hee maketh a paſſage to all the godly. But forasmuch as hee ſpeaketh heere in the ſingular nomber, and addeth not any marke whereby a man may gather that he directeth his talke vnto others: to mee it ſeemeth a good likelyhod, that hee quickeneth himſelfe too truſtfulneſſe, leaſt his hart ſhould at any tyme faynt. For inaſmuch as hee was priuie of his owne weakneſſe, and knew that his ſaufgard was layd vp vnder the cuſtodie of faythe: in verye good ſeaſon ſtrengtheneth he himſelfe againſt the tyme too come. Moreouer by [tarying Gods leyſure,] hee putteth himſelfe in mynde of new encounters, & ſetteth before his eyes the croſſe that he muſt beare. For we are then ſayd to [tary Gods leyſure,] when he withdrawing his grace, ſuffereth vs to lāguiſh in miſeries. Dauid therefore being rid of one encoūter, frameth himſelf to vndertake others a freſh. Now forasmuch as nothing is more hard than to yeeld god ſo much honour as to depend vpon him whē he hydeth himſelf far from vs, or delayeth his help: therfore doth Dauid ſtir vp himſelf to gather ſtrēgth, as if he ſhuld ſay: If fearfulneſſe be krept vppon thee, if temptacion haue ſhaken they faith, if the fleſh vnderſtanding wauer: ſhrink not, but rather wade through with vnvvearyable courage of mynd. Neuertheleſſe wee may learne heereby, that gods children are not ſlowt in wilfulneſſe, but in patience: wherby they betake them ſowles quietly vntoo God: according as Eſay ſayeth.30.15. in hope and ſtilneſſe ſhalbee your ſtrength. Now bycauſe Dauid was not of ſufficient ableneſſe to ſo greate attempis: he purchaſeth himſelf ſtrength at gods hand by praier. If he had ſayd no more but [play the man,] he myght haue ſeemed to alledge ỹ motions of his owne free will. But inaſmuch as he ſtrayghtwayes after addeth in way of correction, [that god ſhuld be redy at hand to giue him ſtrength:] hee ſheweth euidently ynough, that when the ſaincts ſtryue ſtoutly, they feight by another bodyes power. For Dauid dooth not lende out his owne endeuer into the forewarde (as the papiſts ſurmyſe,) and afterward call for gods ayde in the reere ward. But when he hath exhorted himſelf to his own dewtie, bycauſe he acknowledgeth himſelf deſtitute of ſtrength, hee ſeeketh remedy of his default, in the grace of Gods ſpirit. And bycauſe he knew he muſt keepe war all his lyfe long, & new encounters ſhould ryſe vp from tyme too tyme, & that ỹ trubbles of the ſaincts are often prolonged for a long ſeaſō: he repeteth agein ỹ which he had ſayd concerning ỹ tarying of gods leyſure.

The contentes of the .xxviij. Pſalme.

After that Dauid had bin deliuered out of exceding great daungers by the help of the Lord: firſt according to his cuſtome, he putteth in wryting the prayers which he had made in his diſtreſſe, and afterward his own reioycing and prayſing of God, to thentent he myght by his example cauſe others to doo the like. And it is a likelyhod that he entreateth heere of Saules perſecutions.

The .xxviii. Pſalme. A Pſalme of Dauids.

1 Vnto the ô Lord wil I krye, ô my ſtrength hold not thy peace at mee: if paraduenture thou anſwer mee not, then ſhall I be likened to them that go downe into the graue.

2 Heere the voyce of my prayers when I krye vnto thee, when I lift vp my handes to the Sanctuarie of thy holyneſſe.

1 [Vnto

1 [Unto thee O Lord.] He maketh protestaciō ẏ he hath recourse to ẏ help of god alone: to thentēt ẏ he may beare witnesse, as wel of his faith as of his good cōsciēce. For although men be euerywhere distressed wt many miseries: yit scarce ẏ hundreth persō resorteth vnto god: but ẏ greter part eyther chafeth stubbornly vpon ẏ bit, or casteth vp fond shreeks into ẏ aire, or else being ouercome wt despaire, yeldeth vnto miseries, bicause all of thē almost are illapayd in their cōsciēces, & neuer haue tasted how auailable gods grace is, ẏ they might haue an eye to it. In calling god his strēgth, he cōfirmeth better, not only ẏ he was fully persuaded of gods help whē he liued at his harts ease & in quietnes: but also ẏ he fostereth ẏ same faith stil, euen in his vtter tēptaciōs. Afterward in cōparing himself to ẏ dead, he declareth wt how gret necessitie he was nipped: how beit ẏ he ment not only to expresse ẏ gretnes of ẏ daūger, but also protested therwithal, ẏ whē he wāteth succor, hee gazeth not heere & ther about him, but depēdeth in such wise vpon god alone, ẏ he leaueth himself no remainder of hope out of his grace. For it is al one as if he had said, I am nobody if thou depart frō me: if thou only succour me not, I am vndone. For it wer not ynough for him ẏ is miserably afflicted, to perceiue his owne miseries: onlesse he also condēning his own want, & distrusting ẏ helps of ẏ world, shuld gather himself vnto god alone. And like as ẏ scripture saieth, ẏ god answereth ẏ faithful, whē he sheweth by his deede, that he regardeth their requests: so ageinst his sēsible & present help, heere is set [the holding of his peace,] when as he maketh coūtenance as though he herd not their prayers.

2 [Here the voyce. &c.] This rehersal is a signe of anguish. Also ẏ heate & earnestnes of praying is gathered by the termes of [voice & krying.] For they do vs to wit ẏ being strikē wt care & feare, he praied not coldly, but burned wt great desirousnes, as those ẏ by cōpulsion of sorow fal to shreeking & krying out. In ẏ second mēber by ẏ figure sinecdoche, ẏ thing it self is betokened by the signe of the thing. It hath bin a comō ceremonie in all ages, for men to lift vp their hāds in praying. And nature hath wrested this gesture euen frō the heathē & frō idolaters: ẏ they shuld by visible signe direct their senses to the one God. Sure it is in deede, ẏ the greter part whē they vse this ceremonie, doo wanze away in theyr own forgeries, neuerthelesse ẏ very lifting vp of ẏ hands, (wher hipocrisie & falsehod are away,) is an appurtenance of godly & trew praying. Yit doth not Dauid sai heer, ẏ he lifteth vp his hands to heauenward, but to ẏ sanctuarie: verely that being furthered by ẏ help therof, he might clymbe ẏ easlyer euen into heauen. For he was not so grosse, or so superstitiously tyde to ẏ outward sanctuary, but hee knew ẏ god was to be sought spiritually, & that men do then come vnto him, when leauing the world, they perce to ẏ heauēly glory by faith. For inasmuch as the sanctuarie was ẏ gage of gods couenāt: Dauid behild ẏ presentnes of ẏ promised grace in ẏ same, as it had bin in a glasse. Like as now ẏ faithful (to thētēt they may assure thēselues ẏ god is nere thē) ought to ame ryght at Christ, who is come down to vs clad in ẏ homely weede of flesh, to the intent he may cary vs vp to ẏ father. Let vs vnderstād then, ẏ Dauid sticked none otherwise vpon ẏ sanctuarie, thā ẏ by the stay of gods promis he might moūt ouer ẏ elemēts of ẏ world: in which neuertheles he exercised himself according to ẏ appointmēt of ẏ law [Debit] was the inner roome of ẏ Tabernacle, or the chaūcel wherin the Arke of couenant was set. And it was so called of ẏ answeres or oracles which god gaue fro thence, to witnes to the people, the presentnesse of his grace.

3 Drawe me not with the vngodly & with the workers of iniquitie which speake peace to their neibours, wheras ther is malice in their harts.

4 Reward them according to their doings, and according to the maliciousnesse of their wicked deedes: according to the work of their hands giue thow vnto them, pay thou them their hyre.

5 Bycause they haue not an eye to the works of the Lord & to the doings of his hands, let him breake them downe and not bwild them vp.

3. [Drawe mee not.] The summe is, that God should not in an vnlike cace destroy ẏ ryghtuouse with the wicked without differēce. & no doubt but ẏ in poynting out his enemies, he couertly auoucheth his owne innocēcie. And yit he prayed not after this maner, as though he thought ẏ God without any choycemaking did vnaduisedly outrage ageinst men: but rather he reasoneth vpō the nature of God, ẏ he ought to hope well, bycause it is his propretie to discerne the godly frō the reprobate, & to render to eyther of them his iust reward. By [woorkers of iniquitie,] he vnderstandeth men wholly giuē to wickednesse. For although the childrē of God do now and then slyde, or stray, or by any meanes offend: yit their faults delight them not, but rather ẏ feare of God prouoketh them to amendment of lyfe. Afterward he defyneth & amplifyeth their maliciousnes, ẏ they trayterously cōpasse good mē vnder pretēce of frendship, & talk one thing with their tung, & beare another thing hiddē in their hart. More tolerable is an opē leawdnes, than this forish wylynesse, which by fayr meanes wyndeth itself in, to work mischeef. And by this sentence wee are warned, that those are most detestable before God, whosoeuer they be, that assayle the simple & vncircūspect with their glozinges, as it were with poyson.

4. [Reward thē.] After he hath requested God to regard his innocēcie, he thundreth with a curse ageinst his enemies. And the heaping of woordes sheweth, ẏ he had groned much & long tyme vnder ẏ burthē, before he brake out to desire this vengeance. For he dooeth vs to vnderstād, ẏ they had offended not once only, nor a little whyle, nor in one kynd: but ẏ they had proceeded so far in their cōtinewall misdooings, that their boldnes was vtterly intolerable. We know how trublesome & greuous a tēptacion it is, to see ẏ vngodly ronne ryot wout measure or end, as though God winked at their malapertnesse. Dauid therfore being as it were tyred with continewall forbearing, & faynting vnder ẏ hougnes of ẏ burthen, desyreth God at length to restreine ẏ malapertnesse of his enemyes, who of late seased not to heape mischeef vpō mischeef. So wee see that in this verse there is nothing superfluous, where he ioyneth [the maliciousnes of their wicked deedes, & the woorks of their hands, to their dooings,] and requyreth three tymes, that they may be rewarded according to their desert. Besydes this, with the same labour hee testifyeth his owne fayth, which kynd of boasting the hypocrits doo often cōpell Gods childrē to make, whyle they shift of ẏ iudgments of ẏ world with their cauilles. For wee see how euery wicked felow, being not content to scape scotfree himself, becometh a promooter of the giltlesse, & (as it is sayd in the prouerb) the woolf accuseth ẏ lamb for trubbling of the water. This extremitie therfore compelled Dauid to call vpon god for defence. Here agein ryseth a doubtfull question concerning desyre of reuenge, which notwithstanding I will vnfold in feawe woords, bycause it hath bin handled in another place. And first, it is a certeintie that if the flesh stirre vs to reuenge, ẏ same affectiō is vnrightfull before god. For besydes ẏ god forbiddeth euery of vs to wish euill too our enemies in respect of priuate wrong: it is not possible, but ẏ all the affections, which spring of hatred, must needes be trublesome. There is no reasō therfore that Dauids exāple shuld be pretended by those which ar led by their own sumishnes to desyre vengeance. For the holy prophet stormeth not here at his priuate greef, so as he should curse his enemies to destructiō: but laying asyde the affection of the flesh, he iudgeth of the matter itself. Therfore, that a man may wish euill to the wicked, he must before all thinges discharge himself of trubblednes. Afterward also wee must be well aduysed, that the displeasure which we conceyue ageinst the euills that offend vs, driue vs not too vnconsidered zele: which thing happened euen to the disciples of Christ, when they desyred too haue those cōsumed with fyre from heauē, which denyed lodging too their Master, Luke 9.54. And this they pretended thēselues to doo by the example of Elias: but Christ rebuking thē sharply, sayeth, they know not wt what spirit they are led. First we must take this for a generall rule ẏ we haue a desirousnes & care of the welfare of all mankynd. So will it come to passe that we shall not only giue respit to gods mercy: but also wish them to be brought agein to their right wittes, which seeme to rone wt wilfull mynd to their own destruction.

To bee short, Dauid being free and voyd from all froward headynesse, & being also endewed with the spirit of discretion and wisdome: pleadeth not heere so much his owne cace, as Gods cace. And by this maner of praying, he hath put himself & other faithfull folkes in mynd, that although the vngodly ronne ryot without controlment for a whyle, yit at the length they shall come to the heauenly iudgmentſeate.

5. [Because they haue not an eye.] In this verse hee discouereth the roote of vngodlynesse, saying, that the cause why the wicked are so boldened to doo mischeef, is for that they think not they haue too deale with God, when they are at deadly foode with men, and withhold themselues from no kynd of misdooing. For although their owne conscience pricke them: yit notwithstanding they sooth themselues with flatteries, and at length through stubbornnelle harden themselues vnto vnsensiblenesse. And first, being lotted & prosperitie, they surmyse God to bee their freend, and that he regardeth not the good men, which are oppressed with many miseries, & finally that the world ronneth vppon the wheele of Fortune: and so they are wilfully blynd in the open lyght. So the aduersaries of Dauid, because they were wilfully ignorant that he was created king by God, tooke hart of grasse too persecute him. Wherfore hee complayneth of this their grosse ignorance, like as Esay. 5. 20. vpbrayded all the vngodly in generall with the same. Moreouer, this doctrine conteyneth a dubble vse. For it is no meane comforte to the children of God, to be throughly persuaded in themselues, that whē they are wrongfully vexed, they are enured too patience by Gods prouidēce for their owne behoof: and that whē thinges are trubbled and confused in the world, God sitteth neuertheles as gouerner in heauen. Agein, it is a most fit bryde to subdew the headynesse of our flesh, that wee fryght not in the dark, like the Indabats, as though God had no eye to mennes affayres. Wherfore let vs lerne to consider aduisedly whatsoeuer iudgmentes God putteth in execution, which are as many examples of his iustice in ruling mankynd. Also if all thinges happen too bee mingled confusedly toogither: it behoueth vs too lift vp our eyes too heauen, too consider Gods secret iudgmentes. But inasmuch as God neuer ceaseth too vtter foorth some signes of his prouidence, euen in ỹ greatest darknesse: it is a point of vnexcusable dulnesse, not to giue heede to them: which leawdnesse the prophet aggrauateth by repeting agein the [woorkes of Gods hands.] For he dooeth vs too vnderstand, that the vngodly by going on carelesly, doo tread vnder foote whatsoeuer of Gods woorkes they meete with, that may bryde their furiousnesse. [Let him breake them downe, and not buyld them vp.] Some will that that which went before in this verse should be in sted of a substātiue, as if he had sayd: This beastly furiousnesse of theirs, shall destroy them. But rather by the woord [Him,] heere is to be vnderstood [God:] and so the text will flowe very well. Notwithstanding forasmuch as they bee verbes of the future tence, the sentence may bee expounded thus: that Dauid assureth himself, that the destruction, which he had wished a late to the reprobates, shall lyght vpon them. Neyther reiect I this sence: howbeit (by my iudgment) he cōtemneth still his petitions. And he desireth that the vngodly may be so destroyed, as that they may neuer put vp their heades agein, or recouer their former state. For that is the meening of this figuratiue speeche of the Hebrewes, [Let him breake them down, and not buyld them vp:] like as he speaketh of Edom in Malach. 1. 4. Now, least wee may be strikē with an incurable plage, let vs lerne to waken our senses to consider Gods woorkes, which may instruct vs in his feare, hold vs still in patience, and stablish vs in godlynesse.

6. Blissed bee the Lord, for he hath herd the voyce of my petitions.
7. The Lord is my strength and my sheeld: my hart hath trusted in him, and I haue bin helped: therfore shall my hart reioyce, and vvith my song vvill I magnifye him.

8. This

8. The Lord is their ſtrength, and he is the ſtrength of the ſaftyes of his annoynted.

6. [Bliſſed be the Lorde.] This is the ſecond part of the Pſalme: in which the Prophet beginneth to render thanks vnto GOD. For hitherto we haue ſeen, in what wiſe he hath occupyed himſelf with praying while hee was in daunger: and now in this reioicement, he ſheweth that his prayers were not in vaine: and ſo by his owne example, hee confirmeth that God is ready to help his ſeruants, as oft as he is ſought vntoo truly and hartely. The ſame ſentence declareth hee more at large in the nexte verſe, calling God his ſtrength and his ſheeld. For heereuppon was he perſwaded that God had hearde him, becauſe hee had bin preſerued by miracle. Hee addeth that hee had bin helped in reſpect of his owne truſt or hope: for it oftentimes commeth too paſſe that they which call vpon God, doo neuertheleſſe diſappoint themſelues of his grace, throw their own vnbeleef. The third time he ſayeth that he wil adde mirth as a token of his thankfulneſſe. For althoughe the vngodly and the hipocrites flee vnto God whē they are nipped with diſtreſſe: yit aſſone as they are eſcaped, forgetting their deliuerance they reioyce, but with a frantick mirth. The effect therfore is, that Dauid hoped not in vaine, becauſe hee found by experience that God is furniſhed with preſent power too preſerue thoſe that be his: and that the ground of his true and ſubſtātiall ioy, was for that he felt God fauourable vnto him. Wherupon alſo he promiſeth to become mindefull and thankfull for it. And ſurely God dooth therefore ſtead cheerfulneſſe intoo our harts, that it ſhuld open our mouths to ſing his prayſes.

8. [The Lorde is their ſtrength.] In way of expoſition he repeateth that whiche hee had ſayed: namely that God had bin his ſtrength, verely becauſe hee had bliſſed his armies. For Dauid had vſed the hande and helpe of men, and yit he aſcribeth the victorie but to one. For inaſmuche as he knew that whatſoeuer help he had receyued by men, the ſame proceded from God, and that his proſperous ſucceſſe flowed from his free fauour: hee behild his hand euen in thoſe meanes, as if it had ſtretched it ſelf openly out of heauen. And ſurely it is to much ſhame that the worldly meanes (which are nothing els than the inſtruments of Gods power) ſhould darken his glorie: & yit there is no fault more common than it. And it is of greate force, that in ſpeaking of his ſouldiours, hee vſeth but the Pronowne [their] as though hee poynted too them with his finger. The latter member is a rendring of the cauſe. For he auoucheth himſelf and all his armie too haue bin armed with victorious valiauntneſſe from Heauen, becauſe he warred vnder the ſtāderd of God. For ſo is ment by the name [anoynted] for had not God created him King and embraced him with his free adoption: hee woulde haue fauoured him no more than he did Saule. And by this meanes in extolling the onely power of God wherby he was aduaunced too the kingdome: hee attributeth nothing too the policie and power of himſelfe. By the way we may lerne, that look as ech man is aſſured in his conſcience that his calling is lawful: ſo is hee hartened by this doctrine to hope wel. Howbeit it is too bee conſidered inſpecially (according as we haue touched in another place,) that the fountaine from whence all the benefites that God beſtoweth vppon vs doo flowe, is this, for that hee hath choſen vs freely in Chriſte. And hee putteth [ſafeties] in the plurall nomber, becauſe hee had bin preſerued more than once, and by moe wayes than one. The meaning therfore is, that ſince the time that God had anointed Dauid by the hand of Samuel: he neuer lefte helping him, but deliuered him innumerable wayes, vntil hee had accompliſſed the woorke of his grace in him.

9. Saue thy people, and bliſſe thine inheritaunce: feede them, and lyfte them vp for euer.

This clawse sheweth that he was not so carefull for his owne welfare, as for the welfare of the whole church: or rather that he liued not ne regned priuatlye to himself, but for the comon weale of the whole Realme. For he bare well in mend, that hee was chozen king to none other end. And therin he shewed himself to beare the person of Christ the sonne of God, whom when Zacharie in his ninth Chapter and ninth verse forshewoeth to be preserued: out of dout he promiseth him nothing seuerally from his members, but that theffect of his being preserued should shed itselfe into his whole body. By the way he prescribeth a law to earthly kings by his own example, that they should bee so addicted to the publike profit, that they should not desire safety but for their subiects sakes. But how farre they are from this effect, it booteth not to tell. For being blynded with pride, they delude y rest of the world as much, as though their glozyousnes and royalty ought to exempt them from the common state of mankind. And yit it is no maruell that mankynd is so proudly and spitefully troden vnder foote: considering that for the most parte, they take skorne to beare the yoke of Christ. But we must bear in mynd, that Dauid is as a looking glasse wherin God setteth before vs the continuall holding on of his graces. Only we must see to it, that the obedience of our fayth may bee answerable to his fatherly loue, that hee may acknowledge vs for his people and inheritaunce. Now although the Scripture do oftentymes giue Dauid the title of shepeherd, yit notwithstanding hee resigning that charge ouer vnto God, confesseth himself in no wise meete for the same, sauing so far forth as he is Gods minister.

The Conteints of the. xxix. Psalme.

To the intent he may humble all men vnto God from the highest to the lowest, he setteth out his dreadfull power by the varietie of his woonderfull works in nature: wherby he sayth we are wakened to giue glorie vnto God, no lesse than if God should chalenge the souereintie vnto himself by his own voyce. And after he hath striken a feare into the proud, who are not willing to yeeld, and exhorted them (not without a kind of checking) hee sweetly allureth the faithfull to the willing seruis of God.

The. xxix. Psalme. A Song of Dauids.

1 Yeeld vnto the Lord, ye children of the mightie: yeeld vnto the Lord, glorie and strength.
2 Yeeld vnto the Lord the glorie of his name: woorship before the Lord in the brightnesse of his Sanctuary.
3 The voyce of the Lord vppon the waters, the God of glorie thundereth, the Lord vpon the great waters.
4 The voyce of the Lord in power, the voyce of the Lord in beawty.

YEeld vnto the Lord.] Although Dauids purpose was to bring all men to the seruis & feare of God: yit notwithstanding forasmuch as the great estates that excell in dignitie, are more hard to be brought in order: he speaketh expresly vnto them. Certeine it is that the Greeke Interpreter was deceiued by the neerenes of the words, so as he translated it, [yee children of Rammes.] And truly as concerning the signification of the word, all the Hebrewes agree togither.

togither. But when they come to ỹ matter, eyther they pervert or else darke the naturall sence with their cold glozes. For some expound it of Angelles, and some of the starres: & other some will haue these great men of whom mention is made, to bee the holy fathers. But Dauid mente rather to correct the flatelines wherwith the Princes of this worlde beeing made dronken, doo lift vp their hornes against God. And this is the reason why he thundreth in Gods with a terrible voice by thunder, haile, stormes, and lightnings: compelling these hard harted and stiffenecked Gyants, who cannot abide too stand in awe of any heauenly power, but only for feare. We see then why omitting others, hee turneth hys talke peculiarly too the children of the mightie: namelye because nothing is more ordinary among them, than to abuse their highnesse too traiterousnes in chalenging furiously to themselues what soeuer is belonging vntoo God: that at least wise they may be compelled of necessitie too submit themselues meekly vnto God, and in consideration of their owne frailty, too leane vnto hys grace. Therfore willeth he them too yeeld strength vnto the Lord, bycause they being beguyled by false imagination, think that the power wherewith they are endued commeth to them from elsewhere than from heauen. The effecte is, that laying aside all flatelynesse, and false opinion of their owne power, they shoulde glorifie God, according as he deserueth. For hee calleth that the glorie of his name, which is beseeming his maiestie, of whiche the great men of the worlde are wont to defraude him. The repetition also sheweth that they must bee vehemently vrged ere they can be enforced too acknowledge ỹ which is aright [By the brightnes of his sanctuary] hee meeneth not Heauen (as some suppose) but the Tabernacle of couenant decked with the tokens of Gods glorie: for so it will appeere by the texte. And the Prophet maketh mention for ỹ nonce of ỹ place, in whiche the true God had discouered himself, to the intent ỹ all men shuld bid superstitions farewel, and employ themselues too ỹ true seruice of him. For it were not inough for men too worship some one God at all aduentures: except they worshipped the onely very god in deed. Which thing cannot be done, vntil ỹ world be reclaymed frō all forgetfulnes. 3. [The voice of the Lord vpon the waters.] Now reherseth hee the wonderful things of nature which I touched euen now. And truly he might as wel haue set forth Gods mightines, as his goodnesse in his workes. Agaime seeing there is nothing in the ordinary course of nature throwe the whole frame of heauen & earth, which allureth vs not to the knowledge of God: he might haue brought forth the sonne & the starres, & the whole hoste of heauen, & the earth with the plentifulnes therof (as hee hath done elsewhere, Psal. 19. 1.) but hee chooseth onely those workes of God, which not only witnesse that the worlde was once made by him, and is gouerned by his commaundement: but also which waken those ỹ be drowsy & draw thē as it were spite of their harts, to worship him humbly, which thing euen Horace was compelled to confesse, who was not only a heathē person, but also an Epicure, & an vnpure despiser of God.

I that do feeld and fore against my wil
the Gods regard, but beat my braines about
the senseless sawes of witlesse Epicure,
Am now compeld too sayle cleane back ageine
and trace the way that late I left behinde.
For Ioue diuiding with his flashing fire
The duskie Cloudes, doth drine his thundring steeds
and flying Charyot many a time and oft
Through out the ayre which erst was calme and cleere
and fray the harts of brutishe men that heere.

And experience itselfe sheweth that they which are most stout in dispising god, are most abashed at thunders, storms, & such like braids. Not without cause therfore doth the Prophet cal vs back to theis particulars, which strike some feeling of the Godhead into the barbarous and dulwitted, and which stirre vp those that bee neuer so lumpish and witlesse. Hee sayeth not that the Sunne riseth daily, nor that the quickening light is spred abrode by his beames: hee sayeth not that the Rayne distilleth downe softly, to make the earth fruitfull with his moysture: but hee calleth to witnes the Thunders, the violent showres, and such thinges as perce mennes mindes with their dreadfull mouing. Surely God speaketh in all his creatures. But the Prophet vppeneth now those speeches which by their sharp rebuking may correct our drowzines or rather our long continued lazynes. For we haue sayd that this talke perteyneth specially to those which through wilfull stubbornnes cast of all knowledge of God, as much as in them lyeth. And the very phrases of speech themselues, expresse sufficiently, that Dauids purpose was to subdew the stubbornnes by fear, which otherwise wil not willingly yeeld. For he threatneth vpon them thrice, that Gods voyce is heard in the great and owtrazious showres. And in the next verse he addeth, that the same voyce is full of power and mightfull brightnes.

5 The voyce of the Lord breaketh the Ceder trees, I say, the Lord breaketh the Ceders of Libanus
6 And he maketh Libanus too skip like a Calf, and Sirion as it were a Colt of the Vnicornes.
7 The voyce of the Lord, cleueth out flakes of fire.
8 The voyce of the Lord maketh the wilderneſſe to shake, the Lord maketh the wilderneſſe of Cades too tremble.

5 [The voyce of the Lord breaketh &c.] Wee see how the Prophete to breake the hardnesse of men, bringeth in God at euery woord dreadfull. And he seemeth glauncing'ly to cast the proud and such as swell with vayne presumtion, in the teeth with their madnesse for that they heare not the thundering voyce of God, which clyueth the ayre with thunderclappes, shaketh the high mountaynes, and ouerthroweth and casteth down the trees that bee most lofty. For what a monstrous thing is it, that whereas all the senseles parts of the world tremble before God: onely men who are endewed with wit and reason are not moued? Besides this if they excell in wittines and learning, they make enchauntmentes to themselues to stop their owne eares with, least the voyce of the Lord (be it neuer so low) should perce in vnto their vnderstanding. For the Philosophers think themselues to entreate of the inferiour causes cunningly enough: onelesse they separate God a great way of from his woorks. But diuelish is that cunning, which by holding vs in gazing vppon nature, turneth vs from God. If any body being desirous to know a man, should passe ouer his whole countenance and personne, and stand tooting only vpon the tips of his nayles, his folye might wel be laughed at. But yit more fooles are the Philosophers, which of the meane and neere causes weaue themselues veyles, least they myght be compelled to acknowledge the hand of God woorking openly. He maketh mention cheefly of the Ceders of Libanus, because there were very hygh and goodly ones there. And he maketh mention of Libanus and Mount Hermon, and also of the Wildernes of Cades, because theis places were best knowen to the Iewes. And he vseth a metaphor vterly Poetlike, wherunto is adioyned an ouerreaching in speech, seeing that [Libanus skippeth like a Calf at the voyce of GOD, and that Sirion (which is also mount Hermon) leapeth as a yong Vnicorne,

nicorne] which we know to be one of the swiftest and nimblest beasts that be. And he alludeth to the terrible crashing of the thunderclaps, which seemeth in a man to rend vp the mountaines by their rootes. There is the like figure where he sayth, ℣ [God driueth out flakes of fire] namely when the steames beeing as it were striken with his hammer, burst out into flashes & lightnings. Of these things Aristotle entreateth very sharpely in hys Meteores, as appertayning to the nerer causes, saying that he omitteth the cheefest point. Truly, right pleasant & profitable were the searching out of those thinges, if (as it ought to do) it led vs by the hand too the very author of nature. But forasmuch as loke how many mean causes we meet with, so many stops tary vs and stay vs back: nothing is more vntoward. For it is all one as if a man should stand about his first principles al his life long. Finally it were nothing els but so to learne, as a man should know nothing. Therfore the only sharpnesse of wit that is praise worthy, is too bee lifted vp in these chariots euen vnto Heauē, that not only the cōfused noise may beat our eares but also that the voyce of the Lorde may instruct vs to godlinesse. Some expound the word [yachil] otherwise, namely that [God maketh the wildernesse of Cades to trauel of child, because many miracles were wrought there as the people of Israel passed through it: which sence I reiect as to far fet & to muche constrayned. For Dauid semeth rather to allude to ℣ cōmon vnderstanding of men. For wher as wildernesses are gastly of themselues: they are muche more gastlye vntoo men when there are thundrings, hayls & stormes. Neuertheles it misliketh me not ℣ by the figure Synecdoche, the wildernesse self should be taken for ℣ wilde beasts: & so ℣ next verse wherin mentiō is made of Hinds, shalbe added in way of expositiō.

9. The voice of the Lord maketh the Hindes too calue, and discouereth the woods, and in his temple do all men speak his praise.

10. The Lord sitteth ouer the flud, the Lord I say sitteth king for euer.

11. The Lord shall giue his people strength, the Lord shall blisse his people in peace.

9. [The voice of the Lord. &c.] Heer is (as I sayd) a couert comparison. For it is against all reason, yea and like a monster, for men not to be moued at ℣ voyce of God, whose power vttereth it selfe so effectually towardes the wilde beastes. Now truly it is a foule vnthankfulnesse not to feele his prouidence & gouernmēt in the whole order of nature: but it is a detestable dulnesse ℣ they are not taught (at leastwise) by his rare and vnwonted workes, whiche compel euen the wilde & sauage beasts to obey him. Whereas some interpreters suppose that the Hinds are cheerlye named, by reason of their harde calling: it misliketh me not. The Lords voice is sayd to discouer the woods, either because no couert is able to keepe it of, but that it pearceth intoo euery of the thickest nookes and deepest dennes: or els because the thunder and lightning, showers & stormy windes, beate of the leaues and make the trees bare. For eyther of these sences agreeth not amisse. [In his temple.] Albeeit that Gods voyce fill the whole worlde, & sheade it self intoo the vttermoste borders therof, yit notwithstāding the Prophet sayth that his glory is set forth with prayses, only in his churche: verely because God not only speaketh there in plaine wordes, but also alloureth the faithfull gently vntoo him. For his terrible voice whiche thundreth diuerse wayes in the aire, doeth so beate mens eares & strike their hartes, ℣ they had yit leuer go away frō him, than come nerer him. I will not say ℣ a good sorte of men passe ouer the sōd of Gods voice in stormes, showers, thunder and lightnings with deafe eares. Insomuche ther fore as men profit not so far in that common schoole, as to submit themselues vn to God: good reason hath Dauid too say, that the faithful do specially sing the prayses of God in his temple: as who beeing familiarly taught by his fatherly voyce, do wholy addict & consecrate them selues to his seruice. For no man seeketh foorth

Gods glory aright, saue he ẏ is a willing worshiper & seruer of him. And it might be taken in way of cōpleint, that Dauid should accuse the dumbnesse of the whole world: bicause ẏ wheras his voice soundeth euerywhere: yit his prayses are set forth no where but in his church. Notw̄standing, hee seemeth to exhorte all mankind to the praysing of Gods name after the example of the godly, & of set purpose to appoint the tēple as it were the preaching place of Gods glory: too the intent we should vnderstand, ẏ to the knowing & praysing of God aright, we haue needs of another voice, than ẏ whiche is heard by thunder, showers, & stormes, in ẏ ayr, mountaines, and woods. For onlesse he teach vs in plain speech, yea & gently allure vs vnto him by giuing vs a taste of his fatherly loue: we shal lie stil dūbe for euermore. Then is it the onely doctrine of saluation which cheereth our harts & openeth our mouths to sing his prayses, by discouering manifestlye his grace and his whole wil vnto vs. This therfore is the place frō whence we must learne the maner how to praise him. And surely we see, howe at ẏ time there was no light of godlines in the whole world, saue onely in Iury. Yea euē the philosophers (who seemed to approche neerest to the knowe ledge of God) bring nothing at all that may glorify him aright. For whatsoeuer they write of religion, it is not only cold, but also almost vnsauery. Then ẏ truthe that cad lead vs to godlynes shyneth only in his word.

10. [The Lord sitteth ouer the floud.] Some thinke ẏ Dauid alludeth to ẏ notable vengeance of God, whē as he drowned the whole worlde at once, bicause as then he made it knowen to all ages, that he is the Iudge of men. Unto whom although I assent in part, yit I extend his mening further. For in my iudgement, Dauid prosecuteth one selfe same matter stil, doing vs to vnderstand, that the very flowing fluds which manace destruction to the earth are so gouerned by Gods prouidence, as it appeereth ẏ he alwayes holdes the sterne. Therfore among other lessons of Gods puissance, Dauid reckoneth this: that euen when the elementes seme to be mingled & confoūded togither w̄ greatest vnseasonablenes of the ayre: yit doth God euen then rule & moderate these turmoylings from out of his heauēly throne: & therefore he addeth in way of exposition, that God sitteth King for euer.

11. [The Lorde shall giue hys people strength.] He returneth too his former mening: namely, ẏ although God shewe his visible power to the whole world w̄out exception yit he vttreth the same after a peculiar maner towards his electe people. Yea he descrybeth him far otherwise nowe than hee did erst, namely not such a one as beateth down those that he speaketh to, w̄ feare & terror: but rather suche a one as vpholdeth, cherisheth, and strengthneth them. The word [strength] conteyneth all their whole state. Therefore whatsoeuer perteyneth to the maintenance of the life of the faithful, he meeneth that the same dependeth vpō Gods grace onely. And this hee amplyfieth by the woord [blisse.] For God is sayed too blisse those in peace, whome hee handleth so liberally and curteously, that nothing wanteth them too the prosperous course of their life and to ful happynes. Heerby wee may learne then, so to stand in awe of Gods gouernment: as that wee may neuerthelesse hope for all prosperitie at his hand. And look how much he is able too doo by his vnmeasurable power: so much let vs persuade our selues for a certeintie, that we are fortefied with inuincible defence.

The conteints of the xxx. Psalme.

Dauid being deliuered from some great danger, not only rendereth thanks to God by himself alone: but also allureth and exhorteth all holy men to this dutifulnesse togither. Afterward he confesseth that forasmuch as hee had flattered himselfe too carelesly in his prosperitie: his boldenes was iustly corrected. Thirdly after he hath breefly vttred his sorowe, he returneth ageine to giuing of thanks.

The.xxx.Psalme.

The

A Psalme song at the dedication of Dauids house.

2 I will exalt thee ô Lord, bycause thou hast exalted mee, and hast not made my foes to reioyce ouer mee.

3 O Lord my God, I haue kryed to thee, and thou hast healed mee.

4 Lord, thou hast brought me vp agein from the graue, thou hast quickened me from them that go down into the pit:

THe Interpreters doubt whither this Psalme were compyled by Dauid, or whither some other of the Prophets deuised it after the Iewes were returned from the captiuity of Babilon. For by [his house] they meen the [Temple.] But forasmuch as the tytle expresseth Dauids name of set purpose: it seemeth a more likelyhod that he speaketh of a priuate house. Moreouer whereas some gesse that Dauid was taken with a sore sickness at such tyme as he was about to dedicate his palace, it hath no substanciall reason to leane vnto. But rather a man may coniecture by the storyes of the Bible, that assoone as he had builded his Palace, he dedicated ther quietly and at his ease. For he sayd to the Prophet Nathan, that it was a shame for himselfe to lye at rest in an house of Ceder, and the Arke of couenant to lye vnder pelles. Agein to restreine that thing to sickness, which is reported heere of daungers: there is no reason that compelleth. It is more credible rather, that hee commended this grace of God, at such time as Absolon being slayn, and his faction destroyed, and that deadly commotion appeased, he returned into his kingdome agein as it were from banishment. For he maketh mentiō that he was therfore chastised by Gods hand, bycause hee toying too much and being in maner drunken with his prosperous estate, had falsly and fondly premysed himself continuall freedom from all aduersitie. Moreouer he had begone to dwell in that stately and royall Palace wherof I haue made mention a litle erst, before his realme was yt scarce well quyeted. Therfore as yt there could not kreepe vppon him a forgetfulnesse of mens frailtie, which might prouoke gods wrath and procure him such daunger, as should bring him almost too the pittes brink. Wherfore it is not agenst reason, that in this Psalme hee setteth foorth Gods gracious goodnes, for recouery of his former state. For there was no shift but hee must newly dedicate his house agein, which had bin defiled by the vnnatural whoredome of Absolon and by other wickednesses. And vnder this name there seemeth to be noted his restoryement, as well to life, as to his Kingdome: as if hee should say, hee had sung this Himne vnto God, after he had set all publike affayres at a stay, and dedicated his house after a solemne maner that he myght liue in his own familie. Howbeit, concerning this Ceremonie of the Law, this is to be noted breefly: that bycause we are very slowe and cold in considering Gods benefits, this exercyse was commaunded to the people of olde tyme, to thentent they should know that there is not any thing wherof the vse may be pure and lawfull, without thanksgiuing vnto God. Therfore like as in their first frutes, they imputed vnto God the encrease of the whole yeere: so also by halowing their houses, they acknowledged themselues to be gods tenantes, bycause he gaue them roome to lodge in. Wherfore if ther were any musterring to ꝧ wars, it was a iust cause to kepe a man at home. Moreouer by this custom they were put in mind, ꝧ then euery of the enioyed his house aright & in good order, when it was become as a halowed place wherin godlines & the pure worshipping of god might florish. For although ꝧ figures of ꝧ law are come to an end: yt must we hold vp to ꝧ doctrine of Paul, that whatsoeuer things God appointeth to our vse, ꝧ same are still made holy by fayth and prayer.

2 [I will exalt thee O Lord.] For forasmuch as he had bin lift vp to the breath of life as it were frō the graue, he promiseth to exalt ꝧ name of god. For like as when we are drowned in ꝧ deep, god lifteth vs vp aloft with his hand: so on thother side it is our duty to exalt his prayses with our mouth & tung. As for the foes whom he sayeth to haue bin abridged of matter of gladnesse:

yee may take them to haue bin as well howsehold enemyes as forrien enemyes. For although the naughtipacks and euill disposed persones honoured him with flatterie: yit did they foster priuie hatred, so as they had bin ready to haue lept in his neck, if occasion had bin offered. In the second verse he reasoneth, that he was saued by Gods grace, bycause that euen at the very instant of death, hee made his prayers to God onely, and sodeinly felt that hee had not doone so in vayne. For heereby we gather more certeinly, that God becometh the author of our welfare, assoone as he hath herd our prayers. How beit bycause the woord [Rapha] in Hebrew signifieth [to heale:] by reason therof, the Interpreters were led to restreine it vnto sikenes. But forasmuchas we are assured, that it is taken now and then [to restore or set vp again,] (yea and also referred to an altar or house, when there is mention made of reparations:) a man may aptly expound heereof of any maner of deliuerance. For a mannes life is in hazard, not only by sickneſſe, but also by many other meanes. And we know that this maner of speaking is to be met with euerywher in the psalmes: namely, that Dauid was restored to life, as oft as the Lord deliuered him from any sore and extreme daunger. Therfore to amplify the matter with all, there is added by and by, [thou hast brought mee vp again from the graue.] For he thought he could not expresse the greatneſſe of Gods grace by woords, except hee likened the darknes of that time to [a graue and a pit,] when he was compelled to take himself to fearefull flight, that he might saue his life in lurkingholes til the flame of the insurrection were alayed. Therfore as one rapsed again to lyfe, he auoucheth himself to haue bin plucked from present death by miracle. And surely, how great despaire of all things distressed him most miserably, it appeereth by the holy histozie

5 Sing vnto the Lord ô yee meeke of his, and acknowledge the memoriall of his holineſſe.

6 For hee is but a while in his anger, *but* in his fauor is life: weeping shall abide at the Euening, and in the Morning shall come ioy.

5 [Sing vnto the Lord ye meeke of his] To the intent hee may the better witnes his thankfulnes, he calleth all the sainctes to beare him company in singing the prayses of God: and from one particular kind, he passeth to the whole generall kind. For inasmuch as by being thus preserued beyond hope, he had through that example bin throughly enfourmed of Gods continual and vnmeasurable goodnes towards all the faithfull: hee burſteth out into this exhortatiō, wherin he comprehendeth the common welfare of the whole Church as well as his owne. For he rehearseth not only what maner a one he had found God to himselfward, but also how frankly and with how forward fauourableneſſe he is wont to help all those that be his. To be short, by the warning of one instruction, he referreth his vnderstanding to a generall doctrine. What the proper adiectiue [Chasidim] imply: t) wherwith Dauid oft tymes entitleth the faithfull, it is already shewed in the sixtenth Psalme. For the heauenly adoption must kindle in them the desire to do wel, to the intent they may resemble their fathers disposition, who maketh his Sunne to ryse vpon the iust and vniust, Math. 5. 45. But there is nothing wherein men may approche neerer vnto God, than in benefiting or doing of good turnes. The memoriall of his holyneſſe [in the seconde member of the verse, may bee referred too the Tabernacle, as though Dauid had all gods children come forth before the ark of Couenant, which was the memoriall of Gods presence. For the letter [Lamed] doth oftentimes betoke a place. Notwithstanding, I willingly subscribe too the opinion of them, which wold haue the woord [memorial] to import as much as [name.] And surely God hath made himselfe worthy to be renowmed by his woorks, wherin shineth an Image of his glory: the beholding wherof ought to quicken vs vp to prayse him.

6 For

6. [For he is but a whyle in his anger.] It is out of all controuersie, that [lyfe] is set against [a whyle,] & ỹ therfore lyfe is taken for a long lasting, or a continuall proceeding of tyme from day to day. And Dauid confesseth, that if God at any tyme chastyse his seruantes, he not only mitigateth the rigor of his punishment: but also is by and by pacifyed, and therwithall moderateth his anger, but prolongeth his forbearing and fauour for a greate tyme. And (as I sayd) he chose rather to vtter a generall sentence, than to speake seuerally of himself: too thentent all the godly myght vnderstand, that this continuall proceeding of Gods grace pertayneth vnto thē. Neuertheles we gather heerby, with how greate meekne of hart, and with how redy obedientnes he submitted his backe too Gods rod. We knowe that euen from the first flower of his yowth, almost all his lyfe long, he was so bayted with manifold miseries one in an others necke, that he myght haue bin counted wretched & forlorne aboue all other mē. And yit in setting foorth Gods goodnes, he acknowledgeth himself to haue bin tossed in aduersitie but lyghtly a small tyme, & as it were but with a glaunsing by. And hervppon came that meeldnes and vpright mynd of his, that he esteemed more Gods benefits, & peelded himself more quietly to the suffrance of the Crosse, than the world is comonly woont to doo. If the world go on our syde, wee swalowe vp Gods benefites without feeling: or at leastwyse we let them slip by our own sluggishnes. But assone as any heauynes or aduersitie befalleth vs, we make a whyning at his rigorousnes, as though he had neuer delt liberally and mercyfully with vs. Too bee short, our owne waywardnes and weerisome longing too bee out of payne, maketh euery minute a hundred yeeres. Agein, our reppyning and vnthankfulnesse imagineth Gods gracious goodnes to bee but of short tarrynce, how long soeuer it continew towards vs. Our own naughtines therfore is the only let, why all of vs feele not Gods anger to be short, and his fauour to be prolonged toward vs during all the race of our lyfe. For it is not for nought that he so often auoucheth himself to bee mercyfull & fauorable to a thowsand generacions, of long sufferance, slowe to wrathe, and redy and easy to forgiue: & that which he sayeth by the prophet Esay 54.7. (bycause it pertayneth to the kingdome of Chyrist) must needes be fulfylled: namely, For the turning of hand haue I punished thee in myne anger, but I will gather thee togither with endles mercye. I confesse, our state in this world is wrapped in so many miseries, and tossed in so greate variablenes, among so many doubtfull chaunces, that almost no day passeth without some trubble and greef. Agein, among so many doubtfull chaunces, it can not bee but wee must needes bee full of thought and feare. Therfore, whithersoeuer men turne themselues a maze of miseries besetteth them about. Howbeeit, although that GOD doo fray the faythfull with many signes of his displeasure, and also bring them lowe: yit hee alwayes besprinkleth them with the sweetnesse of his fauour, to temper and assuage their sorow withall. Therfore if they wey his displeasure, and his fauour in equall balance, it will alwayes bee trew, that this displeasure is but short, and that his fauour extendeth euen to the end of lyfe. Howbeeit, it is meete too proceede yit further: for it were amisse to enclose Gods fauour within the boundes of this transitorie lyfe. And this must wee take for a certeintie, that none but such as by tasting the heauenly lyfe are carped aboue the world, doo feele this vnweeriable and euerlasting race of Gods fauour earnestly, that they can endure his chastysements cheerfully. Therefore Paule (2. Cor. 4.17.) calleth vs backe thither, that hee may strengthen vs with inuincible patience. The lyghtnesse of our affliction for the turning of a hād, purchaseth vs an euerlasting weyght of glorie woonderfully aboue measure, whyle wee looke not vppon the thinges that are seene, but vppon the thinges that are hidden. By the way, it is to bee considered, that God neuer layeth so sore or long peynes vppon his seruantes: but that he withdraweth his hand from tyme too tyme, and seasoneth the sowrenesse of their sorowe with the sweetnes of some comfort. So whosoeuer shall heue set vp himself too the myndyng of the heauenly lyfe, hee shall neuer faynt vnder afflictions, last they neuer so long: but com-

paring them with the exceeding great and manifold fauour of GOD, shall yeeld so much honour to the same, that his goodnesse shall outwap his anger an hundredfold. In the second member he repeteth the same sentence again figuratiuely. He meeneth not simply that the affliction shal last no more but one nyght: but if any dimnesse lyght vppon them as it were in the euentyde or at the sonne sette, within a whyle after lyght shall ryse ageine vnto thē, which shall refresh their heauy harts. Dauids purpose tendeth too this effect: that if we were not ouer heady, the Lord woold alwayes in dew season minister occasion of gladnesse vnto vs, euen when he hath seemed to ouerwhelme vs with the mist of miseries for a little whyle, as if the morning should dawne after the nyght.

7 And in myne ease I had sayd, I shall not bee moued for euer.

8 Lord of thy good pleasure thou hadst stablished strength to my mountain: thou hah hidden thy face, and I was trubbled.

9 Lord I kryed vnto thee, and I prayed to my Lord.

10 VVhat profit is there in my blud, when I shalbe gone downe into the pit? shall dust prayse thee? or shall it declare thy truth?

11 Heere ô Lord, and haue mercie vppon mee, Lord bee thou my helper.

7 [And in myne ease. &c.] This is the confession of which I spake before: wherin he acknowledgeth himselfe to haue suffered iust and deserued punishment for his foolish carelessenesse: namely in that hee forgetting his estate had ouerioyed himselfe in his prosperitie. For by the name of [ease] hee meeneth the quiet and happy estate of his reigne. Othersome translate the woord [Shaloa] abundance, in which signification it is taken oftētymes in other places: but the terme of [ease] fitteth the text better, as if hee should saye, at what time fortune smyle vppon him on all syds, and that there appeered not any daūger to bee afrayd of, his mynd was saped as it had bin with a sound sleepe, so as he beleeued that his happie estate should neuer haue come too an ende. For this fleshly confidence kreepeth euen vpon the saintes oftentymes, when they soke themselues in their delyghts as it were in the ices of wyne: and therefore Ieremie in his 31. chapter and eightenth verse, likeneth himselfe to a wyld bullocke beefore the Lorde had tamed him & enured him too the poke. Now although at ỹ first syght this seeme to be but a lyght fault: yit a man may gather by the punishment thereof, how sore it displeaseth God: which thing shalbee no woonder to vs, if we consider of what roote it springeth, and again what fruits it bringeth foorth. For inasmuch as innumerable deathes waue continswally beefore our eyes, and that there be so many examples of chaunges too stirre vs too feare and warenesse: they muste needes bee bewitched with diuelish pryde, which perswade themselues that theyr lyfe shalbee priuiledged frō the comon lot of the whole woorld. They see the whole earth meddled toogither in confused variableneesse, and euery part to bee after a sort tossed to and fro: and yit as if they were not of the nomber of men, they imagin that they shall stand alwayes at a stay, and not bee subiect to any chaunges. Hereuppon groweth wealynesse of the flesh, that they licentiously folow theyr owne lusts. Hereuppon commeth slatelynesse and crueltie, and hereuppon commeth slacknesse of praying. For how should they flee vnto God, which are pricked or moued with no feeling of theyr owne neede? The children of God haue also a godly carelessenesse by thēselues, which keepeth theyr mynds quiet in the trubblesome stormes of the woorld: like as Dauid although he had seene al the whole woorld shaken, yit ought he by leaning to gods promis, to haue hoped wel of ỹ con-

continuance of his reigne. But the fayth full, although that being lift vp aloft with the winges of their fayth, they despyse aduersitie: yet notwithstanding because they consider themselues too bee subiect too the common trubbles: they frame themselues too sufferance, they are euery howre in readynesse too receyue strokes, they shake of restynesse, and exercyse themselues in the warfarre, too which they knowe they are appoynted, they put themselues into gods tuicion for feare of afterclappes, and they thinke not themselues in safetye elswhere than vnder his hand. But it was otherwyse with Dauid, who being marked in the enjoyementes of his prosperous state, had behyghted himself continuall ease, rather vppon his owne imagination, than vppon the warrant of Gods woord. The same thing happened also too ỹ holy King Ezechias, who hauing bin towched aliue with a sore sikines, assone as all was well and according too his desyre, was caryed by fondnes of the flesh too pryde and daunting of himself. 2. Paralip. 32. 24.

Wherby he teacheth vs to bee the warer, that Satan bewitch vs not with his flatteries when wee bee in our cheef ruffe of prosperitie. Therfore the more bounteously that GOD dealeth with any man, so much the warelyer let him take heede too himself of such traynes. And yit it is not too bee beleeued, that Dauid was so benommed, that despysing God, hee should make a mocke of all misfortunes, as wee see many one eyed Gyants doo, which malaperly scoffe at all Gods iudgmentes, when they are sweetly dronken in their own surfetting: but a certein soft sluggish nesse had possessed his mynd, so as he became more cold to pray, and depended not vppon the fauour of God, but trusted too much to his owne slightfull and tottering felicitie.

8. [Lord, of thy good pleasure.] In this verse is noted the difference betweene the trust that is founded vppon the woord of God, and the carelessines of ỹ flesh, which springeth of presumptuousnes. For ỹ faith full, when they leane vnto God, are not in the meane whyle slowe in praying. But rather considering earnestly with what a throng of daungers they are beset, looke how many examples of mannes frayltye they see, they take warning at thē to syghe & grone vnto God. The Prophet therfore offended in this behalf, that fastening his anchor in his present welth and peace, or else spreding his sayles at his merie gales, he depended not vppon ỹe free fauour of God, so as he myght bee redy at all houres too resigne intoo his hand whatsoeuer he had bestowed vppon him. For the matching of contraries is too bee marked, betweene the stablenesse, which is conceyued vppon the trust of eaze, and the stablenesse, which is settled in the free fauour of God. Wheras he sayeth, that [strength was stablished to his mountain,] some Interpreters expound it of mount Sion. Others take it for some strong hold, because in old tyme forstresses were woont too bee buylded vppon mountaynes and hygh places. As for mee, like as I take this name of [Mountain] Metaphorically for a substantiall vpholding: so I willingly agree, that the Prophet alludeth to mount Sion. Dauid then accuseth his owne folie, because he had not (as it became him) considered that there was no assuredneslie in the nest that he had buylded him, but in the only good pleasure of GOD.

[Thow hast hidden thy face.] Now he confesseth that this bereauing him of gods giftes, was as it were a purgation, that purged his mynd from the dotage of emil trustfulnesse. A woonderfull and incredible matter surely, that God by hyding his face (and as it were by ouercasting him with a darknesse,) should enlyghten the eyes of his seruant, which sawe nothing in the cleere lyght. But so is it needfull for vs to bee violently shaken, to drive away our flatteringes, which do both choke our fayth, and hinder our calling vpon God, & altogither amaze vs with a sweete frantiknesse. Now, if Dauid had need of such a remedy: wee are not endewed & such sound nesse, but that it is expedient for vs to haue the fatte of our carelessenes enseymed with scarcenes. Therfore wee haue no cause to marueil, though God ofttymes hyde his face, at the syght wher of wee become purblynd, when it shyneth cheerly vppon vs.

9. [Lord, I kryed &c.] Now followeth ỹ frute of his chastysement: namely, ỹ Dauid, who erst slept soundly on both sydes, & fostered his sloth & forgetfulnes, now so-

deinly starting vp in a feare beginneth too krye vnto God. For like as the yron that hath gathered ruste by contineuall lying still, cannot be put to any vse till it be heate agein in the fyre and beaten with the hamer: so after that the restynesse of the flesh hathe once gotten the maystrie, nom in can giue himselfe cheerfully vnto prayer, till he bee throughly teawed and well furbushed by the crosse And the cheefe profit of afflictions is this, that they call vs backe too craue gods grace, by making vs to know our owne miseries.

10 [What profit is there.] Some expound it thus: what may it auayle me to haue liued, onlesse thou prolong my lyfe so far, till I may haue finisshed the course of my calling? But this sence seemeth to be enermuch streyned: and surely, [blud] is not put heere for [lyfe,] but for [death:] as if he should say, what profit shalt thou get by my death? Which thing a man may gather more certeinly by the other member, where he complayneth that his dead carkesse shall be vnable to shewfoorth the prayses of God Notwithstanding it seemeth that mention was made of [truthe] vppon good auyce. For it was not meete that Dauid should bee taken out of the world by vntymely death before God had parformed his promis cōcerning him that should be his heire. For seeing there is a mutuall respect betwene gods promises & our fayth: Truth is as it were the meane whereby god sheweth openly that he dealeth not frankly with vs in words to thētent to fode vs with vaine hope, and in the ende to disappoynt vs. Moreouer to thentent to obtein a longer lyfe, hee groundeth his argument vppon the prayses of God, for to set out the which we are borne and created: as if hee should saye. To what purpose haste thou made me O God, but that during the whole race of my lyfe, I might be a witnesse and a publisher of thy grace, to blaze abrode thy renowme? But this desyre of myne shall death cut of, for when I am dead I shalbe put too silence for euer. Now heere aryseth a question: whither the death of the faithfull doo not glorifie God, as well as theyr lyfe. Dauid spake not simply of deathe: For hee hath added the circumstance which I haue handled in the sixth Psalme. For inasmuch as God had promised him a successor, he had good cause to bee afrayd of being disappoynted by the cutting off of this hope, so as he was compelled to kry out: [What profit is there in my blud?] For it was to the beehoofe of Gods glorie, that he should remayne alyue vntill that by obteyning his desyre, he myght beare record to God that hee had performed and fulfylled his promis. In the end of the verse, by demaunding whither dust shal prayse god, he doth not quite bereeue the dead of power to prayse him, as I haue shewed in the sixth Psalme. For if the faythfull beeing loden with the burthen of flesh doo nathelesse exercyse themselues in this dewtie of godlynesse: how should they cease as ydle, when they be vnclothed and set looce from the bonds of the body? It is to be considered therfore, that Dauid entreateth not purposely what the dead doo, or wherein they occupie themselues: but only that he hath a respect, to what ende we liue in this world: namely that we should be setters foorth of Gods glorye one too another. When wee haue performed this charge myndfully euen too the vttermost bownd of our lyfe: in death we become dumb.

11 [Heere O Lord.] In this clause he tempereth and correcteth his former complaynt, for it had bin ageinst reason that he should haue quarelled with God like one past hope of recouerie, and to haue ended in that fretting. Therefore after he hath moorningly demaunded what his death should boote God: hee encourageth himselfe to a freer forme of praying, & through a new conceyt of hope, calleth vppon God for mercy and help. And he setteth Gods fauour in the foremost place, from whence he ought too hope for the helpe which hee requyred.

19 Thou hast turned my moorning intoo dauncing, thou hast loozed my Sackcloth and girded mee with gladnesse.

13 That glory may sing vntoo thee and not cease: O Lord my god I will set foorth thy prayse for euer.

12 [Thou

12 [Thou haſt turned.&c. He cloſeth vp the Pſalme with thankſgiuing like as he began it. For he auoucheth it to haue bin the worke and benefite of GOD, that he eſcaped in ſafetye. Afterward he adioyneth the fynall cauſe: which is, that he myght beſtowe the reſidew of his lyfe in publiſhing the prayſes of GOD. Moreouer, like as Dauid confeſſeth that he was not ſo blockiſh or ſteelyharted, but that hee mourned in heauineſſe and ſorow: ſo hee ſheweth that his verye mourning draue him to deſyre GOD too turne away his wrath. Eyther of theſe things is moſt worthy to be marked: Firſt leaſt wee imagin a ſtoicall hardhartedneſſe in the Saincts, that ſhould take away all feeling of greefe: and ſecondly that we may know, that by theyr mourning they myn-ded repentance. This latter he betokeneth by the name of [Sackcloth.] For it was an ordinarie matter among the people of olde tyme, to put on ſackcloth, when they mourned: and that was for none other intent, but to come forth humbly beefore the heauenly Iudge, and too ſeke for par-don in courſe apparell after the maner of condemned perſons. Alſo wee know that the Eaſterne people were aboue all others giuen too ceremonies. Now then wee percepue that Dauid was not voyde of greefe, although he ſubmitted himſelfe pa-tiently too GOD. But wee ſee there-withall, that his heauineſſe was accor-ding too God, as Paule termeth it: For hee tooke himſelfe to ſackcloth for repen-taunce ſake. By the word [dauncing] ther is not ment euery maner of wanton-neſſe or ruffyanly leaping and friſking: but a ſober and holy vtterance of gladnes, ſuch as the holy ſcripture maketh mention of, when Dauid conueyed the Arke of co-uenant into his place. Howbeit (if a man may haue leaue to coniecture) euen heere-by it may be gathered, that that great dan-ger whereof Dauid hath ſpoken, is ill re-ſtreyned too any ſikneſſe. For it is not like that hee put on ſackcloth when he lay faſtened to his bed. In deede this wer not a reaſon of ſufficient ſtrength in it ſelfe: Notwithſtanding, in a doutfull matter it is not voyd of weyght. Dauid therefore meeneth, that laying a ſyde his mourning apparell, he returned from ſorow and hea-uineſſe vnto ioy and mirth: and this thing aſcribeth he to the grace of God alone, a-uouching him to haue bin his deliuerer.

13 [That glorie may ſing vnto thee.] In this verſe he expreſſeth more playnly, that he acknowledgeth to what end he had bin deliuered from death by the hand of God: and that he will endeuer himſelfe too ren-der the ryghtfull dewty of thankfulneſſe vnto God. Some refer the name of glo-ry to the body, and ſome to the ſowle or to the vpper ſenſes of the ſowle. And by-cauſe there is no pronowne added, others thought good to tranſlate it in the accuſa-tyue cace, and to ſupply the ſentence wyth this word [euery man,] as if the Pro-phet accounting it a benefite worthy to be ſet foorth with the open commendacions of all men, had ſayd, [That euery man may ſing glorie vnto thee.] But foraſmuch as ſuch Interpretacions are conſtreyned: I abyde in the opinion which I haue ſet downe. It is certeyne that the word [Ceuod] is ſometyme by a metaphor taken for a [tung,] as hath bin ſeene in the pſalm 16.9. Moreouer foraſmuch as Dauid ad-deth byanby after, [I will ſet foorth thy prayſe for euer:] the very courſe of the words requireth, that hee ſhould make mention heere peculiarly of his own dew-tie. The ſence then is this: Lord bycauſe I acknowledge my ſelfe too haue bin pre-ſerued, to thentent thy prayſes ſhuld ſound in my tung: I will perfourme this charge faythfully, and execute my dewtye euen vnto the death. [To ſing and not to ceaſe] is an amplyfying among the Hebrewes: as if it had bin ſayd: that my tung ſhould not be muet, or defraude God of his dew prayſe but rather conſecrate it ſelfe to his glory.

Tho Conteins of the.xxxj Pſalme.

Dauid beeing deliuered out of ſome greate daunger or parhaps out of many

many, fyrst reciteth what prayers he conceyued in his mynde when the terrors of death stood before him. And afterward he addeth a thanksgiuing, and that not of the ordinarie sort. For he standeth vppon the praysing of his deliuerance, with may woords and exhorteth all godly folke to bee of good hope, bycause they see so excellent and so notable an example of Gods goodnesse towards him.

The.xxxi. Psalme.

To the cheef Chaunter a Psalme of Dauids.

In thee ô Lord haue I trusted, let mee not be put to shame for euer: deliuer mee in thy ryghtuousnesse.

2 Bow downe thyne eare vnto mee, make haste to deliuer mee: bee vnto mee a rocke of strength, and an house of defence to saue mee.

3 For thou art my tower and my bulwark: and for thy names sake shalt thou guyde mee and leade mee foorth.

4 Plucke mee out of the nette which they haue hidden for mee, for thou art my strength.

1 [In the O Lord. &c.] whereas one is of opinion, that this Psalme was made by Dauid, after he had beyond all hope escaped safe out of the wildernesse of Maon: I mislike it not, although it bee but onely a doutful coniecture. Surely he maketh mention eyther of some one of the greatest, or of mo of his daungers. In the beginning he sheweth what forme of praier he had vsed in his sorow and distresse, in which words he vttereth woondrous ardent affections. He taketh it for a ground of his hope, that he hath trusted or trusteth in the Lord. For the verb of the tyme past seemeth to betoken a continewance of doing. For he hild this for a principle, that it is not possible that ẏ trust which leaneth vppon God, should begwyle vs. By the way he alledgeth nothing but only fayth: behyghting himselfe deliuerance onely in this respect, bycause he beleeueth to be saued by the help and grace of God. Forasmuch as this sentence hath bin expounded elswhere alredy, and will come in our way often heereafter, it is ynough to haue glaunced by it wa woord or two. Woold God all men woold so practyze themselues in it, that as oft as we approch vnto God, we myght protest with Dauid, that our prayers procede out of this fountayne: namely that wee are perswaded, that our welfare is layd vp in the hand of GOD. The percell [for euer] may be expounded two wayes. For inasmuch as God now and then withdraweth his grace: it wilnot bee amisse to make the sence thus: Although I bee now left destitute of thine ayd: yit cast me not off to the ende, or for euermore. And so Dauid mynding to arm himselfe with patience ageinst temptaciõs, should set this disappoynting, ageinst temporall distresses If any man had leuer to take it thus: that whatsoeuer misfortune betyde, God is alwayes redy to reskew, and reacheth out his hand from tyme too tyme according as cause requireth: I refuse not this sence nother. Now then hee desyreth to bee deliuered in Gods ryghtuousnesse, bycause GOD proueth himselfe rightuouse in keeping touch with his seruants. They reason too conningly which say that Dauid fleeth too the ryghtuousenesse which GOD graunteth freely vntoo those that bee his, bycause he is voyde of ryghtuousnes of woorkes in him selfe. And foolisshly do they, which think that God preserueth the saynts for theyr owne ryghtuousenesse sake, bycause they haue so deserued, that ryght woold they should be recompenced with reward. For it is an easy

an easy matter to gather by the often perusing of the Psalmes, that Gods rychteousnes is taken for his faythfulnes, wherwith he feedeth all his seruentes that commit themselues too his protection and defence. Dauid therfore stablisheth his hope by the nature of God, bycause he can not denye himself.

2. [Bow downe thyne eare.] Theis woordes expresse with how greate earnestnes Dauids mynd was inflamed to pray. For he affecteth not gaynes or payntyng of speeche after the maner of Rhetoricians: but only in fit figures of woordes, declareth the vehemencie of his affection. Also in that desyre of making haste, is shewed the greatnes of the daunger. As if he had sayd, his lyfe were euen at the poynt too bee forlorne, except God made haste to relieue him. By the names of [Towre, Bulwark, and Rocke,] he meaneth that he is to weake to withstand his enemies, and therfore that his only hope resteth in the defence of God.

3.] For thou art my towre.] This verse may be red all in one streyne, [Forasmuch thow art to mee as good as a fortifyed towre: for thy names sake guyde mee, and leade mee forthe all my lyfe long.] And so the Conjunction Copulatiue [and] would bee superfluouse as in many other places. Neuertheless I enclyne another way rather, that Dauid by this muzing with himself by the way, encorageth himself not only to earnestnesse of praying, but also to trust of obteyning. For why? it is an ordinarie matter with him, too mingle such thinges with his prayers, as may auayle to the taking away of doubtfulnes, and too the confirming of assuredns. Therfore, after he hath declared his necessitie, now to gather hart to him, and to rayse vp himself, he beleeueth that his desyre shall certeinly haue good successe. Whereas he had sayd erswhyle, [Bee vntoo mee a rocke, and a bulwark:] now he addeth: Surely thou art my towre, and my bulwark:] meaning therby, that hee cast not out theis woordes rashly, as the faythles are woont to doo, whom feare of the doubtfull vewe of thinges holdeth in suspence, and yit crane many thinges at Gods hand. From hence also he draweth an other assurednes: that hee shall haue God his guyde and gouerner during all the whole race of his lyfe. And he betokeneth one thing with two termes, by reason of the sundry casualties (as I take it) and the vnequall interchanges wherwith mannes lyfe is driuen about: as if he had sayd, whither I must creepe by the steepe hilles, or trauell ouer the rowgh landes, or walk among the briers and brambles: I trust that thou wilt bee my continewall guyde. Moreouer, bycause men shall alwayes fynd occasion of wauering in themselues, Dauid desyreth GOD by expresse woordes, that he woold haue regard of his owne name or glorie, like as he is not induced to help vs in any other respect: so it is too bee borne in mynd, that Gods name or glorie (in consideration that it is set ageinst all desertes) is accounted the only cause of our welfare. In the next verse, vnder the similitude of a net, he seemeth too note the treasons and craftes, wherwithall he was encompassed by his enemies. For wee knowe there were diuerse conspiracies made to kill him, which should haue left him na startinghole to escape: and that his enemies, excelling in suttletye, for their incredible hatred toowardes him, had bent themselues more egerly ageinst him, than that he could by mannes power or policie take heede too himself. For this cause he calleth GOD [his strength:] as if he should say, that GOD alone is sufficient too rend all the nettes, wherwith he seeth fillie men snared.

5. Intoo thy hand vvill I betake my sowle, thow hast redeemed mee, ô Lord, God of truth.

6. I haue hated all such as haunt deceitfull vanities: and I haue trusted in the Lord.

7. I vvill bee glad and reioyce in thy good[illegible] bycause thow hast regarded my trubble: thow hast knowen [illegible] sowle in distresse.

8. Thou

8. And thou haſte not ſhet mee vp in the hand of myne enemie: but haſte ſet my feete at large.

5. [Into thy hand.] Again Dauid vttereth his fayth vnto God, and proteſteth ſ he yeeldeth ſo much honour to Gods prouidence, that he diſburdereth all his cares vnto it. For whoſoeuer cõmitteth himſelf into Gods hand and cuſtodie, he not only can fynd in his hart too ſtand too his pleaſure whither he ſhall liue or dye: but alſo reſteth quietly vppon his protection in all daungers. Doubtleſſe by the Verb of the future tence, he betokeneth a continewall dooing, and therfore it may bee fitly tranſlated in the preſent tence. And it is too bee noted, that it is not poſſible any mã ſhould vnfeynedly betake his lyfe vnto God, but he that conſidereth himſelf too bee ſet open too a thouſand deathes, and perceyueth his lyfe too hang euen by a threede, or rather too differ nothing from a bawlking puffe. So Dauid being at ſ vttermoſt poynt of deſpayre, leaueth nothing too himſelf but this, namely, that he may proceede in his race vpon truſt that God is the keeper and gouerner of his lyfe. And it is a woondrous thing, that whereas ſo many thinges aſſayle vs, ſkarce the hundreth perſone is ſo wyſe as too beſtowe his lyfe in the hand of God. Many liue merry and careleſſe for a tyme, as though their eſtate were a quiet neſt, and ſet out of the way from all inconuenience: but aſſoone as any feare encountreth them, they are redy to go out of their wittes for anguiſh. So cometh it too paſſe that they neuer cõmit themſelues too God, eyther bycauſe they decepue themſelues wt vayne topes, or elſe becauſe they are ſtrikẽ with feare, or ſo aſtonyed with amazednes, that they take no taſte of his fatherly carefulnes. Furthermoze, whereas ſundry panges of cares ver vs, yea and ſometymes alſo throwe vs headlong downe, or pluckе vs frõ the ryght courſe of our dewtye, or at leaſt wyſe remoue vs out of our ſtanding: the only remedy too ſaiue all theis things, is that God, who is the authoz of lyfe, ſhould be alſo the preſeruer of ſ ſame: & the only eaſe of all burthens is, that deſpayre ſwalowe vs not vp ouerwhelmed with ſozowe. Seing than that God vouchſaueth too take care of our lyfe, and too rule it, although ſundry deathes hang ouer vs frõ tyme too tyme: yit let vs lerne alwayes too flee too this Sanctuarie. Yea rather the mo perilles that any man is ſubiect vnto, ſo much ſ more heedfully let him bethink himſelf of this. Finally, let this bee our ſheeld againſt all aſſaultes of daungers, & let this bee our harbzough againſt all toſſinges and tempeſtes: that although our welfare bee paſt all likelyhod of recouery, yit is GOD a faythfull preſeruer therof. And out of this agein muſt ſpring prayer, that God will take vppon him the defence & mayntenance of the ſame. Alſo this confidence will make euery man too addreſſe himſelf with forewarde obedience too do the dewty of his vocation, and alwayes too go forth conſtantly & vnfearfully too his races end. For how cometh it about, ſ there bee ſo many ſlothfull and reſty perſones, & that otherſome falſly forſake their dewty: but bycauſe ſ through their to much forecaſting, they are afrayd of daungers & inconueniences, & in the meane ſeaſon thruſt Gods prouidence out of the doores. Too bee ſhort, whoſoeuer reſteth not vpõ gods prouidence, ſo as he committeth his lyfe too his mayntenance and protection: he hathe not yit well lerned what it is too liue. And on the contrarie part, whoſoeuer taketh God for the keeper of his lyfe, he ſhall not doubt of the ſafety therof euen in ſ middes of death. For wee muſt not put our lyfe into Gods hand, only too thentent too haue him preſerue it ſafe in this woꝛld: but alſo too haue him ſaue it frõ deſtruction in death itſelfe, like as Chriſt hathe taught vs by his own example. For like as Dauid wiſhed too haue his lyfe prolonged euen in the daunger of death: ſo Chriſt paſſed out of ſ liſtes of this tranſitorie lyfe in ſuch wyſe, as his ſoule myght bee ſaued in death. Therfore this is a generall prayer, wherby the faythfull commend their lyfe vntoo God: firſt, that he defend it with his hand as long as it is ſubiect too the daungers of this woꝛld: and ſecondly, that he preſerue it ſafe by his ſecret cuſtody in death, wherin is nothing ſeene but deſtruction. Eyther ouer, wee perſuade ourſelues for a certentie, that wee are neuer forſaken of God, neyther in lyfe, nor in death: bycauſe that whom

whom hee by his defence bringeth safe to their end, them also receiueth he to himself in the end when they dye. This is one of the cheefplaces of the scripture most meet to correct distrust: first that the faithfull disquiete not themselues beyond measure with ouerthwart cares and trubbles: and secondly that they be not so dismayd with feare, that they depart from their dewty, that they wanze not away or shrinke not aside to gape after vayne hope and deceitfull helpes, that they sink not vnder dreadfull things, and finally that they be not afrayd of death, which though it fordoo the flesh, yit can it not quench the soule. But to ouercome all temptacions, this ought to beare cheefest sway, that Christ in commending his soule too his Father at his death, toke all the soules of his seruaunts to keepe. Therfore also Steuen Act. 7. 59 calleth vpon him to be his keeper, saying: Lord Jesu receyue my soule. Howbeeit forasmuchas the soule is ẏ seat of the life: therfore it is well inough knowen to bee taken for the life. [Thou hast redeemed mee.] Wheras some turn [hast] into [shalt] me thinks they haue no reason to to do. For I doubt not, but that Dauid harteneth himselfe to trusting vppon God, by calling to remembrance the tryals of his grace which he had felt. For it is a thing that confirmeth vs mightely for the time to come, when we can persuade ourselues for a certeintie, that God wil regard our life, bycause he hath bin our deliuerer alredy heretofore. And hereunto serueth the proper adiectiue w[illegible] with hee entitleth God. For he calle[illegible] god soothfast or faithfull: bycause he beleueth hee wil continew the same for euer heerafter, that hee hath bin to him heretofore. And so by this bond he knitteth boldnes to pray, and hope of helpe to come, with his former benefites: as if he should say. Lord, thou that continuest always like thy self, and alterest not thy mind after the maner of men, hast already witnessed by very deede, that thou art the mainteyner of my welfare. Now therefore I put my soule (wherof thou hast bin the preseruer) into thi hand. That which Dauid speaketh heere of the earthly life: that doth Paule 2. Tim. 1. 12. transfer to the euerlasting saluation. I know (sayeth hee) to whom I haue betaken it, and that he is able to to keepe that which I haue put him in trust with. And surely sith ẏ Dauid cōceiued so great confidence by temporall deliuerance: we are more than malicious and vnthankfull, if the redemption purchased by the blud of Christ, furnish vs not with inuincible corage ageinst all the practizes of Sathan.

6 [I haue hated.] To thentent he may the better expresse that his faith was thorowly fixed in God, hee affirmeth himself to haue bin clere from the sinful affections that are wont to turne our mindes away from God, and wherewith the vnbeleeuers are for the most part atteinted. For (as we know) the matching of contraries enlighteneth a matter the better. But to restreyne the word [Cabal] to magicall artes (as some Interpreters do:) it is ageinst reason. Truly I confesse that the Easterne people were sore giuen to such illusions, so as it was a comon malady among them. But seeing that the craftes are innumerable wherwith Satan snarleth mennes mindes, and the enticements as many wherwith he turneth them from God: it is not in any wise likely, that the Prophet should note but one spice onely. Therefore whatsoeuer vayne hopes wee feyne to our selues, which may drawe vs backe from our trust in God: Dauid calleth them geenrally [Vanities:] yea and vanities of deceytfulnes or lying: because that although they feede vs with promis of great things for the tyme: yit at length they beguile vs and disappoint vs. Therfore he testifieth that hee casteth away all the vanities which men are woont to inuent to bring themselues into a fooles paradise, and leaneth only vpon God. Now then forasmuch as not only euery man maketh himselfe drunken with the allurements of the world, but also one of them deceiues another: the Prophet auoucheth expresly, that hee hated all such as intangled themselues with such leasings: so as we must by all meanes eschew them, onlesse wee will bee snared wilfully in their hurtfull snares. The second member must be read ioyntly, [I haue trusted in the Lord,] bycause it both alledgeth the cause of the hatred, and therwithall witnesseth, that men put not their trust in God, onlesse they abhorre all things that may call

them from him.

7 [I will be glad.] Heere is put in a thanksgiuing: albeit that many had leuer that the sentence should hang styll, and that Dauid should make a vow if he wer deliuered out of the present perill. But by cause there is no condition annexed, I rather am of opinion, that by breaking of the cõtinuance of his praier, he promiseth himself an ende, for which he may iustly giue thanks. And it is no maruell ỹ diuers intents are mingled in the Psalmes: wherin Dauid hath set forth aswell his owne temptacions, as the wrestlings of fayth. Agein inasmuchas hee sung the prayses of God after he had already obteyned deliuerance: he now and then comprehendeth diuers tymes, lyke as he sayeth heere, [that God had regarded his trubble,] meening by regard, that hee had bin helped in very deede. And that hee may the better confirme this, he addeth that he was not deliuered into the handes of his enemye, in the which wordes there is a couert matching of contraries: namely, that when he was enclosed on all sydes with hard distresse, hee was wonderfully deliuered by God. To the same purpose also perteyneth that which foloweth: namely, that his feete were set at large: for therby is betokened a sodein and vnlookedfor change.

9 Haue mercy vppon mee ô Lord, for I am in trubble: mine eye is consumed for anger, so is my hart also and my bely.

10 For my life is wasted with heauinesse, and my yeeres with moorning: my strength wanzeth away in my sorow, & my bones are consumed

11 I was a reproch by reason of all mine enimies, yea euen vnto my neighbours exceedingly, and a fear vnto mine acquaintance: and they that saw mee aloofe shunned mee.

12 I am forgotten as one dead fro the hart, I am become like a broken vessell.

13 For I haue herd the rayling of the multitude, and feare encloseth mee about whyle they lay their heads togither ageinst me, and take counsell how to rid mee of my life.

9 [Haue mercy vpon me &c.] Ito thentent he may moue god to succor him, he setteth forth the greuousnes of his misery & greef with many complaints: not for that there needeth reasons to persuade god, but bycause he giueth the faithfull leaue to deale familiarly with him, that they may disburthen themselues of their care. For the more miseries they be oppressed withall, so much the more raise they vp themselues to hope of obteyning helpe, when they bewayle them before god. And although the speeches may seeme to ouerreach: yet dout I not but it was Dauids purpose to lay his meening open to the world. First hee sayth that his eyes, his hart, and his bely cõsumed for greef. Wherby it appeereth ỹ it was neither lightly nor for a short time, that hee was thus tormented and vexed. Surely he was a man of such meekenes, that he would not haue bin in a chafe for a small trifle, nor haue fretted himselfe with impatiencie of sorow. Agein hee had now of a long time bin enured to the sufferance of miseries. Therfore he brake not out in to so great displeasure, but vpon most hard yea and incredible constreint of trubble. And by the word [anger] he sheweth him self not to haue bin of so steely stedfastnes or so void of passions, but that his sorow brake forth into excesse of vehemency and heat. Wherby we gather that the saincts had often times hard and sore encounters ageinst their own passions: and that their patience was not vtterly free from heauines: but ỹ by wrestling carefully they obteined thus much in ỹ end that the hugenesse

of

of miseries ouerwhelmed them not. By [the life] some vnderstand the liuely senses: which interpretation although I refuse not vtterly: yit I like better to take it simply, that beeing consumed away w̄ heauines, he though this life wasted and his yeeres slipped awaye. And in these words ageine he bewayleth not so much his own tendernes, as the sorenes of his miseries: howbeeit that Dauid was no whit ashamed to confesse freely his owne weaknesse, of whiche he sought remedy. Wheras he sayeth [his strength wanzed away in his sorowe] some Interpreters like better to expound it [vnder iniquity] And I confesse that the word [On] signifieth bothe among the Hebrewes, yea or rather more often it signifieth [an offence or fault.] Howbeit forasmuch as it is taken now & then for punishment: I haue chosen that whiche seemed too agree best too the text. And although it be true that whatsoeuer aduersitie Dauid suffered at any time, hee is wont to ascribe it too his owne faulte: yit notwithstanding forasmuch as in this place he dooth but recite his miseries only, without making mention of the cause: it is a good likelyhode that he expresseth one thing diuers wais according to his custome.

11. [By reason of all mine enemies.] Other some translate it [more than mine enemies:] and bicause the letter [Mem] is oftimes takē comparatiuely among the Hebrewes: they gather this sence: that Dauids frends and acquaintance disdeyned him more than all hys enemies dyd. But in my iudgement hee ment another thing: namely, that wheras he was behated euery where, & that his enemyes had drawn wel nigh the whole realme to take part with them ageinst him, hee had an euil name euen among his freendes & kinsfolke, like as the common opinion is wonte too cary away our minde after the maner of a violent tempest. And therfore I suppose that the copulatiue [Vau] was put for amplificatiō sake: as who shuld say that Dauid was behated, not only to strangers that knew him not before, but also of the cheefest of his freends. He addeth also that when they espied him a far of, they fled frō him. For by the Aduerbe [aloofe] he meeneth that they vouchsaued not too let the wretched soule come neere them: but rather shunned him when thei saw him neuer so far of, lest any infection of his misery might light vpon them: bycause they thought it might turn to their preiudice and dishonor to shew any signe of freendship towards him.

12. [I am forgotten.] He pursueth the same sentence stil, & complayneth that he is as quite wiped oute of all mens remēbrance, as if he were dead. For although the memoriall of some men florishe after their death among those ẏ liue: yit most commonly it is wont to vanish away, bicause ther is neither any dealing betwixt the quicke and the dead, neyther can the liuing further or helpe the deade by anye frendship that they can do for them. The same thing confirmeth hee by the similitude of a broken vessel: wherby is betokened vtter contempt & abacement, as if he had sayd, he had bin vnworthy to haue bin made any account of, or too haue bin set by any more. Lastly he addeth, that he was euery where rayled vppon & continewally put in feare. Howbeeit I wolde like better that the word [Rabbim] should bee translated [great] than [many.] For thereby is the vnworthinesse of the matter encreased, if noble men, whiche excell no lesse in iudgement than in authoritie, do slaūder and diffame vs as wicked persons, bicause whatsoeuer proceedeth frō them, is as good as a foriudging among the common people. The sence then will agree very wel, ẏ Dauid was reprochefully condemned by the whole degree of the nobilitie, so as the innocencye of the afflicted creature was oppressed w̄ their stout countenance. Which sence is confirmed by that which he addeth immediatly after, [feare encloseth me about while they lay their heds togither ageinst me.] For seeing hee speaketh of the same persons stil: sure it is, that this agreeth sitlyer too the nobilitie than to the common people. Moreouer we see that the vngodly conspired in such wise with their craftie deuises among themselues to destroy Dauid: that first they made him too bee hated as a wicked man & a castaway: & so rent him w̄ misreportes ẏ they might

hide their owne lewdnes vnder the glosse of grauitie, in cõsulting among thẽselues to destroy him, as if hee were in no wise to be abiden. And therfore it is no mar-

uell if his minde were wounded with so many and so sharpe temptations, according as hath bin seene euen now.

14. Yit haue I trusted in thee ô Lord: I haue sayed thou art my God.
15. My times are in thy hand, pluck me out of the hand of mine enemies, and from them that persecute mee.
16. Make thy countenance to shine vpon thy seruant, preserue me in thy goodnesse.
17. Lord let me not be shamed, for I haue called vpon thee: let the vngodly be put to shame, and to silence in the graue.
18. Let the lying lippes be made dumbe, whiche in pride and disdeynfulnesse speake hardly ageinst the ryghtuouse.

14. [Yit haue I trusted in ther. &c.] Heer is put the copulatiue [Vau] howbee it in stede of the aduersatiue part [But.] For Dauid setting the stedfastnes of his faith ageinst all the assaults of the temptations which he hath rehersed: demeth that he euer fainted, but rather stode stedie in hoping for sauegard at Gods hãd. And yit hee auoucheth not himselfe too haue bin so stout harted, but that according to the weaknes of the flesh, he was almoste vnder foote. For although these things seeme contrary to outward appearance: yit must they be ioyned togither: namely, that hee ypned away for greefe & was bereft of all cheerlynes: and yit not withstanding was vnderpropped with good hope, so as hee ceased not frõ calling vpon God. Ergo he was not so plunged in the darknes of sorow & cruel torments, but the secrete light of faith shyned within his hart: neyther groned he so vnder the houge burthen of temptations, but ỹ he neuertheleesse pluckt vp a good hart to call vppon God. And he waded through many lets, til at length he gate vp to this confession. Afterward he defineth the maner of his hope, namely how hee thought with himselfe that GOD would neuer faile him. But wee must mark this maner of speaking [I sayd, ỹ art my God,] Wherebp he signifieth that he beleeued it so throughly in his hart, that hee admitted no doubting ageinst it. For vntil this persuasion take such place in vs as it possesseth all our sences: we shal alway wauer in vncertentie. Notwithstanding it is too be noted that this saying of his, not only is inward and secret, so as it soundeth in the hart rather than in the tung: but also is directed too God as the onelp witnes of ỹ same. For nothing is more difficult when wee see our fayth mocked at bp the whole world, than to direct our talke to God alone, and to settle our selues in this record of our conscience [that hee is oure God.] And surely this is the very true tryall of fayth, that though neuer so hideous waues rise ageinst vs, & though neuer so sore assaultes shake vs: yit we hold stil this stedfast ground, that we are vnder gods tuition, and may freelp say vnto him, [thou art our God.]

15. [My times are in. &c.] To the intent hee may the more cheerefully betake himself to Gods safekeeping: he protesteth that through trust of his tuition, his minde ronnes not vppon the casuall and blinde falling out of things whiche men do commonly feare. For it is all one as if he had sayde: Lorde, in thy power is the determination & appointment of my life and death. Howbeit I think him not to haue vsed the plural nomber for nought, but rather to note the varietie of chaunces wherwith the life of man is turmoyled. For it seemeth to be a colde exposition to restreine this word [times] to the terme of life, as though Dauid had ment no more, but that his time or his dayes had bin in Gods hand. Therfore I dout not but Dauid considering the sundrye turnings, and the nomber of daungers

that

that hang continewally ouer vs, and the sodeine chaunces that betide vs frō time to time vnlooked for: dooth neuertheles rest himselfe quyetly vppon Gods prouydence, bicause he beleeueth it to be the ruler both of good fortune and of bad. First we se how hee not onely calleth God the gouernour of the worlde in generall, but also affirmeth his life to be his hand: and that not simply: but by what meanes so euer it happen to bee tossed among all interchaunges, it is alwayes layed safe in Gods hand: and herupon he groundeth his prayer that hee may be preserued out of the hand of his enemies.

16. [Make thy countenance. &c.] Wee haue sayd heertofore and wee shall see in many places heereafter, that this maner of speaking is taken of the common vnderstanding of men, who are of opinion that God regardeth them not, except hee shew that he hath a care of them by worke & deede. Dauid therefore requesteth that God would by his present helpe make it manifest vntoo him, that hee standeth in his grace and fauour: which thing was not so easie to espie in the myst of affliction. Howbeeit hee is sayed too shewe the light of his countenaunce vppon vs two ways: eyther when he openeth his eyes to regard our affaires: or when he sheweth his fauour vntoo vs. In deede these two go ioyntly toogither: or rather the one dependeth vpon the other. But in the former saying, according too the vnderstanding of our flesche, there is attributed changeablenesse vnto God, whiche properly agreeth not to him. And the second maner of speeche expresseth, that the eyes of vs rather than the eyes of GOD, are shutte and misighted as long as hee seemeth not too regarde oure miseries. By the worde [preserue] he sheweth what hee mente before. And bicause there was as then no way of sauegarde to be seene: he harteneth himselfe too hope for it, by setting Gods goodnes before his eyes.

17. [Lord let me not bee shamed.] Hee goeth forth with his prayer: and to the intent he may conceiue the more hope, he setteth himself against his enemies. For it had bin too too much against reason, for those to scape skotfree, whose wickednes prouoked Gods wrath openly: and for a guiltles person that rested vppon God, to be disappointed & made a laughingstock. Now we perceiue what the comparison implyeth. Moreouer in steede of hope or trust, now ther is put inuocation: & good cause why. For needs must hee flee vnto God and direct his petitiōs and cryings vnto him, whatsoeuer he is that leaneth vpon his prouidence. [To keepe silence in the graue,] implyeth as much, as that the vngodly should be restreyned by death from doing any more harme. And silence is matched as a contrary, as wel against deceitful and trecherous practises, as also against cōbersome slatelynesse. And therfore anone after, in the next verse, he addeth: [Let the lips of lying bee made dumbe:] vnder which speech I take him to comprehende as well rashnes, forged colours to persuade, and flaunters: as also windy bragging. For he sayeth they sprake hardily or churlishly against the righteous, yea and that, in pride and disdeynfulnes. Now then the thing made Dauids enemies so bold to lie, was their froward slatelynes which alwayes commonly breedeth shamefulnes. If it can not lightly bee, but that hee must needes disdeinfully despise others, whosoeuer he is that taketh more vpon him than right is.

19. How great is thy goodnesse whiche thou hast layde vp for them that feare thee, and performed too them that trust in thee, euen before the sonnes of men.

20. Thou shalt shroud thē vnder the couert of thy countenance, thou shalt hide them in thy Tabernacle from the pride of man and frō the strife of tungs.

21. Blissed be the Lord, for he hath made his goodnes wonderful towards me in a fortified Cittie.

19. [How great is &c.] In this verse he cryeth out that God is gratious & bountifull to his seruants, far aboue the reach of our vnderstanding. For goodnes is taken heere for his affection. And the Interrogation is not without a force. For Dauid sayth not simply, þ God is good: but he is rauished with wonderment too consider the goodnesse which he had felt. For no doubte, but his experience made him to burst out into these woordes, because he had bin deliuered from his miseries by miracle and meanes vnlooked for. Therfore by his example, he willeth all men too mounte aboue the reache of their minde, that they may behight themselues muche more and looke for muche more at Gods hand than mans reasō can cōceiue. He sayth that Gods goodnes is layd vp for his seruants, because it is their peculiar treasure. For although it extende it self sundry wayes to the worldly and vnworthy, and is set before them indifferētly: yit it vttreth it self much more plenteously and manifestly towards the faythfull, because they onely enioy all Gods benefits to their saluation. Besides this although God suffer his sonne to rise vpon the righteuous and vnrighteuous, Mat. 5 45. yea and shew himself beneficial euen too the brute beasts: yit sheweth hee not himself verely and substantially a father, to any but to his seruants. Wherfore not vnfitly is the goodnes of God sayd to be layd vp for the faithfull, whom he vouchsaueth to pursue more neerly and more familiarly with his fauour. Some vnderstand Gods goodnes to be layd vp more fruitfully, because God ofttimes exercising his children with the crosse and with miseries, hydeth his fauour from them and yit for all that forgetteth them not. Notwithstanding it is a more likelyhod, that it should be taken for a treasure layed vp in store: or ells perchaunce it like them to referre it to the perseuerance of the godly: because they onely (as I haue sayd) reape the fruite of Gods bounteousnesse: whereas the brutishe dulnesse of the vngodly, letteth them that they cannot acknowledge God for a liberall Father, no not euen when they glutte themselues & his goods. And so it falleth oute þ Gods goodnes filleth and possesseth all partes of the worlde, and yit is commonly vnknowen. But the matching of cōtraries betweene the faithfull and the forreners, will open the meening of the Prophete more certeinly. For like as a forecasting man wil in suche wise bee liberall too all men, as hee wil neuer the more defraude his children or houshold meiny, nor waste away his owne house by spending lauishly: euen so although GOD be beneficiall to forreyners, yit knoweth he how to reserue to his children, that whiche pertayneth too them by right of inheritance. Austin vnfitly proueth by these woordes, that they which without faith are adrad of Gods iudgement, tast not of his goodnesse. And his errour is disproued more cleerly in the nexte member, like as Dauid auoucheth that GOD himselfe hath manifested it before the worlde: namely that he is endued with inestimable goodnesse towardes his seruaunts, too lay for their welfare before hand. Whereby wee gather that he entreateth not heer of the euerlasting blissfulnesse, which is layd vp for the godly in Heauen: but of the helps and benefites that belong too the preseruation of this present life: the which hee auoucheth to be so apparant, that euē the verye heathenishe forte are enforced too beare witnesse of them by eye sight. For although the world passe ouer all Gods benefites with closed eyes, and specially is ignorant of his fatherly care towards the Iewes: yit notwithstanding it is certeine, that there shine forth daily such proofs thereof, that euen the reprobates cannot be ignoraunt of it, sauing so farre forth as they choke the light offred vnto them. Therefore dooth Dauid truly auouche, that GOD vttreth the recordes of his goodnesse towards the faythfull, in such wise before the sonnes of men, as it may be certeinly knowen that hee is not serued in vaine or to no purpose.

20 [Thou ſhalt ſhrowd them.] In this part he commendeth ſpecially gods grace, for that it defendeth and maintayneth the faithfull from all harme. For ſinſmuch as Satan aſſaulteth their welfare continually and by innumerable meanes: and the greater part of the world is at deadly food with them: it muſt needs be, that they are in hazard of many harmes. Therfore onleſſe god ſhrowded them with his hande, and came apace to ſuccor them from time to time: their caſe were moſt myſerable. Hee alludeth to the ſame lyeing wherof he made mention a little afore. Although at the firſt ſyght the metaphor ſeeme ſome what with the hardeſt, yit it expreſſeth moſt aptly, that the onely thing whereby the faithfull are preſerued in ſafety, is that god reſpecteth them. And therefore the worcking of Gods prouidence is royally exalted by this cõmendacion, that it alone ſuffizeth to repulſe all kind of inconuenien ces, and with the beames therof dazeleth the eyes of al the wicked, and weakeneth their handes. Unto ſome it ſeemeth that the Prophet alludeth to the Sanctuary: which opinion although I reiect not, yit I thinke it not to be ſubſtanciall enough. And hee ſayth that the faithfull are hidden from the pride of men, and from the ſtryfe of tungs. For if god hyde not the reprobates, wee know with how furious outrage they beare themſelues out againſt the good and ſimple ſort. But although their luſtines and pride be vnbridled: yit notwithſtanding leaſt they might do the good any harme, god by wondrous meanes caſteth a ſhadow vppon them from the brightnes of his countenance. Some tranſlate the word [Roſebim, Conſpiracies,] ſome tranſlate it [naughtines,] but vppon no reaſon: neither doth the proprietie of the word agree to it, becauſe it is not derined of heauing vp. Unto pryde is added ſtrife of tungs, becauſe ỹ although the children of god haue cauſe to be afrayd of ỹ cruelty of their enemies: yit their venemed rayling ſurmounteth, which thing Dauid had to much tryall of. Conſidering then that we ought to be more carefull of our innocencie, than of our life: let vs learn ſo to folow righteouſnes, that vppon truſt of gods defence wee may deſpiſe all falſe ſlaunders. And let vs always beare in minde, that it is the peculiar charge of god, to maintein his ſeruants from wrongfull reproches.

21 [Bleſſed be the Lord.] Hee applyeth to himſelf priuatly the generall ſentences which he had alledged: and hee declareth that the goodnes of god was wonderfull in ſauing of his life. And foraſmuch as hee ſpeaketh of the help which came vnto him ſodenly and beyond all expectacion, when he was moſt in trubble and at the laſt caſt: the Interpreters iudge aright, which ſupply the ſentence with this word [As,] thus: [As in a fortified Citie.] For wher as Dauid lay open to al blowes, and was ſet full but to all iniuries: he boaſted that in this his nakednes and pouertie, Gods help ſtood him in better ſted, than a well fortyfyed Cytie or an inuincible fortreſſe could haue doone.

22 And I ſayd in my feare: I am caſt out from the ſight of thyne eyes: yit neuertheleſſe thou herdeſt the voyce of my prayer when I crye vnto thee.

23 O loue the Lord all yee meeke of his: the Lord preſerueth the faithfull, and rewardeth him plenteouſly that behaueth himſelf proudly.

24 Behaue your ſelues manfully, and the Lord ſhall ſtrengthen your hart, all yee that truſt in the Lord.

22 [And I ſaid.] Dauid confeſſeth in this verſe, that by his diſtruſt he had deſerued to haue bin forſaken and caſtaway from GOD, ſo as hee ſhould haue periſhed. Truly this was a reprochfull thing before men: but to the intent he may the better ſet forth gods grace, he ſticketh not to publiſh the ſhame of his owne faulte.

The same confession almost will he repete in the hundred and sixteene Psalme, I said in my haste, all men are lyars. I know that the woorde [Caphez] is translated by some for [slight:] as though Dauid fleeing death, had bin striken with this feare, because he was vnable to withstand. But I rather referre it to disquietnes of mynde. Therefore, whither a man translate it [haste] or [feare,] hee meeneth that he was as it were haled away so headlong, that he thought himselfe neglected of God. And this [hastinesse] is set as a contrary against quiet and settled reason, because that although Dauid were striken with feare: yit he decided not, as though this perswasion had stode fixed in his minde. For we know that the faithfull are oft times disquieted with feare, and as it were driuen headlong with the heate of impacience, or with their ouer hasty requests: but yit afterwards they come to themselues again. Now then, that Dauids fayth was neuer shaken from him by this temptation, it appeereth by the text, for hee adeth foorthwith, that his prayers were herd. But if his fayth had bin quenched, hee could not haue conceyued any earnest affection too pray. Wherefore this slyding was onely through haste. Now if the ouerthwart hastinesse of thought, was able to carie the holy Prophet of God, and a man that was garnished with such excellencie, into despaire: how great cause is there for vs to be afrayd, least we should quayle and take a deadly fal. And although this confession (as we haue sayd) pertayneth to the amplifying of Gods grace: yit in the second member Dauid sheweth sufficiently, that although his faith were shaken, yit was it not plucked vp by the rote, because he ceassed not in the meane while to pray. And the saincts do oftimes wrestle after this maner with their owne distrustfulnesse, that they may partly gather corage to them, and lifte vp themselues to praying. And the weakenes of the flesh letteth not, but that when they bee in maner throwen down, then may shew themselues vnweeriable champions vnto God. Now although Dauid resisted stoutly: yit he acknowledgeth himself vnworthy of Gods grace, the which he afer a sort kept of by his own doating. For the particle [Aben] is in this place taken aduersatiuely: namely, that Dauid was preserued without desert, because Gods vnmeasurable goodnes contended with Dauids vnbeleefe. Notwithstanding, forasmuch as it is a signe of affirmation among the Hebrews: I thought good to translate it [yit neuertheleese.] And I am out of doubt hee matcheth it as a contrary against the sundry temptacions, wherewith it is a likelyhod that his mind was tossed hither and thither.

23 [O loue the Lord.] In my iudgment hee doth not heere exhort the godly to the feare and awe of God, as many suppose but only harteneth them to trustfulnesse, as if hee should bid them giue ouer themselues wholly vnto God, to cast all their hope vppon him, and to rest altogither in him, that they bee not haried elsewhither. For wherupon commeth it that our own fond deuises delight vs: but because God is not fauery to vs as it were meete hee should be, and because all our wits sticke not to him? wherfore this loungnesse conteyneth the full summe of all that can bee wished. By nature all men couet to be in good and happy state: but whyle the greater part is so ouertaken with the entycements of the world, that they loue lesings and deceptfulnesse: scarce the hundredth person applyeth his mind vnto God. The reason that is added immediatly, confirmeth this exposition. For the Prophet exhorteth the [Meeke] to loue God, because he preserueth the faythfull. And therefore it is all one as if he should bid them hold themselues contented with his defence. By the way he warneth them, that they must labor for a right conscience, & cherish innocencie, because God promiseth to bee the defender of such as bee vpryght and faythfull. On the contrarie part he auoucheth him to render plentcouse rewarde to the proud, least when we see the world ronne on their syde for a tyme: wicked enuyousnesse myghte prouoke vs too spyght them, or at leastwyse their hawltynesse myghte breake vs and kyll our hartes, whyle they thincke they may doo what they list. The summe then is this: although the vngodly lawgh in their sleeue, whyle they ronne ryot

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in theyr owne wickednesse : and that the faythfull stande in greate feare and perplexitie: yt giue you your selues ouer vnto God,and leane ye vnto his grace,for he will alwayes defend the faythfull, and render the prowd the rewarde that they haue deserued. In this particle [Gnaliter] the translaters agree not. Some translate [pryde] in this sence : God shall recompence those that behaue themselues proudly,for theyr pryde. Others interpret it,too [the full measure,] bycause [yatar] among the Hebrewes signifyeth [the residew or remnant,] for which I haue put [plentyously]. Some vnderstand it , vnto theyr children and childers children that shall remayne of theyr seede . Howbeit forasmuch as ofttymes the same woorde is taken for [excellencie,] I doubt not but that the Prophet dooth pleasauntly taunt the prowd,which surmyse theyr owne excellency to be to theselues not onely as good as a sheeld , but also as good as an inuincible fortresse against GOD. Therefore forasmuch as theyr owne power blyndeth or bewitcheth them,so as they vaunt themselues without staye or measure against such as bee abiects and feeble persons: the Prophet saieth properly, that they are rewarded plenteously for the hawtinesse wherewith they be puft vp.

24 [Behaue your selues manfully.] To the same purpose pertaineth this exhortation. For this constancye whereof he giueth charge, is founded in that loue of God, when taking our leaue of all entycements, we embrace the welfare which he hath promised, with all our harte. Yt is it not for nought that he maketh mention of mayntynesse and constancie, bycause when a man hath once settled himself in God,he must needes frame and arme himselfe too beare out many assaults of Satan . The first therfore is to yeeld our selues quietly vnto the assurance and protection of God, and that the taste of his goodnesse may possesse all our sences: and secondly that being furnished with constancie and vnweryable strength, we may stand from tyme to tyme in a redynesse to new encounters. Notwithstanding forasmuch as noman should of his owne power be able to abyde the encounter : Dauid willeth vs to hope and requeste the spirit of mayntynesse at Gods hand,which is a thing ryght worthy to bee noted. For hereby we gather, that when gods spirit warneth vs to consider our selues: he weyeth not what eche mans abilitie is , ne measureth mens dewtyfulnesse by theyr owne power : but rather kindleth vs vnto prayer,that GOD (who onely is able) may correct our default.

The Conteints of the.xxxij.Pſalme.

Dauid hauing well and earnestly tryed how miserable a thing it is to feele Gods hand heauy for sinne: kryeth out that thee cheefe and only poynt of blissed lyfe is,that God taking away mans giltinesse , accepteth him freely into his fauour. And after he hath giuen thanks for pardon obteyned: hee allureth others into the felowship of this blissednesse,the meane too obteyne the which,he prescribeth by his owne example.

The.xxxii.Pſalme. An instruction of Dauids.

Blessed are they whose vnrightuousnesse is forgiuen , and whose transgression is couered.

2 Blissed is the man vnto whom the Lord imputeth no sin, and in whose spirit there is no gwyle.

The tytle of this Psalme giueth some taste of the ground of it. Some thinke that the word [Maſhkil] is taken out of the seuenty verse: but more ryghtly was it made vnto the Psalme in consideracion of the whole tert of it. For after long and horrible torments, at what tyme god had vered Dauid very sore by shewing him the signes of his wrath: at length obteyning fauour hee applyeth this lesson too the beehoose of himselfe and of the whole Churche, too enstruct himselfe and others in the cheefe poynt of saluation. For seing it cannot otherwyse bee, but that all men must eyther miserably quake for fear, vntill they bee perswaded for a certeinte that GOD is at one with them, or else (which is worse) forgetting themselues and God, lye still in deadly drowzyneſſe: he teacheth vs that felicitie consisteth not elſewhere, than in free forgiueneſſe, of sinz. For neyther can there bee any thing more miserable, than for a man too haue GOD agenſt him: neyther may GOD otherwyse be made at one with vs, than by pardoning our sinnes of his fatherly louinge kyndneſſe.

1 [Blissed are they.] His burſting foorthe into this outbrye, proceedeth as well of the feruent affection of his hart, as of his earneſt bethinking of himſelfe. For whereas welneere all the whole worlde, turning away theyr senſes from Gods iudgment, bring vppon themſelues deadly forgetfulneſſe, and sot themſelues in falſe delyghts: like as Dauid was enforced by the feare of Gods wrath, too putfoorth himſelfe to seeke mercie: so alſo wakeneth he others with a shirle & lowd voyce: auowching those onely to be blissed, with whome god is well pleaſed, so as he acknowledgeth them for his children, too whome hee myght iuſtly bee an enemie. And although some bee blynded with hypocriſie and pryde, and some with groſſe contempt of God, so as they haue no care at all too seeke forgiueneſſe: yit all confeſſe that they haue neede of forgiueneſſe: and surely there is not any man, but his owne conſcience accuſeth him beefore the iudgment ſeate of God, and pricketh him with many stings. This confeſſion therefore is wreſted euen from heathenish men by nature it ſelfe: namely that bycauſe no man is perfect, all men haue neede of forgiueneſſe, and that hee be then only in good cace, when God releaſeth our sinnes. But in the meane whyle hypocryſy ouercaſteth many men with a miſt, and the frowarde recheleſſeneſſe of the fleſh foseth many, so as they are touched eyther with no feeling, or but with a cold feeling of Gods wrath. And herewithall is linked a dubble errour: first that all men make lyght of theyr owne sinnes, and conſider not the hundreth part how much they are endaungered vnto God. And secondly they inuent vayne ſatiſfactions. Wherewith too deliuer themſelues from giltineſſe, and too purchace themſelues Gods fauour. And so in all worldes it hath bin a ſettled opinion euerywhere, that although all men bee attaynted with sinne, yit are they alſo therewithall garniſhed with deſertes, which may purchace them fauour with God: and agenſt that although they prouoke Gods wrath by theyr offences, yit they haue clenzings and ſatiſfactions at hande, wherewith too acquit themſelues. And this illuſion of Sathans reigneth vniuerſally in the Papiſtes, Turkes, Iewes, and other heathen nacions. Therfore whoſoeuer is not carped awaye with furiouſe madneſſe in poperie, hee wyll admit this opinion, that men are in wretched cace, except GOD deale merciſully with them in not layinge theyr sinnes too theyr charge. But Dauid hathe proceeded further, putting all the whole lyfe of manne vnder the wrathe and curſe of GOD, ſauinge whereas GOD vowtſafeth too receiue them too him of his owne free grace: of which thing, the ſpirit that ſpake by Dauid, is an aſſured Interpreter and witneſſe too vs by the mouthe of Paule too the Romains in the fourth Chapiter and the firt verſe. If Paule had not vſed this Record, his readers had neuer come too the naturall meeninge of the Prophet: like as the Papiſtes, who although they chaunte in theyr Chappelles [Blissed are they whoſe iniquities are forgiuen:] yit paſſe they it ouer, as ſomme comon ſaying

saying of small weyght. But vntoo Paule it is the full diffinition of ryghtuousnesse: as if the Prophet had sayd, that then only man bee blissed, when being freely reconciled to God, they bee accounted for ryghteous. This blissednes therfore, which Dauid commendeth, brin geth the desertes of all men too nought, & vtterly ouerthroweth the righteousnes of woorkes. For the farmyse of ryghtousnes in part, wherwith the Papistes beguyle themselues and others, is a verye toy. For not euen among those that want the lyght of the heauenly doctrine, is there any to bee found so farre out of his wittes, as too take vppon himself perfect ryghtuousnes: which thing appeereth playnly by the clenzings, washings, and other meanes of appeasing GOD, which haue alwayes bin in vse among all Nations. And yit in the meane whyle, they sticke no more to present God with their owne vertewes, than if they had purchaced a greate part of blissednes by their owne power. But Dauid appoynteth a farre other order: namely, that in seeking happynes, man should begin at this principle, that is too wit, that they can not kreepe intoo GOD S fauour, onlesse he pardon them freely, and vowtsaue them his good will, who otherwyse were woorthy of euerlasting destructiō. And iustly dooth Dauid auowche, that all men are vtterly wretched and accursed, if mercye bee taken away. For seing that all men are naturally giuen only too euill: sure it is that all their whole ipse is hatefull and lothsome vntoo GOD, till they bee borne a new. Agein, sith that no mannes woorke (euen after regeneracion,) can please GOD without forgiuenes: there is no remedy, but they must needes bee excluded from hope of saluacion, and so shall nothing remayne vntoo them, but sorowfull trembling. It seemeth a hard saying too the Papistes, that the woorkes of the Saincts are vnwoorthy of reward, bycause they are besprincled with spottes. But heerin they bewray their grosse ignorance, that they by their owne wit doo measure the iudgement of GOD, in comparison whereof the very bryghtnesse of the Starres is darke. Therfore let this doctrine abyde fast, that seing wee are not accounted ryghteouse before GOD, otherwyse than by free remission of sinnes: the same free remission of sinnes is the gate of euerlasting saluacion, and therfore they only are blissed, which leane vntoo GODS mercye. For wee must beare in mynd that matching of contraries which I haue noted, betweene the faythfull, who embracing the forgiuenesse of sinnes, settle themselues in the mere fauour of GOD: and all others, that take thoyne too bee too the Sanctuarie of grace. Moreouer, whereas Dauid beateth thyree vppon one thing, it is no vayne repetition. It was euident ynough of itself, that the man is blissed, whose wickednesse is forgiuen: but how hard it is too bee persuaded, so as it myght abyde thzoughly fastened in mennes hartes, that dooth experience shewe. The greater part (as I haue told yow) being intangled in their own entpeements, dzyue farre from them (as much as in them lyeth) ȳ terrours of conscience, and all feare of Gods wzath. And although they would fayne haue GOD S fauour: yit doo they rather shunne his syght, than seeke his grace sincerely, and from the bottom of their hart. But they, whom GOD wakeneth in deede, so as they bee towched with the liuely feeling of their owne miserie: are trubbled with continewall vnquietnesse, so as it is a hard matter too appeale their myndes. Truly they take Gods mercy, and indeuer too take hold of it: but yit for all that the manifold assaults doo from tyme too tyme eyther abash them, or make them too stagger. For theis twoo causes he standeth with the mo woordes vppon auouching the forgiuenesse of sinnes: namely, that he may rayse vp such as are falne a sleepe, giue the rechlesse somewhat to think vppon, and dziue forewarde the dullardes: and on the otherside, that hee may quiet the fearfull and trubbled myndes with assured and stedfast confidence. Too the former sort this doctrine may bee applyed thus: What meene yee, O yee wzetches? Though one or twoo pickinges moue yow not, though a

meane knowledge of your sinnes bee not ynough too strike yow in feare: yit what a frowardnes is it too sleepe soundly still, when yow are ouerwhelmed with the vnmeasurable heape of them? And this repetition maketh not a little too the comforting and strengthening of the weake and fearfull. For seing that doubtes haue recourse from tyme too tyme: it were not ynough for them too get the vpper hand in one encounter only. Therfore, least desspayre myght swalowe them vp among the sundrye assaultes, wherwith they are trubbled: the holy Ghost confirmeth and ratifyeth the remission of sinnes with many woordes. Furthermore, it is requisite too wey what the maners of speeche import. Surely, the forgiuenes, wherof he entreateth heere, agreeth not with satisfactions. For God, in releasing, or taking away, and also in hyding and not imputing sinnes, doothe freely forgiue them. Therfore, the Papistes by thrusting in their Satisfactions and woorkes of Ouerplus, or Supererogtion, (as they terme them,) bereeue themselues of this blisfednes. Besydes this, Dauid extendeth theis woordes too full forgiuenes. And therfore out of season cometh heere the distinction of the penaltie, and the fault, wherby the Papistes curtail of the forgiuenes by the waste. Now finally is too bee seene too what persones this happynes belongeth: Which thing is easye too bee gathered by the circumstance of the tyme. For when Dauid sayd, that he was blisfed through the only mercye of God, he was not a straunger from the Church: but rather hee had profited aboue many others in the feare and seruis of GOD, and in holynes of lyfe, and had exercysed himself in all the dewtyes of Godlynes. After theis proceedinges, GOD exercysed him in such wyse, as he reposed the whole stay of his saluacion in his free reconcilement vntoo GOD. Neyther is it for nought that Zacharie in his song (Luke. 1. 77.) calleth it the knowledge of saluacion, too hold a mannes self too the forgiuenes of sinnes. Then although a man excell neuer so much in holynes, yit must he think himself too bee still farre of from the perfection of ryghtuousenesse, and not trust too any thing else, than the mere mercye of GOD. Whereby it appeereth, that they are too grossely ouerseene, which think that the forgiuenesse of sinnes, is but an enterance vntoo ryghtuousenesse. For seeing that the faythfull doo dayly endaunger themselues with many faults, it will boote them nothing at all too haue entered once the way, onlesse GOD pursew them with the same grace euen vntoo the last poynt of their lyfe. If any man obiect, that in some places they are called blissed which feare the Lord, which walke in his wayes, which are sound of hart, and such like: the answer is easye: that forasmuch as the perfect feare of God, the keeping of the Lawe, and the soundnesse of hart, may nowhere bee found: whatsoeuer the scripture speaketh any where concerning blissednesse, the same is not grounded vpon any thing else, than vpon the free fauour of GOD, wherby he reconcileth vs vnto him.

2. [In whose spirit there is no guyle] In this parcell he discerneth the faythfull as well from the hypocrits, as from the dull desyrers: both the which sortes neyther haue regard of this felicitie, nor can knowe the meane how too come by it. The wicked find themselues guilte in their owne consciences: but yit their owne filthines liketh them well inough, they harden themselues in shamelesnes, they make but a iest of threateninges, or at least wyse they swalowe themselues in deceytfull flatterie, least they myght bee constreyned too come foorth intoo the syght of GOD. Therfore, although they bee burned inwardly with the feeling of their owne miserie, or vexed with vnseene tormentes: yit with their froward forgetfulnes they choke all feare of God. As for the hypocrites, if at any tyme theyr conscience gnawe them, they salue their sore with vayne playsters. If GOD cite them too his iudgmentseate, they set I wot not what visors before them for their defence: and they are neuer without curtaynes, wherwith too keepe the lyght owt of their hartes. All theis men are letted by their owne inward wylynesse, that they can not seeke felicitie in the fatherly loue of GOD. Furthermore, many

of

of them do eyther preace malapertly before God, or swell with proud presumptuousnesse, so as they dreame themselues to bee happye whither GOD will or no. Dauid therefore meeneth that noman tasteth of what valew forgiuenesse of sinnes is, before gwyle bee wypped out of his harte. Moreouer what he meeneth by this terme [gwyle,] a man may gather by that which I haue spoken. Whosoeuer then examineth not himselfe before God, but rather shunning Gods iudgment, eyther shroudeth himselfe in the darke, or coureth himselfe with leaues: hee dealeth guylefully bothe with himselfe and with God. So is it no marueil though he refuse remedye, sith hee feeleth not his disease. Of this guyle, the two sortes which I haue towched are to be noted. Now although many bee not growen so hardharted, but that they bee towched with some feare of God and despyte of his grace: yit by the way they eyther cocker themselues, or else are moued but coldly too seeke forgiuenesse. Hereby it commeth to passe, that they perceiue not how inestimable a felicitie it is, to stand in gods fauour. Such a one was Dauid for a tyme, when deceytfull rechlesnesse krept vppon him to darken his mynde, that hee should not put vp his head too looke after this felicitie. Of this selfesame disease are the saincts oftentymes sick. Therfore if wee couet too enioy this felicitie which Dauid setteth out vnto vs, we must take good heede, that Satan possesse not our hartes with guyles, and so take from vs the feeling of our owne miserie, in which they must needes ppne away, whosoeuer they bee that seeke startingholes.

3 VVhen I hild my peace my bones consumed, and when I howled out all the day long.

4 For day and nyght thy hand was heauy vppon mee: and my greennesse is turned into the drowghts of Sommer.

3 [When I hild my peace.] He confirmeth by his owne experience the sentence which he had set foorth: namely that being humbled by the hand of GOD, he perceyued how nothing is more miserable than to bee out of his fauour. By which woords he dooeth vs to vnderstande, that this doctrine cannot bee receyued aryght, vntil God haue exercysed vs with the feeling of his wrath. Eyther speaketh hee of a meane examining oncly: but hee declareth that he was vtterly brought vnder foote with extreme rigour. And certesse, wonderfull in this beehalfe is not only the slouthfulnesse, but also the hardenednesse of our flesh. Therefore if we be not drawen by forcible meanes, we will neuer make haste to seeke reconsiliation with GOD so earnestly as wee ought to doo. To bee short, the prophet by example of himselfe teacheth, that wee neuer perceyue how great a happynes it is too haue the fauour of God, vntil we haue throughly felt how dreadfull Gods displeasure is, by being inwardly exercised with greeuous encounters of temptations. And hee sayeth that whither hee hild his peace, or went about to disburden his greefe by krying and roring out, alwayes his bones consumed: as if he should haue sayd, that all his strēgth was cleane withered. Wherevppon it followeth, that whither soeuer the sinner turne himselfe, and in what sort soeuer hee be mynded, yit it easeth not his malady, ne booteth him at all, vntill he be come agein intoo Gods fauour. For it oftentymes happeneth that they which chafe vppon the bit, and swalowe vp and suppresse their sorow inwardly, are nipped with ryght sore greefe: and yit afterwarde are carped away with a sodein rage, and the force of theyr greefe brusteth out with so muche greater violence, as they restreyned themselues the longer. By the terme of [silence] hee boetokeneth not greefelesnesse or blockishnesse, but an affection which is meane betweene sufferance and stubbornesse, alyed both to the vyce and to the vertue. For his bones should not haue bin consumed as it were by age, but through sore vexations of mynde: and yit his holding of

his peace could not be sayde too procede of hope or obedience, bycause it eased not his miserie at all.

4 [For day and nyght.] In this verse he sheweth more euidently wherevppon his so greate heauynesse did spring: that is to wit, bycause he felt Gods hand to be sore against him. For of all miseries, the greatest is to bee preased with gods hand, so as the sinner feeleth himselfe to haue to doo with such a Iudge as his displeasure and streight dealing, conteyne in it innumerable deathes, besydes eternall deathe. Heervppon complayneth Dauid that his moysture was dryed vp, not only bycause he simply consydered his owne miseries: but also for that hee knew the cause and fountaine of them. For then fayleth all the courage of man, when GOD appeereth as a Iudge, & bringeth him low & vnderfoote, by vttering the signes of hys displeasure. Then is fulfilled this saying of Esay. 40.7. the blade is dryed vp and the flower withered awaye, bycause the breth of the Lord hathe blowen vppon it. And he sayeth it was no comon kynde of chastysment, wherby he lerned too feare Gods wrath in deede: for the hand of the Lord ceased not to bee heauie vppon him day nor nyght. Surely he had bin framed euen of a chylde, as well too the feare of GOD by secret instinct of the spirit, as vnto godlynesse by instruction. And yit to the lerning of this wisdome, so far vnsufficient were the traynementes wherewith he had bin instructed, that like a raw scholer, he had neede to be set new to schole agein in the middes of his race. May rather when hee had now by long custome enured himself to bewayling of his sinnes: he was plucked backe new ageine too his dayly exercyses. Wherby we may gather, how late it is ere men amend, when they are once falne: and also how slow they bee to obey, till GOD beate them with many stryppes, and chastize them continewally more and more. If any man aske concerning Dauid, whither he became hardened at the stryppes which he knew too be layd vppon him by the hand GOD: the answer is to be fetched out of the text: namely that he was hild downe and fettered in perpleritie of sorowe, and haled sundry wayes with leysurely tormentes, till hee was well tamed and made meeke: which is the beginning to seeke remedy. Wherby we gather ageine, that the chastysmentes wherein GOD seemeth cruell towards vs, are not dubbled without cause, nor his handes made heauy without cause, vntill our wyldnesse submit it selfe, which wee know to be vntamable, onlesse it bee compelled with very sore stryppes.

5 I haue acknowledged my sinne vnto thee: and myne vnryghtuousnesse haue I not hidden: I sayd, I will confesse my wickednesse ageinste my selfe vnto the Lord: and thou forgauest the giltynesse of my sin. *Selah.*

6 Therefore shall euery meeke person praye vnto thee in the tyme of fynding: for truly in the fluds of many waters they shalnot come nygh him.

7 Thou art my hyding place, thou shalt keepe mee from trubble, thou shalt compasse mee about with songs of deliuerance. *Selah.*

5 [I haue acknowledged. &c.] Now the Prophet describeth the effect of his miserie, to the intent that the meanes how to attayne the happynesse whereof he hath made mention, may bee set forth in a redynesse for all men. Therefore when the feeling of Gods wrath did miserably vex and torment him: his onely releefe was too condemne himselfe vnfeynedly beefore GOD, and too flee humbly too crauing of forgiuenesse. Hee sayeth not simply that his sinnes came to his remembrance: for

for that befell to Cain and Judas, but nothing to their profit: because when the cōsciences of the reprobates misgiue them, they cease not to gnawe themselues, and to fret against God. yea and though their conscience bring them too iudgment whither they will or no, yet could they fynd in their hartes too hyde themselues. But heere is described a farre other maner of acknowledging sinnes: that is too wit, when the sinner resorteth willingly vnto God, because he reposeth the hope of his welfare, not in stubbornnes, or hypocrisie, but in craning of pardon. For this willing confession is alwayes ioyned with fayth: for otherwyse the sinner will alwayes seeke lurkingholes, wherby too escape the syght of God. And Dauids wordes shewe openly, that he came forth intoo Gods presence vnfeynedly and with all his hart, so as he concealed nothing. For wheras he sayeth, he acknowledged his sin, & hid it not: the latter part, is added after the Hebrew maner, too amplyfy. Wherfore there is no doubt, but that Dauid arresting himself before God, powred out all that he knew in his hart. Wee knowe how the hypocrites eyther qualifye their euill doinges, or set a glosse vppon them, or else hyde them, in being loth too bee acknowen of them, and finally, neuer make vpght confession vnfeynedly and with full vtterance. Dauid denyeth himself too haue bin wrapped in this leawdnesse, because without any dissimulacion he disclosed vntoo God whatsoeuer greened him, which thing he confirmeth by the woord [sayd.] For wheras the reprobates are drawen by force, in case as if a Judge should compell offenders to come to examinacion: he auoucheth himself too haue come of set purpose and willing motion of mynd. For this [saying,] is nothing else but too bethink himself. Wher vppon it followeth, that hee promised himself forgiuenes through the mercy of GOD, least dreadfulnes mpght haue forclosed ỹ way of his confession. This parcell [against mpself, or vppon mpself,] betokeneth that Dauid omitted all pretences, wherby the most part of men vnburden themselues, in transferring or puttmg ouer their fault to some other thing. Dauid then determined too submit himself vtterly too Gods iudgment, and too lay open his owne giltynesse: that being condemned in himself, he mpght obteyne pardon at Gods hand. [And thou forgauest.] This member is set against the troubblesome and sore veracions, wher with he reported himself too haue bin turmopled, before hee tooke hold of Gods grace by fayth. Neuertheless, in theis woordes he teacheth, that as oft as the sinner offereth himself with vnfeyned confession, his attonement with God shall bee redye for him. For hee meeneth not that God was treatable towardes him alone: but hee setteth forth a generall lesson in the example of himself, that those which are in distresse should not doubt of Gods fauour towardes them, alsoone as they repayre too him with a vpght and willing mynd. If any man gather heervppon, that Repentance and Confession are the cause of obteyning grace: the solution is not hard: namely, that Dauid entreateth not heere of the cause, but sheweth the maner how the sinner reconcileth himself vntoo God. For although Confession come in by the way, yit must wee perce deeper: namely, that fayth opening our hartes and our tunges, dooth also itself obteyne forgiuenes. For it is not conuenient, that euery thing which is required of necessitie, should always bee nombered among the causes. Or if a man will haue mee speake more grossely: Dauid obteyned forgiuenes by his Confessing, not that hee deserued it by the very act of speaking, but because he sewed himbly to his Judge by the direction of fayth.

Moreouer, seeing that the same maner of Confession ought too bee vsed among vs at this day, which was vsed in old tyme by the Fathers vnder the Lawe: that tyranouse Decree of the Pope is sufficiently disproued, wherby he sequestreth vs from God, and sendeth vs too his owne Chapleynes.

6. [Therfore shall &c.] He expresseth euidently, ỹ whatsoeuer he hath hitherto expounded in his own persone, ỹ same belongeth in comō too the childre of God. Which thing is to be noted admirably, because that through ỹ distrust bred in vs by nature, ỹ most part of vs are loth & vnwilling to admit Gods grace vnto vs. Heerby also wee gather,

gather, that he purchaced not forgiuenes by the act of Confession (as they terme it) but rather by fayth and prayer. For heere he declareth too the godly, that the maner how to obteine it, is to resort vnto prayer: which is the trew sacrifyse of faith. Neuerthelesse wee must lerne that in Dauid God gaue a tryall of his owne mercy: which may not only extend vntoo vs all, but also shewe how the attonement is too bee sought. And although the vniuersall mark be auaylable to confirme euery godly persone: yit notwithstãding he sheweth therwithall, that no man is put in hope of saluation, otherwyse than by casting himself humbly downe before God, bycause all without exception haue neede of his mercy. [The tyme of fynding,] which is added by and by after, is referred by some to the ordinary and appointed howres of praying. But othersome (more ryghtly in my iudgment) match this place with that place of Esay. 55. 6. [Seeke the Lord whyle hee may bee found: call vppon him whyle hee is neere at hand.] Truly it is neuer out of season too seeke God, bycause wee haue neede of his grace euery minute of an howre, and he himself meeteth vs of his owne accord. Howbeeit forasmuch as slothfulnes, or else dulnes, hindereth vs from seeking him: Dauid in this place betokeneth proprely the very instant tymes wherin the faythfull are vrged foreward by their owne neede. Wheras the Papists haue abused this place too procure themselues spokesmen in heauen: it is an vnsauerynes not worthy the disprouing. Notwithstanding, a man may see heerby, eyther how wickedly they haue corrupted the whole scripture, or ẽ how grosse ignorance they haue ouershot themselues euẽ in open matters. [In the flud of many waters.] this saying agreeth with ẏ prophesy of Joelis, [Whosoeuer calleth vpõ ẏ name of ẏ Lord, shall be saued.] Joel. 2. 32. The meening is, that although deepe gulfes of death compasse vs rownd about, yit ought wee not too feare that they shall swalowe vs vp, but rather think wee shall bee safe and sound, so wee haue recourse to Gods mercy by fayth. It is therfore a piththy circumstance, that the faythfull shalbee assured of their saluacion euen in death, so they registre themselues intoo the Sanctuarye of Gods fauour. For by the terme [Flud] are betokened any maner of daungers, whereof there appeereth no meanes to eschew them. At the length he turneth himself to thanksgiuing. And although he commend Gods grace but with feawe woordes: yit is there much piththynes hid within that shortnes. For first he denyeth that there is any other hauen of welfare, than God himself: and secondly he assureth himself that God wilbee his faythfull keeper herafter. For I willingly keepe still the future tence of the Verb, which some (without reason why) doo turne intoo the preter tence. Yit notwithstanding, he thinketh not that he shall bee free from all tribulacions: but he setteth Gods defence ageinst them. Lastly, whatsoeuer aduersitie shall betyde him, he assureth himself that God will bee his deliuerer. For by the woord [compasse,] he betokeneth manyfold and sundry sortes of deliuerance: as if he should say, he should bee bound to God innumerable wayes, so as he should haue therby most plentifull matter to prayse God for. Wee see by the way, how (according to his custome,) he offereth his dewty of thankfulnes vntoo God, putting songes of deliuerance in sted of help.

8. I vvill instruct thee, and teache thee in vvhat vvay thou mayst vvalk: and I vvill bee chare ouer thee vvith myne eye.

9. Bee not as horse and mule, vvhich haue no vnderstanding: thou shalt bynd his iawes vvith bit and brydle, that they kicke not ageinst thee.

10. Many are the sorovves of the vngodly: but vvhoso trusteth in the Lord, mercy shall embrace him round about.

11. Bee glad yee ryghtuowse, and reioyce in the Lord: sing all yee that bee vpryght of hart.

8. [I wi

8 [I will instruct the &c.] To thentent his exhortation may haue the more force, he directeth his talk to ech man seuerally. For the thing that is spoken, perceth the earlier into mennes minds, when ech man applyeth the doctrine peculiarly to himselfe. Now considering that the way of life is shewed here to all the children of God: great hede is to be taken, that noman step neuer so little aside from it. And wee may lerne by this place, that we are reconciled vnto god, vpon condicion that euery man should endeuer to make his brothers partakers of the same benefite. And he declareth his carefullnesse the better by the casting of his eye. By the way it is to bee considered, that whosoeuer they bee that are carefull of our welfare, they are appointed by the Lord, as guydes of our way. Whereby it appeereth how fatherly he prouideth for vs.

9 [Bee not as horse &c.] Now declareth hee breefly the effect of the counsell which he sayd before, that hee would giue them. For he exhorteth all men to learne with quietnesse, and to put of stubbornnesse, and to put on the spirite of meekenesse. And wysely doth he admonish the godly to amend their hardnes. For if we were as heedefull to Gods correction as it becommeth vs, euery man would make hast to seeke Gods fauour, who myght hasl fastest. But now from whence commeth that great slownes in al men, but by cause we are either dulheaded, or else retyr? Dauid by likening all the wilfull sort to brut beasts, striketh shame into them, & herewithal telleth them that they auail nothing by kicking ageinste the pricke. Wen (sayeth hee) can tell how to breake horses of their feercenes with bridles and bittes: and what think they then that god will do, when he shall fynd them vntreatable?

10 [Many are the &c.] He denounceth without figure, in what state the rebellious and obstinate sort stand. Hee had sayd before that God wanted not bridles and bits wherwithall to restreyne their malaertnes: and now hee addeth that there shalbe no end or measure of their miseries vntill they be vtterly consumed. Although then that God spare vs for a time, yet let this definitiue sentence make vs afrayd: so as our scaping vnpunished for a time, harden vs not, and that our prosperitie (which God curseth,) deceiue vs not: but rather let vs beare in mind theis secret sorowes which God manaceth to al the reprobats. And like as he hath sayd, that god is armed with innumerable plagues ageinst the reprobats: so agein, he addeth that god is stored with infinit goodnes, wherwith to succor al those that be his. The effect is, that ther is none other remedy for our miseries, but only to humble our selues vnder the hand of god, and to ground our welfare vppon his onely mercy, and that they which leane vpon god shalbe blissed in all points, bycause on what syde soeuer satan shall assault vs, there will the Lord meet him with his reskew.

11 [Be glad] After that Dauid hath shewed how the trew happines is ready and at hand to all the godly: nowe not wythout cause he exhorteth them to gladnes. And he biddeth them reioyce in the Lord: as if hee should say, there was nothing to let them, but that they might assure themselues of Gods fauour, who offereth himself so gently and curteously to reconcilement. By the way we may note, that this is the incomparable frute of faith (the which also Paule commendeth,) that is to wit, when the consciences of the godly beeing quyet and merry enioy spirituall gladnes. For wheresoeuer fayth florisheth, this holy reioycing will folow it. But bicause the worldes owne wickednes is a let vnto it, that it cannot come too the partaking of this ioy, therfore doth Dauid speake only to the righteous: whom hee calleth also [vpright of hart] to the intent wee may know, that the beawty of outward righteousnes which liketh men so well, is nothing worth before God. But how calleth he them righteous, whose whole happines consisteth in the free mercy of God, whyle hee imputeth not their sinnes vnto them? I aunswere that none other are accepted into fauour, but such as mislike themselues in their sinnes, & amend with their whole hart: not that they win them selues forgiuenes by their repentance, but bicause fayth can neuer be ioyned to the spirit of regeneratiō For when they haue begon to giue ouer themselues vnto god, hee accepteth the rightnes of their hart in

as ample maner, as if it were full sound and perfect. For faith not onely reconcyleth a man vnto God, but also sanctifyeth whatsoeuer is yt vnperfect in him, ỹ he (who by no desert of his owne could haue purchaced so great a benefite to himself,) may be made righteouse through the free louingnesse of god.

The Contents of the.xxxiij. Psalme.

Dauid or whosoeuer was the author of this Psalme, to stirre vp the faithfull to prayse God, groundeth his argument vppon his generall prouidence wherwith hee vpholdeth, mayntaineth and gouerneth the whole world. And afterward hee setteth foorth his fatherly louing kindnesse towards his chozen people, shewing therwithall how needefull a thing it is, for the godly to bee cherished with his peculiar defence.

The.xxxiii. Psalme.

1 Reioyce yee righteouse in the LORD: prayse is comly in the rightfull.

2 Prayse the Lord vppon the Harp, sing vnto him vppon the Vyall and instrument of ten strings.

3 Sing vnto him a new song, sing lustely with ioyfulnesse.

4 For the word of the Lord is rightfull, and all his woorks are in faithfulnesse.

REioyce yee righteous.] He speaketh to the faithful or ryghteous by name, bycause they onely are meete setters foorth of Gods glory. For it is not possible for the faythlesse which neuer tasted of Gods goodnesse, too prayse him from the bottome of their hart: and GOD will not haue his name touched with theyr filthy tungs. But it will appeere better by the text it selfe, why this exhortacion agreeth properly too the faithfull onely. And many expounde the latter member, (that is to wit, [that prayse is comly in the rightfull,]) in this wyse: namely, bycause that if the vngodly or the hypocrytes addresse themselues to do the same, it will redound rather to the reproch and dishonour of God, than too his prayse: yea rather, they doo nothing else but blaspheme his holy name. And it is truly sayde, (according as I haue warned already,) that GOD purposely createth hymselfe a Churche by free adoption in the woorld, to this end, that hys name may bee rightly prayscd

sed by lawfull witnesses. Neuertheles the natural sence is, that praise becōmeth well the rightuouse, bicause ther is nothing better wherein they may occupie themselues. And surely sith that God by his continewall benefits, ministreth matter vnto them to set forth his glorie: and that his vnmeasurable goodnesse is (as we haue seen elsewhere) layd vp as a peculiar treasure for them: it were a foule shame & vtterly against reason, for them to leaue speaking of the prayses of God. The effect of it commeth too this point, that the cheef study wherein it becōmeth the rightuouse to be occupyed, is to publishe among men the rightuousnes, goodnes, and mightynes of God, the knowledge whereof they cary fastened in their mindes. Wheras I folowing other interpreters haue translated it [that praise is comly,] it may also be fitly translated [decirable] of [Aua] which signifieth to wish or desire. And surely seeing that God alloureth the faithful so sweetly: it is meete that they should streine themselues with all their harts too sing his prayses. It is to be noted that assone as the Prophete hath set downe rightuousnesse vnder the name of rightnes, (wherin is comprehēded ỹ inward vncorruptnes of the mind) by and by after, hee defineth what the true rightuousnes is.

2. [Praise the Lord.] There is no dout but that in this verse he expresseth the vehemencye and earnestnes of his affection in praysing God, when hee willeth that musicall instruments should bee applyed to that vse. For hee would haue nothing omitted by the faithfull, that may kindle their mindes & sences to set out the prayses of God. For althonghe Gods glorye be not properly set forth, but by plain vtterance of speech: yit is it not for naught that he hath added these helps wherwith the faithful are wont to stir vp themselues, specially seeing hee spake to the people of olde time. For there is a difference to be hilde, that we drawe not to our selues (without respect) whatsoeuer was cōmaunded the Iewes in olde time. And I am out of doubt for my parte, that the playing vppon Cimbals, singing too the Harpe and the Vyall, and all the whole order of Musick wherof mētion is made ofttimes in the Psalmes, was a part of the Law scholing. I meene of the solemn furniture of the Temple. For at this day if the faythful cheere vp themselues with instruments of Musick, I say their purpose ought to bee, not to seuer their mirth from the prayses of God. But whē they haunt their holy assemblies, I think that Musicall instruments are no more meet for the setting forth of Gods prayses, thā if a man should call ageine Sensing and Lampes, and suche other shadowes of the Lawe. Foolishly therfore haue the Papists borowed this and many other things of the Iewes. When that are given to outward pompes delight in suche noise: but God lyketh better the simplicitie which he commendeth too vs by his Apostle. For Paule, 1. Cor. 14. 16. suffereth not men too praise God in the open congregation of the faithfull, but with a knewen tung. Certesse the voice of man, (although it be not vnderstoode of all in generall) farre excelleth all dead instruments. What shall we then say of chaunting, which onely feedeth the eares with a vaine sound? If any man obiecte, that Musick anayleth greatly to the stirring vp of mens mindes: truely I graunt it booth so, howbeeit it is alwayes to be feared, lest some corruption should creep in, which might both defile the pure seruice of God, and also binde men with superstition. Moreouer, seeing that the holy Ghost warneth vs expressly of the daunger by the mouth of Paule: to proceede further than we haue warraunt there, I say it is not only an vnbridled zeale, but also a wicked stubbornes.

3. [Sing vnto him a new song.] Inasmuche as hee intreateth afterward of the mighty woorkes of God and specially of the preseruation of the Churche: it is no maruell though hee exhorte them a newe song, that is to say a rare & singular sōg. For the nerer & the more diligently that the faithful wey Gods woorks: the more rightful is it ỹ they should wade the deeper in his prayses. Therfore it must be no cōmon song that he willeth them to deuise that may be answerable to so noble a matter. To the same purpose pertayneth also the seconde member, that they shoulde

set themselues too singing lustely. For so do I translate the word [ ] whiche other like better to referre to the curious setting of the notes.

4. [For the word of the Lord is rightful.] As I saied euen now, at his firste entrance he setteth down Gods generall prouidence wherby the whole worlde is ruled, & sayeth that God so executeth his soueraigne power in the whole course of his works, as most perfect equitie & fathfulnesse shine foorth euery where. Some will that [word & work] should signifie bothe one thing. But I leuer tyē in such wise, as Gods woorde should imply as much as his purpose or commaundemēt: & his work should betoken the effect and execution of the same. I confesse that one meaning is dubbled tu diuerse woordes, like as it is in manye places else where. But it is no rare thing in recitations to vse a litle alteratiō, so as one thing should bee spoken diuerslye & many wayes. The effect is, that whatsoeuer God determineth & cōmaundeth it is rightful: & that whatsoeuer he performeth in very deed, it is faithful & soothfast. By the way it is to be noted, that [the word] is not taken heere for doctrine, but for the manner of gouerning the worlde.

5. He loueth righteousnesse and iudgement: the earth is full of the Lords goodnesse.

6. By the Lords word were the Heauens stablished, and all the hoste of thē by the breath of his mouth.

7. He gathereth the waters of the Sea toogither as vppon a heap, & hath layde vp the deep as in his treasorie.

8. Let all the earth stand in feare of the Lord, let all them that dwel in the world feare him.

9. For he spake, and it was done: he commaunded, and it stode.

5. [Hee loueth righteousnes and iudgement.] It is a confirmation of the former sētence: that is to wit, bicause God of his own nature loueth righteousnes & equitie. Wherupon it foloweth that froward affections cannot carp him to emill purposes after the maner of men. Truly at the first blush this seemeth to bee but a common & trifling cōmendation of God: for all men confesse that God keepeth a most perfect rule of vprightnes in all his woorkes. To what purpose then (will some man say) was there mention made alate of a newe song as it had bin in some strāge matter? First it is to wel known how shamefully the most part of ý world dazeleth at Gods righteousnesse, while they either negligently ouerslip innume rable tryalls of his prouidence, or els imagin them too happen by chaunce. Besides this, there is a woorse faulte, that if God folowe not our desires, by & by wee iangle against his righteousnesse: and so when this principle hath flowen in euery mans mouth for a thing graunted, [that God doth all things righteously: [scarce the hundredth person beleeueth the same stedfastly in his hart. Otherwise, assone as this lesson [So it pleaseth God] commeth forth, euery man would submit himself obediently too his gouernment. But now considering how men are very hardly brought in subiection to acknowledge and professe God to be righteous, in auersitie: and fade & vanish away, in prosperitie: it is no wonder though the Prophet affirme God to loue righteousnesse too the intent he may persuade men that he is a rightful gouerner. Therfore who soeuer shall haue digested this doctrine throughly, let him knowe that hee hathe profited muche. Othersome expounde it, that GOD loueth vprightnesse in men: which thing is true in deede, howbeeit far from the texte. For the purpose of the holy Ghoste in this place, is to maintein Gods glory against the peruersion of vngodlynesse that resteth in the harts of many men. In the second parte of the verse, the Prophet cōmendeth another spice of vertue in God: [that the earth is full of his goodnes.] Now although Gods righteousnesse ought of right too praise vs forward too set forth his renowm: yit is his goodnes

goodnesse a sharpe spurre, because that according as eche man feeleth him beneficial and mercifull towardes him, so much the more findeth hee in his hart to worship him. Moreouer hitherto hee speaketh of the benefits of God which he powreth vpon all mankind in generall: and thois the Prophete auoucheth to meete vs enery where, whither soeuer wee turne our eyes.

6 [By the word of the Lord] To this intent hee may waken vs to consider Gods workes the better, he setteth before vs the very creation of the world. For vntil god bee acknowledged to bee the maker and workmaster of the world: who will beleeue that he regardeth mennes affayres, and that the state of the world is gouerned by his wysedome and power: And the creation of ỹ world leadeth vs as streight as a line to the prouidēce of GOD: not that all men reason so handsomely, or are endewed with so right iudgement, as to conclude with themselues that the worlde is at this day mainteined by the same power of God, which he once vttered in creating it: but rather the greater part surmiseth him to sitte idly gazing out of Heauen vpon the things that are done on earth. But no man is rightly perswaded that the world was created by God, onlesse he be also perswaded, that it is also cherished & preserued in his state by him. Conningly therefore and aptly doth the Prophet call vs backe to the very creation of the world, to the intent to imprint in vs the certeintie of Gods prouidence in the continuall order of nature. Moreouer, the name of [Heauens] is (by the figure Synecdoche) put for ỹ whole frame of the world: because (as is sayd elsewhere) wee are drawen most to woonderment at the beholding of them. And therefore by anby after, he addeth [and all the hostes of them:] by which speech hee meeneth the the Stars and Planets according to the vsuall maner of the Scripture. For if the Heauens wanted this ornament, they should after after a sort be empty. And in saying that the Heauens were created by the word of the Lord: he aduaunceth his power the more: as who should say, that being of full ablenesse to do it with his only becke, hee neyther sent for help from elsewhere, nor yet imployed much trauell and labour about so beautifull and noble a worke. And although the Prophet haue set the word of God and the breath of his mouth, aswel ageinst al outward meanes, as ageinst all the painfulnesse of labour which may be surmised in GOD: yet is it truly and certeinly gathered hereby, that the world was framed by Gods eternall word, which is his onely begotten sonne. The auncient doctours haue vsed this title somewhat precisely ageinst the Sabellians, to auouch the eternall Godhead of the holy Ghoste. Howbeit it appeareth by other places, and specially by Esay 11.4. that by the [breth of his mouth] is betokened Christ: for there it is sayd concerning Christ. [He shall smyte the earth with the rod of his mouth, and with the breth of his lippes shall hee slea the vngodly.] Now like as the word beeing full of power and worthinesse, is Allegorically called the Skepter of his mouth: so also to an other end he is called [the breth,] to note the difference betwene the speech of god, and the vayne sownde that proceedeth out of the mouth of men. Therfore in proouing the Godhead of the holy ghost, I durst not presse Sabellius with this text. wherfore let it suffize vs, that God hath so framed the world by his word, that heereby may bee proued the euerlastinge Godhead of Christ. If any man obiect, that they shal not bee distincte persons if the termes of [word and breth] signifie all one thing. I aunswere that the terme [breth] is not put simply heere as it is in other places, in which it is manifestly distinguished from the term [word] but ỹ breth of his mouth is taken figuratiuely for ỹ very vtterance of his speech, as if it had bin sayd, [assoone as God vttered the breth of his voyce, or as soone as hee vttered in word what hee would haue done.] the Heauens were out of hand made, yea and furnished with an incredible nomber and variety of stars. Trew it is in deede that this similitude is borowed of men. But the scripture teacheth oftentimes elsewhere, that the world was created by that euerlasting Worde, who being the only begotten Sonne of God appeered afterward in the flesh.

7 [He gathered &c.] He maketh not a rehersal of all things that myght be spoken

of ech seueral part of the worlde: but vnder one part he breefely comprehendeth all the rest. And in the vpper face of the earth he setteth foorth a noble and right notable miracle, that whereas the element of water is fleeting and vnstable: God gathereth it toogither as a substanciall heape, and holdeth it so at his pleasure. For the naturall Philosophers confesse, and experience openly sheweth out, that the waters are aboue the earth. How then seeing they bee thin and flowing, how cometh it to passe that they sheade not out themselues too ouerwhelme the earth, but this earth which is in place beneath them, appereth dry aboue them? Surely we see here that god, too thentent to prouide for the welfare of mankynd, hath restreyned the waters in secrete dams, and so holdeth them pent vp too this daye: and the prophet auoucheth right trimly, that they stand still at Gods commaundement, as if they were a heape of some sownd and substanciall stuffe. And not without cause doth the spirit in another place comende this triall of Goddes power, like as in Jeremi. 5:22. and in Job 38.8. In the second part of the verse hee seemeth too repete the same thyng ageyn: howbeeit with an amplification. For God not onely restrayneth the vnmeasurable quantitie of waters in the sea: but also by his wonderfull and incomprehensible power, bestoweth them euen in the very bowels of the earth. For whosoeuer shall conferre the elementes among themselues, shall say it is against nature that the bottomlesse depthes or vnmeasurable gulfes of waters should lye hid vnder the earth, which ought rather to ouerwhelme it. And there also shyneth forth another worke of GOD, that so many hollow conueyances and deuouring gulfs swalow not vp the earth euery minute of an houre. For although that by parcelmeale nowe and then some Cities or groundes perish by rage of waters: yet the very body of the earth abydeth in his estate.

8 [Let all the earth.] Hee concludeth that there is iust cause why the whole world should reuerently submit itselfe to the gouernment of GOD, of whom it hath his beginning, and by whom it is preserued. For to stande in awe of the Lord and to feare him, is nothing else but to receiue his dreadfull authoritie. And it is a poynt of too grosse dulnesse, not to giue heede to Gods presence, of whom wee haue our beeing, and in whom our state standeth. For the Prophet toucheth eyther of these thinges, that is too say, that the world was assoone as God had spoken, and that by his commaundement it had some stay: for it had not bin inough for it to haue bin created by Gods appoyntment, onlesse it were also stayed by by his power. God therfore vsed not any great preparature about the creating of the world. But to the intent to shew the vnmeasurable mygihtynesse of his word, hee bade that his commaundement should foorthwith be a woork. Yea and the very word [commaund] confirmeth that which I sayd a litle before: namely that his speeche was nothing else but his becke, and that [to speake] was nothing else but commaund: which notwithstanding must be taken thus, that in this beck or commaundemente Gods euerlasting wysedome sheweth it self.

10 The Lord disappoynteth the counsell of the Heathen, and bringeth the imaginations of the people to naught.

11 The purpose of the Lord shall stand for euer, and the thoughts of his hart world without end.

12 Blissed is the people whose God is the Lord, the people whom he hath chozen for his inheritance.

10. [The Lord disappointeth.] After he hathe breefly touched the creation of the world, he returneth to the matter he purposed before: namely that the things whiche happen dayly, are assured witnesses of the prouidence of God. Moreouer lest any man shuld maruel that the Prophet here bringeth in God as an aduersary vnto men, rather disappointing their deuices than stablishing them and bringing them to good successe: he hath picked out an example that was of greatest valewe for the cōfort of the godly. For we know howe many things men aduenture vpon continewally, & what things they practize ageinst all righte and conscience, and how they endeuer to turn the world vpsidown with their deuises, that they may tirannously aduance themselues to trample good and simple folk vnder their fete. Therfore what were more miserable thā we: if in so great ioylitie they might haue leaue too doo what they list? But when God telleth vs from aboue, that it is his charge to disappoint whatsoeuer they determine, and to bring to nought whatsoeuer they deuise: there is no let but that we giue our selues too quyetnesse, euen when they best it themselues most whotly. Wherfore God is sayd to ouerthrowe mens imaginations, not that he delighteth himselfe of set purpose in disappoynting them, but to bridle the headinesse of them, for they would sone make a confusion of all things: if things might fal out as they would haue them. Yea rather forasmuche as they cease not too wage battayle ageynst GOD, too outrage ageinst equitie, and too vexe the good and giltlesse: needes muste GODS defence be set ageinst their fury. Yea truely seeing that the more parte of men, despysing modestie, ronne headlong intoo confused vnbridelednesse: the Prophet speaketh not onely of seuerall persons, but also of whole nations: as if he should say, Although men conspire among themselues, and determine too attempte this or that wyth greate hostes: yit shall theyr purposes be vntoo none effect, bycause it shall bee no more trouble vntoo GOD, too scatter a greate multitude, than too brydle a fewe. And althoughe it were the purpose of GOD to fence vs with good hope ageinst the boldenes of the wicked: yit hee warneth vs therewithall too beware, that wee attempte not any thing but by hys commaundement and guydance.

11. [The purpose of the Lorde.] The Prophete extolleth Gods power in this wise, to the intent to build our faith vpon the top of it. For he commendeth such a purpose as he would haue vs to looke vp at and to wonder at, as farre hidden in Heauen. But bicause hee euery where auoucheth that he loueth rightuousnesse and truthe, that he regardeth the rightuous end good men, and that hee is minded to succour his seruaunts when they bee wrongfully oppressed: the Prophete meneth that the same shall stand stedfast and allowed, and so he declareth to what end GOD disappoynteth the deuises of the heathen: namely bicause that wythout choyce they ronne a head to the brech of all order. First therefore let vs learne too looke vppon Gods determination in the mirror of his woord: and when wee shall haue assured our selues, that he promiseth nothing but that which hee hath determined with himself to performe: by and by let vs call too minde this steddynesse wherof the prophet intreateth. But bicause many folks, yea or rather whole nations now and then endeuer to breake the course therof with innumerable impediments: let vs also call too minde the former sentence, [that] when men haue imagined neuer so many things, yit is it in the hand and pleasure of God to disappoint them. Doubtles the holy Ghostement too haue our fayth exercysed in this practicall knoweledge, bicause otherwise this title of commendation had bin but colde and frutelesse. But if we shal haue throughlye perswaded oure selues that GOD will defend his seruauntes and ryd them out of all daungers, whosoeuer they be that call vpon his name: whatsoeuer mischeefe the vngodlye practise ageinst vs, their endeuers and attemptes shall nought at all make vs afrayed, bycause that assoone as God shall haue set himselfe ageinst them, no wylynesse will serue them to dally out his determination.

12. [Blessed is the people.] This verse agreeth aptly with that which went before. For finally should it auaile to vnderstand that which is spoken of the euerlastingnes of Gods decree: onlesse the same pertayned to vs. The Prophet therefore in crying out, that they are blessed whom God taketh into his protection, putteth vs in minde that the purpose whereof hee made mention euen now, is not hid from vs, but floorisheth and is to be seene in the welfare of the Churche. And so wee see, that not they which coldly gaze at Gods almightynes, but they that apply it vnto their present vse, do rightly know the gouerner of the worlde. Moreouer inasmuch as he placeth all our blessednes in hauing the Lord to be our God: by pointing out the fountaine of Gods loue towards vs, he comprehendeth in one worde, whatsoeuer things are wont too bee coueted for the leading of a happy life. For whereas he vouchsaueth to take charge of our welfare, to cherishe vs vnder his wings, too lay for our necessities, and to aid & helpe vs in oure daungers: all this dependeth wholy vpon his adoption. Howbeeit lest any body should thinke that men obteine so greate goodnes by their owne policy & purchase: hee teacheth precisely ỹ it floweth out of the fountaine of Gods free election, that we are accounted the people of God. True it is in deede that men were created at the firste in the person of Adã, to the intent they should bee the children of God: but the estraunging whiche followed by reason of sinne, deprayued vs of that so greate a benefite. Then till suche time as God adopt vs freely againe: we are all by nature wretched, and there is none other gate of happynesse, than that he of his owne good will chooseth vs with out our deserning. Wherby it appeereth how vnsauorly they corrupte this place, whiche put euer that thing vntoo men, which the Prophet assigneth vnto God as though men should choose God too bee their heir. I confesse verely that the true God is discerned from Idolles by faith, but this principle must be born in mind, that we haue no interest at all in him, onlesse he preuent vs with his grace.

13. The Lord looked out of Heauen, and behild all the children of Adam.

14. From the dwelling place of his throne hath he looked out vnto all the inhabiters of the earth.

15. VVhiche fashyoned their harts togither, whiche vnderstandeth all the works of them.

16. A King is not saued by the multitude of his hoste, ueyther shal the Gyant be deliuered by the abundance of his strength.

17. A Horse is but a vaine help, and he shall not deliuer a man by his great strength.

13. [The Lorde loked.] He proceedeth stil with all one doctrine: that is to wit, ỹ mens affaires are not tossed by chance, but that God directeth priuily whatsoeuer is done. And he therefore cõmendeth Gods loking downe, that we might lern on the other side to looke vp to his inuincible prouidence with the eyes of fayth. For although there bee euident proofes therof dayly before our eyes: yit the more parte of men be blinded and according to their own blindenes haue forged a blind fortune: yea rather the more richely and with the more plenteous forzon that hee poureth out his goodnesse vppon vs, so muche the lesse lift we vp our vnderstanding vntoo him, but frowardly settle our selues fast vppon the outwarde meanes that stande about vs. This vnwoorthy dealing dooth the Prophet chastize, because there canne no greater wrong bee wrought vntoo GOD than to shet him vppe idle in Heauen: for, that is all one as if hee shoulde lye buryed in a Graue.

For

For what maner a lyfe were the lyfe of God, if hee looked to nothing, ne regarded nothing? Furthermore vnder the terme [Throne,] he sheweth by the inconuenience how vnreasonable a blockishnesse it is, to depryue God of his feeling and vnderstanding. For hee meeneth that heauen is not an vele palace of pleasures (as the Epicures dreame): but a princely court, fro whence hee executeth his seuerenesse vppon all partes of the world. Now if he haue made himselfe a seate in the Sanctuary of heauen to rule the whole world in: it followeth that he in no wyse neglecteth earthly affayres, but he gouerneth them with moste excellent reason and wysedome.

15 [Which fashioned theyr hartes. &c.] It seemeth ỹ this was added for ỹ nonce, to the intent the faithfull might perswade themselues assuredly, that by what wiles, sutteltes, & craftie conueiances so euer the vngodly endeuer to eschew ỹ syght of god, and to delue to themselues dungeons: yit doo Gods eyes perce into the same darke lurkingholes. And he reasoneth vpon the very creation, that it cannot bee but God must cal mens deuyses and doings to account & iudgment: because that although eche man make himselfe crooked nookes in his owne hart to hyde him in, so as they differ woondrously one from another, and the mistynesse is confuled in so great varietie: yit cannot Gods eyes be blered or dimmed, but that he throughly cõsidereth his owne work. Therefore by the aduerb [togither] hee meeneth not that all mens harts were fashioned togither at one instant of tyme, but that all euerychone of them without exception wer made in such wyse, as it is in vayne for them to hyde or withdrawe themselues from the knowledge of their maker. To this purpose also may this sentẽce belong, that men by the wadering deuises of theyr own thoughts, diminish not Gods authoritie ouer them: but that through his secret prouidence hee ordereth the things which they imagin to happen by chaunce. For we see how in forging vayne hopes to themselues, they transpose Gods woorking hither and thither, and thinke not themselues too haue neede of his help, so long as they bee furnished with meanes and helpes to defend themselues. And therefore there followeth, [A king is not saued,] to thentent he may shew, that the saufgard of mens lyues, standeth not vppon theyr owne strength, but vppon the onely fauour of God. Hee nameth cheefly [kings and Gyants,] who being exempted from the comon lot, seeme to themselues to be out of daunger of gunshot: and if any thing betyde them amis, they warrant themselues an easy dispatch of it. Finally being sotted in the trust of their own strength, they scars think themselues mortal wyghts. And this pryde of theirs is hardened more by the fond wonderment of the common people, who are amazed at theyr puissance. But if neyther a king scape safe by his hoste, nor a Gyant by his strength, when they come in any daunger: in vayne dooth all mankynd leaue Gods prouidence, and looke about for earthly helps. Whereuppon it followeth, that nothing is more miserable, than eyther the strong or the weake, till they leane to the defence of GOD. In the next verse vnder the name of [Horse] (by the figure Synecdoche) hee betoketh any maner of help: for in generall his meening is, that those which think theyr lyfe to bee well fortifyed with worldly meanes, are comonly disappoynted at the very pinche, and miserably begwyled to their vtter vndoing, that by this meane GOD may reproue theyr foolishnesse. Trewlyit is in deede that kings are neither armed with the swoord in vayne, nor that the vse of horses is superfluouse, nor that the treasures and armys which God lendeth too preserue mens lyues, are needelesse, so that euery man hild the ryght order of vsing them. But forasmuch as the more part, the mo defences they bee garded with, the further doo they withdrawe from GOD, and by false imagination furnyse themselues too bee in a hauen free from all trubble: GOD dooth iustly, too disappoynt this madnesse. Hereuppon it commeth too passe, that Gods giftes oftentymes slip away without effect, because the world by seuering them from the giuer, is also bereft of his blissing.

18 Behold, the eye of the Lord is vppon them that feare him, and vppon them that trust in his mercie.

19 To deliuer their soules from death, and to quicken them in the tyme of famin.

18 [Behold.] After he hath shewed that oftentymes whatsoeuer things are counted too bee the best defences too saue men withall, doe nothing auayle, or rather are nowght worth, when men beleeue to be saued by them: now on the contrarie part he sheweth that the faythfull, although they bee neyther men of great power, nor haue abundaunce of welth, are neuerthelesse sufficietly garded with the only grace of God, and shalbee preserued euermore. The meaning of the Prophet is not a little enlyghtened by this comparision, that Kings and Gyants are neuerawhit the better for theyr inuincible strength: But God releeueth the saincts in the tyme of famin and derth, as if hee should restore them to lyfe when they be dead. Now we vnderstand better to what intent the Prophet threw downe all the strength of the world: verely not that men should lye still vnder foote, or that they should be so hartbroken, as they should pyne away in desparze: but that laying awaye all pryde, they should gather all theyr senses in vntoo God alone, and beleeue that theyr lyfe dependeth vppon his protection. Moreouer in saying that the eye of the Lord is bent vppon his seruantes, he expresseth more than if hee had sayde his hande and his power suffyse too susteyne them and hold them vp. For it myght kreepe into the weake, to doubt whither God will extend the same to eche seuerall person. But now by bringing him as it were keeping watch & ward for the safete of the faithfull: there is no cause why any of vs should trembly any more, or cast doubts with himselfe, seing hee is assured of Gods help, so hee abyde quietly vnder his prouidence. Hereby it appeereth more cleerely, how truly he sayd ere whyle, that the people was blissed whose God is the Lord: bycause that without him: whatsoeuer strength or substance wee haue, it will bee but vayne, deceptfull, and vanishing: but he (euen with his only looke) can defende his faithfull, releeue theyr want, feede them in famin, and quicken thē when they bee appoynted to the death. Now although all mankynde bee cherisshed by the prouidence of God: yit notwithstanding wee know, hee voutsaueth not his fatherly care vppon any peculiarly, saue his children, that they may feele in deede how hee regardeth their necessities. Agein seeing that GOD auoucheth, that euen in famin and death hee hath remedyes in a redynesse to preserue the liues of the godly: we are done to vnderstand, that dew honour is then only yeelded too his prouidence, when the faythful discourage not theyr hartes in extreme penurie, but rather lift theyr hope vpwarde euen out of the graue. For GOD sufferreth his seruaunts to bee hingry for a tyme, to the intent to giue the theyr fill afterward: and hee ouercasteth them with the darkenesse of death, to thentent to restore them to the lyght of lyfe. May rather we neuer begin to ground our trust substantially vppon him, till death begin too waue before our eyen, bycause the helps of the world hold our senses entangled and fastened vnto them, till they haue giuen vs a tryall of theyr vayneneſſe. Hee aduaunceth the faythfull with two tytles, wherin is conteyned the whole perfection of our lyfe. The fyrst is that wee should serue GOD deuoutly: and the other is that we should ground our selues vppon his grace. Surely although the hipocrytes boste of fayth with full mouth: yit haue they not so much as once tasted of Gods goodnesse with the vttermost part of their lippes, so as they can wayt too receyue at his hand whatsoeuer they haue neede of. And whereas the faythfull yeeld themselues wholly too the seruis and feare of God: this disposition springeth of fayth. Yea rather, their depending vpon his mercie, is accounted the cheefe part of woorshipping him aryght.

20. Our ſowle vvayteth vppon the Lord: hee is our help, and our sheeld.

21. Surely our hart shall reioyce in him, bycauſe vvee vvill truſt in holy name.

22. Let thy mercy lyght vppon vs, ô Lord, according as vvee haue truſted in thee.

20. [Our ſowle.] Whatſoeuer he hath ſpoken hytherto concerning Gods proūdence, & ſpecially concerning the faythfull ſafekeeping, whereby God defendeth thoſe that be his: he hath not ſpoken them ſo much of his owne ſelf, as out of the mowth of the Holy Ghoſte. And now in the perſone of the whole Churche, hee auoucheth that nothing is better, than to commit a mannes welfare vntoo God. So ſee wee the frute of the former doctrine ſet before all the faythfull, that they may not ſticke too caſt themſelues with a quiet and ſtowt hart vppon the fatherly care of GOD. For in this reſpect the Prophet proteſteth nothing of himſelf priuately, but ioyneth all the faythfull with him in conſent of the ſame fayth. And there is a couert pithynes in ỹ woord [ſoule,] bycauſe that although it bee a common maner of ſpeeche among the Hebrewes, yit it expreſſeth an earneſt affection: as if the faithfull ſhould ſay, they looke vnto God with a whole and vnfeyned hart, bycauſe they account him as their ſheeld and defence.

21. [Surely our hart. &c.] Foraſmuch as the parcell [Chi] which is repeted heere twyce, is taken diuerſly among the Hebrewes, it may haue a dubble meening. For if wee expound it affirmatiuely in both the members, the faythfull ſhall gloorie, as well of their gladneſſe, as of their hope. And I miſlike not that theis twoo ſhould bee reported in one ſtreyne, and yit neuerthelesſe ſeuerally, thus: Surely God ſhall alwayes bee our gladneſſe, Surely his holy name ſhalbee as an inuincible forteſſe to vs for our refuge. For whereof cometh it that the faythfull perſiſt ſtedfaſtly in calling vppon GOD, but bycauſe they conſent ng themſelues with his grace, hold faſt this comfort in their heauyneſſe and mooning, that he mayntayneth their mirth? Rightly therfore doo the faythfull affirme in the former place, that their hart reioyceth in ỹ Lord, bycauſe they wander not after the entycements of the woorld, ſo as they ſhould totſtre and wauer according to the diuerſe inclinations of Fortune: but encloſe the whole ſubſtance of bleſſed lyfe in the free & fatherly fauour of GOD. And afterward in the ſecōd place they add, [that they truſt in his holy name.] Notwithſtanding if any man liſt to take the particle [Chi] in way of rendering a cauſe, this ſenſe will flowe neuer a whit the leſſe aptly & trimly, too ſay thus: bycauſe our hope hath bin fixed in God, he will not be behynd hand with his part, in miniſtering continuall matter of gladnes. And certeſſe experience conſenteth, that men are ouerwhelmed with ſorowe, and pyne themſelues away in care, greef, and anguiſh, to reape the reward of their fondnes: bycauſe nothing is more hard, than for their hopes too bee bownd vntoo GOD alone, that they ſhould not reioyce out of meaſure in their owne deceyuable flatteryes.

22. [Let thy mercy.] The Pſalme is cloſed vp in the end with a prayer, which the Prophet maketh in the name of all the Godly, that they may perceyue in very deede, how they leaned not too Gods goodneſſe in vayne. By the way, the ſpirit in deliuering this rule of praying by the mowth of the Prophet, hath taught vs, that the gate of Gods grace is opened: from whence, and not elſwhere, welfare is too bee ſowght, or looked for. And moreouer, heere is picked out a moſt ſweete comfort, that if our fayth faynt not in the middes of our race, it is nowhit too bee feared, but that God will without ceſſing continew his mercy towardes vs euen vntoo the end.

The

The Conteintes of the. xxxiiij. Pſalme.

A Pſalme of Dauids, vvhen he chaunged his countenance before Abimelech, vvho draue him ovvt of his hovvſe, and he vvent his vvay.

DAVID giueth thankes vnto GOD for his notable deliuerance, and by occaſion therof commendeth Gods continuall grace towards all the godly, and enhorteth them bothe to fayth and alſo too the following of godlyneſſe: affirming that the only way & meane to leade a mannes lyfe happyly and accoꝛding to his hartes deſyre, is to walk purely and innocently in the woꝛld, vnder the ſeruis and awe of God. Moꝛeouer, it appeereth by the tytle what maner a benefite of GOD he commendeth. For ſeing he was dꝛiuen to flee to King Achis, (1. Reg. 27. 2.) whom he knew to bee his moſt deadly foe of all others, ſauing Saule, it was not like that he ſhould haue bin let go ſcotfree. And therfoꝛe he had none other ſhift too ſaue his lyfe, but too feyne himſelf mad by dꝛiueling downe his ſpittle, by ſtaring with a gaſtly looke, and by vtter diſfiguring of his countenance. And no maruell: foꝛ Achis being diſappoynted of aſſured hope of victoꝛie, foꝛaſmuch as he myght thank Dauid only foꝛ his loſſe & diſhonour, burned ageinſt him with vnappeaſable hatred. Then, that he was let go contrarie too the hope of himſelf and of all others: he acknowledgeth therin a ſingular token of Gods fauour, which may perteyne too the generall enſample of the whole Churche. Wheras in ſted of Achis there is put Abimelech, it is a lykelyhod that this latter name was comonly vſed among the Philiſtynes, lyke as the Egpptians called their Kinges Pharaoꝛs, and lyke as the Romaine Emperours haue boꝛowed the name of Ceſar, of Julius Ceſar, who made himſelf the firſt Tyꝛant among them. And wee knowe that many hundꝛed yeares before Dauid was boꝛne, the Kinges that reigned in Gerar in the tyme of Abꝛaham, were called by the name of Abimelech. Wherfoꝛe it is no maruell that this name ſhould paſſe too their ſucceſſoꝛs from hand too hand, ſo as it ſhould become comon too all the Kinges of Paleſtine. The Hebꝛew woꝛd [Tagnam] (foꝛ which I haue tranſlated [countenance]) inaſmuch as it ſignifyeth alſo taſte and vnderſtanding, myght fitly bee expounded, that he ſeemed witleſſe. Foꝛ the woꝛd from whence it is deꝛyued (weras it ſignifyeth pꝛopꝛely too taſte,) is alſo referred too reaſon, too vnderſtanding, and too all the ſenſes. The woꝛd [witleſſe] therfoꝛe will well agree, bycauſe Dauid feyned himſelf too bee out of his wittes. Howbeeit, bycauſe a man is diſcerned cheefly by his ſpeeche, & by framing of his countenance, that iudgement may be giuen vppon him: it is well tranſlated of others, that Dauid chaunged his countenance, bycauſe in ſo dooing he tooke away the taſte and pꝛcepuerance that men ſhould haue had of him. How although Dauid eſcaped by this ſuttle deuyce, yit he doubteth not but he was deliuered by the hand of GOD. Neyther yeeldeth he the pꝛayſe of his ſafetye too his owne counterfetting of madnes: but rather acknowledgeth that the crueltye of his enemie was aſſuaged by the ſecret inſtinct of GOD: ſo as he which erewhyle burned in outꝛagious woodneſſe, was then contented with the giuing of a mocke. And in good foothe, it was not too bee hoped, that Achis woold haue dꝛiuen away in mockage ſo ſtowte a perſone, whom he had felt too bee a deſtruction too his whole Realme, and by whom he had bin greatly indomaged. Heere alſo ryſeth a queſtion: whither Dauid did counterfet his madneſſe by the guyding of the Holy Ghoſte? Foꝛ he ſeemeth too toyne theis twoo thinges togither: namely, feyning of foolyſhnes, and deſirable ſucces. Wherby a man may conieture, that the ſame Spirit which did put this Pſalme into Dauids head, was his

his counſeller and leader in decepuing king Achis. I anſwer, that if the Lord now and then deliuer his ſeruãts in ſuch wyſe, as they miſtake theyr markes in choſing the meanes, or ſlip a ſyde: that makes no matter againſte reaſon. Then was the deliuerance the woorke of God: and the vyce that was intermedled which was not voyde of blame, muſt be aſcribed vnto Dauid. So Iacob obteyned the bleſſing by the fauour and good pleaſure of God: but yit therewithall was medled his moothers ſutteltie, which we are ſure was blameworthy. Therfore it may happen that ſome deede may bee ruled by the ſpirit of God, & yit that the ſaincts which are the inſtruments thereof, may ſwarue from the ryght lyne: and therefore it is ſuperfluus to labour to excuſe Dauid: but rather he ſeemeth to be blamed, for that in not committing his lyfe ſimply vnto god, he made himſelfe and the grace of the ſpirit that ruled him a laughing ſtock to the vngodly. For although I dare not auouche any thing: yit there appeereth ſome token of infirmitie in this leſing. If a man take exception, that Dauid commendeth gods grace, becauſe he ſcaped death by chaunging his countenaunce and ſpeeche: I anſwer ageine, that Dauid in playne termes expreſſeth a circumſtance, that ſetteth out Gods grace yit more: namely that his flyding was not layd to his charge.

2 I will bleſſe the Lord at all tymes, his prayſe ſhall alwayes bee in my mouth.

3 My ſowle ſhall make hir boaſte of the Lord, the lowly ſhall heere of it and bee glad.

4 Magnifie yee the Lord vvith mee, and let vs exalt his name toogiher.

5 I ſowght the Lord and he anſwered mee, and deliuered mee out of all my feare.

6 They ſhall looke vnto him, and flocke about him, and their face ſhal not bee aſhamed.

7 This poore man kryed and the Lord herd him, and deliuered him out of his all trubbles.

2 [I will bleſſe the Lord.] He extolleth Gods greatneſſe: promiſing too bee myndfull of his benefite all his lyfe long. For although God help his ſeruants daily that they may occupy themſelues continually in his prayſes: yit notwithſtanding it is certein, that a benefite which is called worthy of euerlaſting remembrance, is diſtinguiſhed from other comon benefits. Therefore the ſaincts muſt hold this for a rule, that whatſoeuer good thing GOD hath beſtowed vpon them, they muſt from tyme to tyme call it to remembrance. And yit if at any tyme he vtter his power more apparãtly in preſeruing them: ſo much the more earneſtly muſt they endeuer to ſhew themſelues thankfull. Now if by one only benefite God bynd vs ſo vnto him euen to our lyues end, that we may neuer lawfully ceaſe frõ ſetting foorth his prayſes: what ſhall we do wher he heapeth innumerable benefits vpon vs? In the beginning of the ſecond verſe, he addeth, ỹ the prayſe which he had erſt ſayd ſhould be continual in his mouth, ſhall procede from his harte, too the intent it may differ from the emptye ſounde of the tunge, wherewith manye hipocrits vaunt themſelues. For the prayſes of God muſt ſo ſownde forth of our mouth: as the inward affection of the mynd may alwayes go before. Therfore in this place [the ſowle] ſignifieth not ỹ breth of lyfe, but the ſeate of ỹ affections: as if he ſhuld ſay, he ſhuld haue ſo great occaſiõ of glorying in god alone & an vnfeined hart, that no forgetfulneſſe myght at any tyme darken ſo great a deliuerãce. In the other mẽber he noteth the frute of thankſgiuing, that is to wit, becauſe trubbled & miſerable perſons ſhal therevppon conceiue good hope. For by the woord [Gnanum] the Hebrewes terme not any maner of miſerable

rable persones, but such as being tamed and brought low with afflictions, pretend no stoutnesse at all, but are lowly & meeke. Theis (sayeth he) shalbee partakers of ioy: not simply in respect of their charitable affection (as some too coldly expound it) but because they being perswaded that God hath set foorth a generall warrant of his grace in the example of Dauid, will releeue their myndes of theyr heauynesse. Therfore hee auoucheth, that the ioy shall spring of hope: because that hauing receiued as it were a pledge of their deliuerance, they shall hy themselues cheerefully vnto God.

4 [Magnifye yee the Lord.] Hee reherceth another fruite of thanksgiuing: namely that he shall by his example moue others too the same dewtye of godlynesse. Yea rather he calleth all the godly into his felowship, alluring and exhorting them to setfoorth Gods prayses lustely with one consent. Therefore we are taught, that as oft as God shall haue helped any one of his seruaunts, we are all stirred vp too hope well: and that when any one man reherseth the benefits which he hath receiued seuerally too himselfe, all are pricked forward to prayse God togither openly. For to this ende doo we giue thankes too God openly before men, not only that they may bee witnesses of our thankefulnesse, but that they also should folow our example.

5 [I sought the Lord.] Now he vnfoldeth more openly and more at large, that which hee had glaunced at euen now concerning gladnesse: and first he reporteth that his prayers were herd. This applyeth he to all the godly: that being confirmed with so notable an assurance, they myght take hart to them to pray. What it is to seeke GOD, it appeareth by the next verse. For in other places it is taken in another sence. For it importeth as much as to bend a mans mynd and to apply his endeuer to the seruis of God, and to haue all his wittes imployed vppon him. But heere it is nothing else than to flee too him for help. For in the necke of it ther followeth, [That God answered him,] and properly he answereth mens requests & prayers. Hee taketh [feare] for the very daungers themselues that strake his mynd with feare: that is to wit, the effect for the cause: albeeit that there is no doubt, but he confesseth himself to haue bin scared and trubled with fearefulnesse. For he looked not downe as it were a great way of from aloft with an vntrubbled mynde vppon his owne daungers: but being vexed with sore torments of cares, hee myght lustily speake of his feares and terrours. Yea rather by vsing termes of the plurall nomber, hee sheweth that hee was not put in feare by some one meane, but haled dyuers wayes hither and thither among sundry vexacions. And surely on the one syde hee sawe himselfe drawen to the butcherie: and on the other syde hee myght also stande in feare, least Achis should haue sent him too Saule too curry fauour with him according as the vngodly are woont too sporte themselues off and no with the children of god. And forasmuch as he was now detected and bewrayed: it could scarce bee otherwyse, but that if he happened to escape from them, Saules shewtes would lay wayte for him on all sydes. But the hatred that Achis had conceiued against him for killing of Golias & for the slaughter of his hoste, myght breede many feares, considering how it was in his hand to be reuenged, and his crueltie by all likelyhod, would not be appeased with any lyght punishment. This must be marked aduisedly, that our owne nycenesse let vs not from calling vpon God, if at any tyme our own perills put vs in feare. For not euen Dauid, whome we know too haue excelled among other in princely courage, withstode feare and disquietnesse with a steely hart: but euen he also was very sore shake with feare.

6 [They shall looke vnto him &c.] I haue alredy giuen warning that this verse and the next folowing, ought to bered in one streyne with that which went last before. For Dauid hath made report by his owne experience, of thinges that should be an ensample vnto others, to approche vnfearefully vnto God, to make sute to him. Now therefore hee sayth they shall come, yea and that with lucky speede. Neuertheless although the two first verbes bee of the tyme past in the Hebrew: yit dout I not but that the sentence ought too bee layed foorth thus: When they shall haue looked

looked vnto & flocked about him, their faces ſhalnot be aſhamed. Therfore I haue trãſlated it in ỹ tyme to come, becauſe Dauid declareth not what had bin doone before, but cõmendeth the frute of the fauour that had bin ſhewed vnto him. I knowe that ſome refer the wordes [vnto him,] too Dauid, becauſe that immediatly after, hee ſpeaketh of himſelf in the third perſon: but more ryghtly doo other Interpreters expound too bee ment of God himſelf. Alſo all agree not in the woord [Nehaaru,] which ſome ſuppoſing too bee derived of the rootewoord [Or,] haue tranſlated it [too bee enlyghtened.] But in my opinion, the naturall ſignification of the woord ſeemeth to agree well to this place, as if he had ſayd: Now ſhall there remayne a lookingglaſſe for men too behold Gods cheerly and mercyfull countenance in. Therfore ſhall miſerable men bee bold herafter to lift vp their eyes, and too ronne as it were vncombered vntoo GOD, becauſe no doubting ſhall hinder them, or make thẽ ſluggiſh any more.

But if any man ſhall like better of the woord [enlyghten,] the ſenſe will bee: They that erewhyle lay drowzy in darkneſſe, ſhall lift vp their eyes vnto GOD, as it were at the ryſing of the daylyght: and they that lay ouercouered with ſhame, ſhall put vppon them new cheerfulnes of countenance. Howbeit, becauſe the matter is al one in effect, I contend the leſſe which tranſlation ſhould bee the fitter.

7. [This poore man kryed.] Dauid bringeth in all the godly ſpeaking of himſelf, to thentent he may the more pithyhely expreſſe, how greate force his example hathe too encorage them. This poore man (ſay they,) kryed: ergo, GOD prouoketh all poore men too kry. For in Dauid they wey the thinges that belong too the comon behoof of the godly. For GOD is as willing and redye at this day too heere all the afflicted, which direct their ſyghes, wiſhes, and kryinges out vntoo him with the ſame fayth that Dauid did: as he was at that tyme too heere Dauid.

8. The Angell of the Lord pitcheth his tentes rownd about them that feare him, and ſhall deliuer them.

9. Taſt yee, and ſee how good the Lord is: bliſſed is the man that putteth his truſt in him.

10. Feare the Lord yee Sainctes of his, for they that feare him, vvant nothing.

11. The Lyons vvhelpes doo lacke, and ſuffer hunger: but they that feare the Lord, ſhall not vvant any good thing.

8. [The Angell of the Lord.] Now in generall Dauid preacheth of Gods fatherly fauour towardes all the godly: and therwithall teacheth that there is power ynough in him too ſaue men. And becauſe the lyfe of man is in hazard too bee ſtriken with innumerable dartes, and ſpecially becauſe the faythfull, (who are as it were ſheepe in the middes of woolues) beeing as it were beſeeged with many deathes, are bayted euery minute of an howre with ſome new daunger or other: therfore Dauid auoucheth, that the woorſhippers of God are protected and defended by the tuicion of God. And his drift is this, that the faythfull, although they bee in hazard of many harmes, ſhould notwithſtanding aſſure themſelues, that GOD is the faythfull preſeruer of their lyfe. But too thentent he may ſtrenghten them the more in this hope, it is not for nought that hee addeth therewithall, that looke whom he will haue ſaued, them he defendeth by the hand and help of his Angelles. Truly GOD owne power alone were ynough too performe that. But too the entent too beare with our infirmitie, hee vouchſaueth too vſe the ſeruis of his Angelles. For it auayleth not a little too the ſtrengthening of our fayth, that greate hoſtes are alwayes in a redyneſſe at the commaundement of GOD, too ayd

too ayd vs as oft as hee listeth: or rather that the Angelles, which are called the heauenly princehods and powers, are redy too doo it, bycause they knowe it too bee their charge so too doo.

Woorthely in good soothe is God called the wall, and all other kynd of defence of his Churche: but he vttereth the presentnesse of his help by his Angelles, according to the capacitie of our rudenesse. Neuerthelesse, looke what he denounceth of one Angell in the singular nomber, ẏ must wee extend too all Angelles: for they are all toogither called seruisable spirites, too take charge of our welfare. Heb. 1. 14. and elswhere, as in 2. Reg. 6. 15. Psalm. 91. 11. and Luk. 16. 22. the Scripture teacheth that eche persone hath many Angelles appoynted him: verely according as ẏ Lord thinketh good, and knoweth it too bee for our behoof. Let this bee the summe of it: that although neuer so many enemies assault vs, and neuer so many daungers beset vs, yit doo the Angelles keepe watch and ward about vs, armed with the inuincible power of God, and set their help betweene vs and all inconueniences, too deliuer vs and saue vs from them.

9. [Taste yee, and see. &c.] Indirectly he fyndeth fault with men for their dulnes, bycause they perceiue not Gods goodnes, which ought too bee best knowen vntoo them. For by the woord [taste,] he reproueth them as tastelesse, and therwithall assigneth the cause, namely, for that they swalowe vp GODS benefites without taste, or else suppresse them with malicious lothsomenes. Therfore he willeth them but only too waken vp their wittes, or to bring a mouth with them that hath some skill of tasting, that Gods goodnes may bee knowen vnto them, or rather bee made apparant to them. Woord for woord it is, [Taste yee, and see, for the Lord is good:] but the parcicle [Chi] is taken expositiuely. The effect is, that there is no fault in God, but that the faythfull (whō Dauid speaketh vntoo peculiarly in this place,) may knowe his goodnes perfectly by assured proofes. Wherby wee gather, that euen they also are atteynted with the comon maladie of dulnes, as well as others. This doctrine is confirmed by the promis immediatly added: [Blissed is the man, that trusteth in him:] for hee disappoynteth no man that is desirous of his grace. But our owne vnbeleef is the only let, that he satisfyeth vs not largely and bownteously with flowing abundance of all good thinges.

10. [Feare the Lord.] Heere to thentent the faythfull may set open a gate for Gods benefites: hee exhorteth them too holynes and ryghtuousenes. Wee knowe in what wyse men are comonly woont to shift for themselues: how euery mā steppeth asyde to craftynes, or to filching, or to wrongfull violence. And it can not bee, but that the faythfull must bee tickled with some desire too bee euen with them, and so giue themselues leaue to halt among cripples. And though it bee so, that they willingly forbeare all dooing wrong, yit ẏ comon trade of liuing caryeth thē away like a tempest, and they think in the meane whyle too excuse themselues by necessitie. Theis affections dooth Dauid brydle, promising that all thinges shall happen to the best, so they keepe themselues in the feare of God, the which he setteth as contrarie to all wicked practyzes and deuyzes. For the more part of men condemne them of folye, that giue themselues to simplicitie, bycause that in so dooing, they prouide ill for themselues, & for their owne profit. Therfore, although wordly men be afrayd of want, by meanes wherof their fleshly reason moueth them too attempt any thing: yit Dauid auoucheth heere, that God hath a care of the faythfull, so as hee will neuer suffer them to want. Let no feare, or distrust (sayeth he) leade vs from folowing that which is ryght: bycause GOD will neuer forsake them that bee good and vertuouse. Wherfore hee willeth them to yeeld this honour vntoo GOD, that they should looke for more at the hand of him alone, than ẏ vngodly looke for at their vnlawfull practyzes. Howbeeit, forasmuch as iniquitie boyleth vp euerywhere in the world with vnalayed heate, he speaketh precysely too the Sainctes, that they should looke to themselues, bycause he should doo no good with the comon multitude. For it seemeth an awk opinion, that wheras the innocencie of the good and simple sort is set open too the lust of the wicked, yit there should bee more suretye in innocencie, than in all the ouer-

ouerthwart shifts that can be deuised. Neither is it against reason, that the Saints who already of their owne accord folow innocency, should haue this comaundement giuen them, not to depart from the fear of God. For we know how easy a matter it is for the lyght of Godlynesse to be ouer whelmed and quenched, when there appeereth no hope to liue prosperously and happely, saue in the enticements of the world. And hee enlighteneth this doctrine [that God giueth his seruaunts as much as is inough, and releaueth their want,] with a most fitte comparison, when the Lions (which in feercenes farre passe all greedy spoylers in the world,) do notwithstanding wander heere and there a hungred. And wheras some thinke, that vnder the name of Lions, are metaphorically betokened such as vse violence and rauin: in my iudgement it is too curiouse. For Dauid anoucheth simply, that such as withhold themselues from all vnrighteousenesse, profite more by so doing, than by catching and snatching: bycause the Lyons also and the wyld beasts that liue vppon pray, do often suffer hunger, while the Lord feedeth his seruantes. Therfore his saying is, that the Lyons shall rather starue for hunger and want of foode, than God will disappoynt the righteous and playn dealers, of their needfull foode, who beeing contented with his onely blissing, seeke not their sustenance elswhere than at his hand. Now then, whosoeuer shall so cast his care vppon God, and take him for his fosterer and father: hee shall be sure to liue quietly and merely among men, without any harmetaking. If any man obiect, that oft times the good and vertuous are not priuiledged from pennury: I answer, that Gods hand is stretched out to succor them in due season, when they be brought to the vttermost pinch, so as the last end doth always shew, that it is not in vayne to craue of him whatsoeuer is necessary to the sustenance of life.

12 Come children, herken vnto mee, I will teach yee the feare of the Lord.

13 VVhat man is hee that desireth life and loueth long dayes that he may see good?

14 Keepe thy tung from euill, and thy lippe that it speake not guylefully.

15 Eschew euill and doo good: seeke for peace, and folow after it

12 [Come Children.] Hee stands more vehemently in exhorting the faithful, that they should not think any thing to be more for their profit, than to behaue themselues iustly and innocently towardes all men. For inasmuch as the more parte of men imagin, that the best and speediest meane to liue in welfare & ease is, if a man can striue to ouercech other men with violence, craft iniury, and other meanes of mischeef: the repetition of this lesson is necessary. Notwithstanding forasmuch as they had neede to bee of humble mindes: by calling them children he mitigateth all leawd affections with that gentle and amiable terme. For there is not any man that can stand stedy among so many assaults: saue hee that is framed by the spirite of meeknesse, vnto most perfect mylnes. The Prophet therfore telleth them before hand, that the law which he giueth to liue by, cannot be kept and obserued, but of such as be meeke and seruisable. To the same purpose also pertayneth it that he sayth, [come] and that he willeth them to herken: that is to wit, that laying aside al wilfulnes, and hauing calmed all rage and heat, they should yeeld themselues willing to lerne and easy to be delt withall. He hath put [the feare of the Lord,] for the very rule of Godly lyfe, as he had said, albeit that vertue and righteousenesse fly ryfe in all mens mouthes: yet there be but few that frame their lyfe well & as they ought to do, bycause they know not what it is to serue God.

13 [What man is hee &c.] The Prophet

demaundeth not whither any man be thus mynded, as though all men would willingly procure miserye too themselues: for wee know it is the comon desire of al men to lyue well and happely. But he findeth fault with their blyndesse and lacke of wit in their frowarde and ouerthwart endeuers, for that wher as all men ronne eagerly about too catch that which is for theyr profite: scarcely the hundreth person can fynd in his hart to purchase himself peace and a quyet and desirable state of lyfe, by ryghtuousenesse and treue dealing. The Prophet therefore admonisheth his disciples, that almost all the whole world slydeth and strayeth away from rightuousenesse, while it beyghteth it self a happye life from elsewhere than by the blessing of God, which he bouchsaueth vpon none but the simple and vncorrupt. But more vehemencie is conteyned in this outbrey, too the better wakning of the dull and drowsy mynded: as if he had sayd. Seeing that all men couet happynesse: how cometh it to passe that in manner no man setteth his mind to the obteyning of it? and ẏ each man by his owne fault doth rather purchase himself sundry troubles?

14 [Keep thy tung.] Heere he giueth instruction of a rare vertew, that we should bee sothfast and without guyle in our sayings. Howbeit that some extend it further supposinge that slaunderousenesse is condemned in this former member. Notwithstanding it is more simply and right, to vnderstand that which he repeteth in the second member, [namely that we shulo not talke deceitfully to our neighbours,] that our wordes should not be snares to intangle men. And bycause nothing is more hard, than so to rule our wordes, that the tung may be the cleer image of our mynd, therfore Dauid exacteth a heedful regard, that we suffer not the same to ronne ryot to deceiue men.

15 [Eschew euil &c.] He willeth the children of god to abstein from al mis dealing, & to enure themselues to weldoing. This verse is woont to bee cited commonly, as though Dauid entreated of the two parts of repentance. For the first step of Repentance, is that the sinner forsake the vices to which he is giuen, and renounce his former life: & the second is to frame his behauiour according to rightuousnes. But in this place we are taught properly, how we ought to deale with our neighbors. Now bicause it happeneth oft times, that he which is liberal, yea or prodigall to some sort of men, or at leastwise helpeth many by his freendlynes, impeacheth others by deceyuing or hurting them: Dauid doth wel to begin at this part, that they which couet to haue their life allowable before God, should withhold themselues from doing euill. Agein bycause many think themselues very wel discharged of their dewty if they haue neither deceued, nor wronged, nor endomaged any man: he hath done very wel to adde the other lesson of weldoing. For God cannot abide ẏ his seruants shuld bydle, but wil haue them to employ their labours in comon, that one should seeke and lay for anothers comoditie. Afterward he commendeth the endeuer of mainteining peace. And we know it is mayntcyned by gentlenesse and forbearinge. But bycause ofttymes wee haue to do with wayward folk, or with stuborn folk, or with choplish folk, or with such as wilbe redy to fal out for vpon euery light occasion: and bycause many leawd persons assayle vs from time to time, some by their owne naughtynesse as much as in them lyeth withdrawing the mynds of good men from them, and othersome seeking to pick quarelles of displeasure for the nonce: he telleth not simply that peace is to bee sought: but if at any time it shall seeme to shun vs, hee willeth vs to labour stedfastly in pursuing it. But heere is some stay to be made. For when good and myld men shal haue tryed all the ways to the wood to purchase peace: they shalbe so far from softning the harts of the wicked, or from bowing them to vpright nesse, that they shall rather prouoke their malice. Agein their peeuishnesse ofttimes maketh vs to fal out with them: or rather it were a poynt of trecherie in vs, not to resist them when they as it were defy god by proclayming open warre against him. But heere Dauid willeth vs to be meeke and treatable towards them, and to endeuer earnestly that peace slippe not away: only in priuate cases, how much soeuer it be to our payne or hinderance.

16 The

16. The eyes of the Lord are vppon the rightuouse, and his eares are open too their cry.

17. The countenance of the Lord is vpon them that doo euil, to wipe out the remembrance of them from the earth.

18. They cryed, and the Lorde hearde them, and deliuered them out of all their troubles.

16. [The eyes of the Lorde.] It is the best prop of patience that can bee, when we beleeue that God hath regard of vs, and that according as euery man kepeth himself to the folowing of right and equitie, so shall hee be saued and preserued by his defence. Therefore least the faythfull might think themselues to be cast vp too the lust of the world, while they endeuer to keepe themselues innocent, & so this feare might leade them out of the waye: Dauid exhorteth them to cast back their mindes to Gods prouidence, and not too doubte but they bee shrowded vnder his wings. And he sayth that the eyes of the Lord are bent too the keping of the righteuous, bicause the good and simple sorte shoulde proceede the more cheerfullye in their vprightnesse. By the way he quickeneth them to supplication and prayer, if at any time the world assayl thē wrongfully. For in saying that the eares of the Lord are open to their cry: hee dooth vs to wit, that the timely remedy in al troubles, is that he whiche is afflicted without desert or cause why, should call vpon God who is the auenger. And on the cōtrary parte he auoucheth, that although now & then God wink at mens misdeeds to outward appearance, bicause he punissheth them not out of hand: yit notwithstanding nothing escapeth his sight. Whē the wicked (sayth he) become more bold to sinne by reason they are not punished: then doth God watch to bring their memoryall too nought. And hee expresseth this kinde of punishement for the nonce, bicause the vngodly, not onely think that they shall bee happy euen too their liues end, but also imagin that they shal neuer die in this worlde. Peter. 1. Epistle. 5. 10 applyeth this texte conningly too the asswaging of oure sorowes and appeasing of our impatiencye, as ofte as the malapertnesse of euill persones mooueth vs to doo amisse: bicause that too the preseruation of stayednesse, nothing is more auayleable, than too depend vppon Gods helpe, and too put the iudgement vntoo hym, vppon assuraunce of a good conscyence. If any man obiect that good mē feele farre otherwise, as who after long and muche vexation finde no helpe in the ende: I answere that GOD neyther openly nor alwayes sucoureth the good after one manner, and yit asswageth their miseries in suche wise as hee neuer forsaketh them. Besides this men dysappoynt themselues of the good helpe of GOD, bicause that scarce the hundreth persone preserueth his innocency so pure but that hee procureth some euill vntoo himselfe by his owne default. And assone as they are falne, least sinne should take roote in them, GOD chastyzeth them out of hande, yea and that more sharpely than he dooth the castawayes, whom hee forbeareth too their vtter destruction. And yit howsoeuer matters be mingled & confused in the world: good men shall finde, howe helpe is not promysed them in vayne, ageinst violence and iniuries.

18. [They cryed, &c.] His mening is that they are heard as often as they cry. For it is a continuall doctrine, inasmuch as it sheweth not what God hath doone once or twyce, but what hee is wont too doo continually. And it is a confirmation of the sentence going before, where he had sayed that the eares of the Lorde are open too the cry of the ryghtuous: & now hee sheweth by the sequele it selfe, that GOD is not deafe when wee put vp our complayntes and sighes vntoo him. But by the word [cry] he doth vs to vnderstand, that although God defende the righteuous, yit are they not pryueledged frō aduersities, for it is wōderful how he

tempereth his defence in preseruing the, that hee may exercise them in manye encounters. Also it ought to be no light spur to vs to praye, inasmuche as deliuerance is not promised but to those that call vpon GOD. For he wil not haue the godly too make suche account of his prouydence, as they should welter in idlenes: but rather directe their prayers vntoo him, vpon assured beleefe that hee is the preseruer of their welfare.

19. The Lord is neere them that are hartbroken, hee wil saue suche as bee broozed in spirite.
20. Many are the troubles of the rightuouse, and the Lorde will delyuer him out of them all.
21. He keepeth all the bones of him, one of them is not broken.
22. Malice shall slea the vngodly, and they that hate the ryghtuouse shal be destroyed.
23. The Lord raunsometh the soule of his seruants, and they shal not pearishe whosoeuer trust in him.

19. [The Lord. &c.] He amplifieth and extendeth further the former doctrine. That GOD is the deliuerer of his seruants although they be brought too the last cast, and be scarce able to draw their breath. For it is a harde tryall, when Gods grace is delayed and withdrawen from oure feeling so long till breath faile vs. Yea rather it is so awke a saying as is scarce too bee beleeued, that God is then neere the faithfull, when they be so pined with griefe of hart, that they bee in maner past recouery. But yit by ỹ meanes, hys power shineth foorth more cleerely, while hee lifteth vs as it were out of the Graue. Besides this, it is conuenient ỹ the faythfull should be vtterly cast downe and wozne to the hard bones: to the intent they myght take no breathe but in God. Whereby also wee gather, that nothing is more agenste true sufferaunce, than that hautynes wherof the Stoiks prate, for we are not counted to be truely humbled, before such time as affliction of hart haue throwen vs flatte before God, that hee may lift vs vp as wee lie. O doctrine full of moste sweet comforte, that God departeth not from vs euen then, when miseries vpon miseries ouer whelme vs by heapes, as if wee were past life.

20. [Many are the troubles.] He preuenteth the thoughts that moste commonly arise in oure mindes: namely howe it canne come to passe, that the rightuouse, should be regarded of God, which are contynually tossed wyth so many contrarye waues. For too what purpose serueth Gods protection, but too make them enioy quyet rest, that leade a quyet life? and what is more agenst reason, than that they should be tossed and turmoyled whiche put no man to trouble? Therfore lest the temptations wherewith we are continually assayled, may shake of the beleef of Gods prouidence from vs: wee must holde this for a warning, that although God gouern the rightnous, and prouide for them, yit are they subiect to many miseries, too the intent that beeing tryed by such experiments, they may shew a proof of their inuincible constancy, and feele the better that God is their deliuerer. For were they free & voyde of suche trouble, their faith would waxe dull, they would ceace from calling vpon, & their deuotion would lie hid & vnknowen as if it were buryed: therfore it is needful for them to be exercised with sundry scholepoints: & specially to this end ỹ they may acknowe themselues to bee wonderfully preserued by God, euē among innumerable deaths. For that which happeneth seldom might seeme to be but a chaunce: but when miseries folow one in another s neck without ceasing or measure, if the Lorde alwayes reache vs his hand, then is it euydent that it is his grace. Therfore what aduersi-

aduersities so euer hang ouer the faythful: Dauid willeth them to bee ready in theyr mindes, bycause God will neuer disapoint them: to whom it is no more hardenesse to deliuer them a thousande tymes from death, than to deliuer them but once. That which he addeth concerning their bones, maketh not a little to the enlarging of the matter: to thentent we may know ỹ they shall be free from all hurt, whom God taketh vpon him to defend. Therfore hee auoucheth that God will so deale, that there shall not one of our bones bee broken: in which sense Christ also sayth, ỹ the hayrs of our head are numbered, Luke. 12. 7. 22 [Malice shall slea the vngodly.] Others take [Rogna] rather for miserie, so as the sense should be, that the vngodly should perish miserably: bycause that in the end, they shall sincke vnder their aduersities. But the other translation is fuller, namely that their naughtines wherwithal they thinke themselues to bee well fenced, shall light vpon their own pates. Therfore like as he taught erewhile, that there was no where better strength than in a right and innocent life: so now hee denounceth, that whatsoeuer the vngodly shall frowardly attempt, it shall turn to their own destruction, though no man stirre against them from elsewhere. In the second member he sayeth that it is doone for the righteouse folkes sake: that the vngodly are the workers of their owne death. [They shalbe destroyed (sayeth hee) whosoeuer they be that hate the ryghteouse.] Therefore let this bee to vs as a brasen and inuincible wall: that although neuer so great hostes of enemyes beset vs, they are not too bee feared, bycause they are alredy ordeyned to destruction. The selfesame thing confirmeth Dauid in the last verse: that is to say, that God is the raunsomer of his seruants. For how should they continue safe among so many daungers one twinckling of an eye, if god did not set his hand against their foes? But by the word [Raunsom] here is expressed a maner of sauing, which the flesh abhorreth greatly. For it behoueth them to be first at deathes doore, ere God can appeere to bee their raunsomer. Wherupon it followeth that those foreclose the gate against Gods grace, which are carped to hastely, and think not that God worketh in their behalfe, onlesse he be as hasty as they wold haue him. Neuertheless least any man myght esteeme Gods seruants by the Wozall or Philosophicall vertu (as thei term it) only: Dauid giueth them this as the cheef mark to be knowen by, that they trust in God himself, vppon whom also dependeth their welfare.

The Conteints of the.xxxv. Psalme.

As long as Saule was displeased with Dauid, the noblemen and such as at that time bare any authoritie (according as flatterie reigneth always in the Courts of Kings) had spitefully conspired the destruction of the innocent soule: and moreouer had drawen almost all the comonaltie into the felowship of their hatred and crueltie: and so it came to passe that all of them from the highest to the lowest, burned with vnappeaseable hatred towards him. But bycause he knew the greatest part of them were vnaduisedly led by error and foly: he taketh only those for his enimies, that yeelded their seruis to Saul of a wicked and purposed malice. Against theis he calleth vpon God for vengeance. And first forasmuchas he knew himself to stand vpon a cleer ground: he alledgeth his own innocencie before God: and secondly forasmuch as he is vexed without desert, he calleth vpon God for deliuerance. When he hath complayned of their vngodly crueltie, hee wisheth them the punishment which they were worthy of. And bicause that vpon trust of Gods warrantize

by his woord, and of the holy anoynting, hee hoped for a better issew: hee eche where intermedleth promises of his thankefulnesse: and in the end, the clozing vp of the Psalme is this, that after hee shall haue bin deliuered, hee wil set foorth Gods prayses all his life long.

The.xxxv. Psalme. A Psalme of Dauids.

1 Pleade thou my cace ô Lord with them that pleade ageinst mee, fight thou ageinst them that fight with mee.
2 Lay hold vpon the Sheeld and Buckler, and stand vp to help mee.
3 Bring foorth the Speare, and stop my persecuters by the way, say vnto my soule, I am thy safegard.

PLead thou my cace,] Bycause Dauids enemies did not only assault his life openly, but also trubble him with slaunders and false reports: he desireth redres of both the mischeefs. For in the first place by calling god to be the aduocate of his cace, he meeneth that hee hath to do with wicked and euill tunged persones. Agein in stirring him vp to take weapon in hand, hee sheweth himself to be oppressed by force. Now although it be very vnseemly, that a holy man who had euermore deserued right well at all mennes hands, and hurt no man, who for his courtesie and meeldnesse was worthy the fauour of all men as well publike as priuate, could not gaine so much thereby, as to scape the brunt of venemous tungs: yit is it greatly to our profit to knowe it, and singularly auailable for example. For it must not seme woonderous or straung, if malicious persons carp at vs, seing they spared not euen Dauid. But like as their misedemenour may be greuous and sharp vnto vs: so is ther incomparable comfort offered herby, that God himself setteth his defence ageinst false backebytinges. Then let slaunders ryse vp and backebyte vs with forged crymes, so long as GOD on the contrarie part refuse not to playe the part of an aduocate. There is no dout, but that in the second mēber, Dauid prayeth God to resist the force of armes of his enemyes. The effect is that beeing ouerwhelmed with slaunderous reportes, and oppressed with cruelty, and finding no help at all in the world: he betaketh as wel his life, as his good name, vnto God to keep. 2 [Lay hold vpon &c.] Certein it is, that this is vnproperly referred vnto God, who needeth neither speare nor sheeld, but is able to ouerthrow his enemie, with a puffe of his breth or with a nod of his head only. Yit notwithstanding the holy Ghost (not without cause) vseth such figures as theis, which may seeme somewhat harsh at the first syght: to thentent that (according to ẏ rudenesse of our vnderstanding) he may the more surely fasten the presentnes of gods help in our harts. For when harms and perils preace before our eyes, when manyfest terrours encounter vs on all sides, and when death it self appeareth openly: it is a hard matter to cōceiue gods hidden and inuincible power, so as it may deliuer vs from all care and fear. For our wits beeing grosse and earthly, are caried downeward. Therefore to the intent our faith may mount by degrees to the heauenly puissance of God: hee is brought in armed with sword & target after the maner of men: like as in other places also where hee is termed a warlike man, it is certein that the same is doone but to beare with our weaknesse, bycause our myndes (by reason of their small capacitie) could not otherwise comprehend that infinite power, which coyteyneth all sortes of helping in it and taketh no succor from elsewhere. For the meening is, that GOD arming himself with his secret and inward power, should shewe that hee alone suffizeth

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ageinst all the armor and armyes of the vngodly. Some wil ẏ the word [Tsanach] should bee a darte or some other kinde of weapon, but forasmuch as properly it signifieth a buckler, as we haue seen in the fifth Psalme: I see not why it should be wrested too another sence in this place. And it is not ageinst reason, that a buckler should be ioyned with a sheelde heere, as it is often in other places: and more likely it is that any weapon shoulde bee put with [the speare,] whereof mention is made in the next verse. Dauid than beginneth with armor of defence that God shoulde susteine and repulse the brunt of his enemies. Wheras the word [Rik] signifieth to draw out of a Scabberd or too make bare. I take it simply for [too fetch out or bring foorth. The woorde [Segor] whiche I haue translated too [stop] importeth (among the Hebrewes) asmuch as to [shet or to close.] But inasmuch as Dauids meening is, that God by setting himselfe as a wall or a rampire, shoulde kepe of his enemies frō comming at him: Me thinks I haue translated it faithfully already: onelesse any man like better [of shetting them out, or staying them w̄ some let:] all which things come all too one poynt, for as for the opinion of those that vpholde it too be a Nowne, it is by no meanes able to bee prooued.

3. [Say vnto my soule.] Some expoūd it, [declare too me by secret inspiration:] and other some expound it, [Make mee to feele in deede that my welfare is in thy hand.] For my parte, I think that Dauid wisheth to haue it throughly fastened in his minde, and too bee fully perswaded that God is the founder of his welfare: which thing could not bee determined by the present estate of thinges, for suche is our insensible dulnes, that God oftimes deliuereth vs, when wee be sleeping and think of no suche thing. Wherefore it is a forcible manner of speeche, whereby hee prayeth too haue a liuely feeling of Gods fauour giuen vnto him, that being armed with that buckeler, hee may susteyne any strokes, and breake through all maner of lets and streightes: as if hee should say, Lord, whatsoeuer thrusteth at me to discourage me, keep thou me stedfast in this beleef, that thou wilt surely saue me. And howsoeuer temptations driue mee hither or thither: call back my wits vnto thee, that I may cleerely beholde thy defence aboue all daungers. Yea rather let me be leeue without wauering that I shalbee saued through thy fauoure, as certeinly as if thou tolde mee so wyth thyne owne mouth.

4. Let them blushe and be ashamed that seek my life, let them bee turned back and be put to shame that think me euill.

5. Let them be as Chaffe afore the winde, and let the Angel of the Lorde driue them.

6. Let their way be darknesse and slippernesse, and let the Angell of the Lord pursew them.

7. For without cause haue they hid the pit of their net for mee: without cause haue they digged a pit for mee.

4. [Let them blush & be ashamed] Now calleth he vpō God for vēgeance ageinst his enemies: & he not only desireth him to disappoint and ouerthrow their practizes, but also too pay thē the hire that they haue earned. First hee wisheth that they may be shamed, ẏ is to wit, in beeing set beside their hope and desire: & afterward he proceedeth further, that they whiche seeme to themselues wel setled w̄ strong roots may be as chaff or drosse. And like as chaffe is tossed with the wind, so wisheth hee them vnquietnes by the secrete impulsion of the Angel. The curse ẏ followeth, is yit sorer: ẏ whithersoeuer they stir their fote, they may mete w̄ darknes & slippry places: and that the Angell of the Lord should pursue them in that their amazednes. In fine whatsoeuer they take in hand & whither soeuer they turn themselues, he prayeth ẏ all their deuises & enterprises may fall out ageinst thē. Moreouer when as he wisheth that they may be driuen by the Angel: wee gather that

the cause why the vngodly are troubled, and yt no man pursueth them, is for that GOD striketh them with the spirite of giddynesse, & haleth them sundry wayes with vnquietnes, that they may bee encombered within themselues. The same thing expresseth hee more clecrely in the next verse, that the Angell should driue them through darknesse and slippery places where they should not be able to kepe their feete, so as they might haue neither wit nor reason to help themselues withall, no nor so muche respit giuen them, as to take breth. It is no maruell that this charge should bee appointed too the Angels, by whose hande God executeth his iudgements. Albeit that the place may be expounded no lesse of the Feends, thā of the heauenly Angels which are ready to doo what God wil haue them to doo. For wee knowe that the Deuil is licenced too execute tiranny vppon the castawayes. Wherupon it is ofttimes saied that an euill spirit of the Lords came vpon Saule. 1. Samuel. 18. 10. Howbeit forasmuche as when hee vseth the seruice of Deuils, they be not drawen to the executing of his commaundementes, but against their wils: the scripture placeth the chozen and holy Angelles as his ministers in higher degree, God then executeth his iudgement by the reprobate Angels: but yt in suche wise as hee giueth his elect Angelles charge ouer them. In respect whereof also they onely are called rightful powers. Ephes. 3. 10. Col. 1. 16, and in other like places. If any man obiecte, that it is not seemely, that the Angels whiche are the ministers of grace & saluation, and appointed too bee keepers of the faithfull, should doo execution vpon the reprobates: the solution is in a redinesse, that they cannot keepe watche for the sauegarde of the godlye, but they must therwithall bee ready furnished too fight: nor bee able too defend them wyth their helpe. But they must set themselues as enemies against their enemies. As cōcerning the Curses, wee must: beare in minde that which I haue said erstwher, that Dauid neyther dealeth in his owne priuate cace, nor rashly babbleth out what soeuer choler moued him vnto, nor was led by vnaduized zeale to wish destruction to his enemies: but by the guyding of the spirite, concepueth moderate wishes against the reprobates: from which things they are farre wide, whosoeuer they bee that are led eyther with desire of reuenge, or with hatred, or with any other disordered motion of the flesche.

7. [For without cause.] He auoucheth that he abuseth not Gods name in vain, nor procures him to bee his aduocate without iust cause, for hee alledgeth his owne innocency openly, and complayneth that it is not for any fault of his, that he is afflicted so sore, which thing is to bee marked aduisedly, lest any man leape rashely intoo Gods sighte, or call vntoo him for vengeaunce, without the assuraunce of a good conscience. And wheras hee sayeth hee was assayled with trechery and lewd practizes, therein is a couert commendation of his owne innocencie.

8. Let encombrance come vpon him vnwares, & let his net which he hath layd priuely, catch him: let him fall into it with encombrance.

9. And my soule hath reioyced in the Lorde, it shalbee ioyfull in his delyuerance.

10. All my bones shall say, Lord who is like vntoo thee, whiche deliuerest the poore from him that is too strong for him: yea the pore & wretched from him that spoyleth him?

8. [Let encombrance, &c.] Against hee prayeth that God wil turn the mischeefe vpon his enemies, which they had purposed against him without cause and vndeserued. Howe common a thing it is among the Hebrewes too shift nōbers, it is knowen wel inough. Therefore that which is spoken here of one mā, pertayneth in general to all men: onlesse peraduenture it seeme rather to Saule or some

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one of his noblemen is noted. But bicause it is certeyn that this wish is extended frō the head too the whole bodye, ther is no great weight in the matter: The woord [Shoah] signifieth sometyme encomberance & sometime destruction, & therefore many translate it: [let destruction, or wastenes, or decay come vpon him.] But the other seemeth to fit ỹ place better, bicause dauid by after, he addeth: [let his own net catch him. Let him fall into it ỹ encōberance.] Surely whereas others translate it, [that he should fall into the destruction it selfe:] it is harsh & constreyned. But the sentence floweth very well, that forasmuch as they welter carelesly in their own dregs, & feare nothing, as though they were quite out of all gonneshot: mischeef vnlooked for should ouerwhelme them sodeinly as it were a tēpest. For they beleeue nothing lesse, than that theyr crafts & wyles, & theyr wicked practyses, & whatsoeuer traynes & bayts else they lay for the good & simple folk, shal turne to ỹ destructiō of ỹ deuisers of them. Therfore most aptly dooth Dauid wish ỹ they may fall into ỹ nets which they haue layd ỹ, encōberāce: ỹ is to say: ỹ they may be amazed for fear at the sodeynnesse of the mischeefe: for looke with how much greater lycētiousenes men hope about through miscōcepued hope of scaping vnpunished: so much the more dooth soodein feare astonysh them. By the way, I doubt not but Dauid betokeneth some straunge and vnaccustomed mischeefe. [Then let encomberance come vppon him vnwares.] That is to say, when he shal haue promised himselfe peace in his deceytfull entycementes, then let vnwonted terrour strike him too the hart, and let him feele by his combersome fearfulnesse how hee is caught in his owne snares.

9 [And my sowle.] Others reade it in the maner of wishing [let my sowl reioyce and be ioyfull.] But in my iudgment he dooth not so much continew his wishing, as promis that hee wilbe thankfull vntoo God. Which thing appeereth better by the nert verse, where extolling this benefite mysghtely, he saieth he wil vtter his myndfulnesse therof withal the parts of his bodye. Then whereas some thanke fortune for their preseruation, and some their own policie, but feawe or none yeeld the whole prayse vntoo GOD: Dauid auowcheth heere, that he wilbee myndfull of the grace that he hath receiued. My soule (sayth he) shall reioyce, not in a deliuerance which it knowes not how it came by it, but in the sauīgard of God. And to enlarge the matter withall, he putteth ouer the commendacion of Gods glorie too his bones: as though hee were not contented with the seruis of his tung, but applyed all the mēbers of his bodye to aduaunce the glory of God. Now although hee speake ouerreachingly: yit without any feyning, he sheweth himselfe to be endewed with such heat of earnestnesse, that he coueteth to imploy euen his sinewes & bones in the vtterance of his thankfulnesse.

10 [Lord who is like vnto thee?] He poynteth out more euidently that ioying of his in Gods preseruation: namely that he ascrybed the deliuerance which he had obteyned wholly vnto God. For comonly men prayse God in such wyse, as he scarsly obteyneth the tenth part of his dew. But Dauid setting him alons from all others, auowcheth precysely, that the whole glory of deliuerance is dew vntoo him. And surely then onely do we yeelde vnto God that which is his, when wee garnish him in such wyse with his own power, that he holdeth all our hope tyed vnto him. For to what purpose serues it too sounde Gods name in our mouth, if we part his power and goodnesse at our pleasure? In godly wyse then dooth Dauid commend Gods greatnesse in this style, that he is the auenger of the poore, and that hee riddeth the needy and afflicted from the violent robbers: as if he should saye, it is his prayse dewtie to succour them that be in miserie: by which wordes wee be taught, too hold fast good hope in aduersitie, bycause there is no reason why the puissance and welth of our enemies should accraze our hartes, sith that God telleth vs out of Heauen, that the end for which hee reigneth, is too resist the mysghty and strong. If there were but one drop of sownd vnderstanding in the childrē of this world which enforce themselues with mysght and mayne to do harme and to oppresse the weake: surely their boldnes wold abate, & not procede any further to prouoke gods wrath ageinst themselues.

11 Violent wytnesses ryse vp: & charge mee with things that I knownot.
12 They requite mee euill for good, to the vtter discomfort of my mynd.
13 Neuertheless, when they were sick, I did put on sackclothe: I pyned my selfe with fasting, and my prayer returned vppon myne owne bosom.
14 I haue behaued my selfe towards him as if he had bin my felow or my brother: I went pēsyuely as one that moorneth for his mother in black apparell.
15 But they reioyced in my halting, they gathered themselues togither, yea euen the very abiects whom I knew not gathered themselues togither againſt mee, making mowes at mee, and ceased not.

11 [Violent wytnesses. &c.] By the future tence he betokeneth what he hath suffered a long time. And he complaineth that he was so oppressed with slaunders, that there was no meane too defend himselfe: than which thing nothing can happē more greeuous & bitter to gentle natures & such as know themselues giltlesse. And hee not only sayth that he was charged with false crymes but also fyndeth fault & the boldnesse & malapertnes of the wytnesses, that they rose vp with violēce & force. Herevn too pertaineth that he addeth, [that they charged him with things that he knew not of.] Dauid then was not onely spoyled of his worldly goods, and banished vnworthely: but also was loden with slaunders and reproches vnder pretence of law. Being brought to this distresse, hee hyed him streight vnto God, hoping that hee would mayntayne his innocencie. So must gods children walk by infamie and good name, and patiently suffer all reproches vntil god auouch their innocencie from out of hand. For whereas in old time it was boasted as a prouerb among heathen men, [that there is no stage more beautyful & goodly than a good conscience:] truly therin they spake nobly: but it cannot fal out, that any mans conscience shuld be so cleere, as to be able to hold him vp, onles he flee vnto god.

12 [They requite me. &c.] Agein he maketh the malitiousnes of his enemies more heynouse, for that they not only vexed him sore being giltlesse, & hauing deserued no such thing: but also for & hauing receiued many & great benefits at his hand, they rēdered a most wrongfull reward. And although such vnworthy dealing do wound good men ryght sore, as in respecte of the fleshly vnderstanding, & seeme in no wyse tolerable: yit it cannot be sayd how great comfort it bringeth, when we may auouch before God, that wee haue done all that is possible to be don on our behalf, to bow the mynds of our enemies to gentlenesse, and yit they are carped with vnappeasable crueltie, to worke vs mischeefe. For God will not suffer this barbarus and sauage churlishnesse vnreuenged. Also their crueltie is expressed better by another circumstance, in that they endeuored to discōfort the hart of a meeke & meeld persone: that is to say, to make it so bare & desolate, as they might ouerwheline it with despayre & destroy it. Afterward he reckeneth vp certein kyndnesses of his owne, which ought to haue bin certein bonds of more stedfast loue, if there had bin any spyce of vprightnesse in them. And he sayeth not that hee had helped them with monny or goods, or that he had bin liberall to them by other meanes: (for it may fall out that when the hande is bountifull, the hart may now and then bee nigardly:) but hee alledgeth more assured tokens of trew and earnest loue: namely, that he was no lesse sory beefore GOD, nor lesse greeued for their misfortunes, than if hee should moorne for the deathe of his Moother: and finally that hee bare them no lesse good will than hee bare too his owne naturall brothers. Therfore whereas of ryghte they ought too haue bin beholden vntoo him, what could haue bin fowler than this currishnesse that they

they spewed out the poyson of their hatred ageinst him euen in his aduersitie: As concerning the woordes, I take (siknesse) heere (by a Metaphor) for any maner of discommoditie or heauynes. For Dauids meening is, that as oft as any thing happened too them amisse, hee was partaker of their greef. And a witnesse herof was the prayer, which he sayeth he powred into his owne bosom. For the naturall sence of the woordes is, that he vaunted not of his desyres before men, to craue thankes or commendaciō for his labour, like as many pretend far more thā they meene in their hart: but that hee declared how sincerely & from his hart he was sory, by praying in himself without making the world priuie too it. For lyke as wee say, that they lawgh in their sleewe, which content themselues w̄ the secret and inward feeling of their owne ioy: so also may he bee aptly sayd to weepe or pray in his owne bosome, which casteth not foorth his teares and prayers into the ayre, to thentent too bee moaned by men: but being content that GOD alone is his witnesse: concealeth his affections in himself. And yit I deny not, but that in this maner of speaking, there is noted the gesture of one that prayeth: as if he should say, he bowed downe his body too pray, with his head hanging downe, and his armes folded one within an other, as men in heauynesse are woont too doo. But the cheef thing that is to be considered, is his purpose: that there was no counterfetnes in his prayers. Wheras to some it seemeth a bywisshing, and thervppon they doo gather this sence: Lord, if I wish them not good with all my hart, let all mischeef light vppon myself: it is constreyned. And not a whit more colour hath this other exposition, [bycause I haue auayled nothing by praying for them, ẏ frute of my prayer is returned into myne owne bosom.] It woold come neerer to the mynd of ẏ Prophet, (yea and to the very woordes,) too say thus: [I haue prayed for them none otherwyse than for myself.] But ẏ which I haue alledged before, concerning the secret affection, will (I hope) satisfye the wyse readers. He hath put [Sackloth & fasting,] as helpes too praying. For although the faythfull pray euen streight after their meales, and task not themselues dayly vntoo fasting for prayers sake, ne haue needs too put on sackloth as oft as they come foorth into the presence of God: yit wee knowe that when any greate necessitie pinched them, then were theis exercyses put in vre. In a common plage or daunger all men did put on sackloth, and all fasted without exception, too thentent too confesse their gilt simply, and too pacifye Gods wrath. If any man were afflicted priuately, he stirred himself too earnestnesse of praying by the same tokens of moorning. Sackloth in Dauid then imported as much as if he should make himself giltye in the behalf of his enemyes, which ran vppon him outrageously to doo him mischeef. Moreouer, although wee may nomber sackloth and asshes among the ceremonies of the Lawe: yit the same custome of fasting remayneth among vs at this day. Wherfore if GOD allure vs to repentance by shewing vs signes of his wrath, let vs beare in mynd that we must not only pray after ẏ ordinarie maner, but also put too such spurres as may stir vs foreward too lowelynesse. In conclusion hee sayeth, hee behaued himself none otherwyse towardes them, than if euery of them had bin his brother.

15. [But they reioyced in my halting.] I see no cause why the Interpreters should trubble themselues in the woord [Halting.] Some gesse that Dauid had his leg put out of ioynt, and othersome dreame that he halted of a disease. But if a man wey the whole processe, nothing is more euident, than that it betokeneth misfortunes: as if hee had sayd, as soone as they sawe mee begin too trippe and bee redye too fall, they did as it were throng toogither, and endeuered all at once too ouerthrowe mee vtterly. Therfore there is in this woord [Halting,] almost the same Metaphor that was erewhyle in ẏ woord [siknesse.] And it was a poynt of to cruell outrage, that wheras men oftentymes become pitifull by reason of the misfortune of their enemyes, so as they cease too hate or persecute ẏ wretches any further: Dauids old frends were (by his casting downe) kindled too malapertnes of leaping in the necke of him. And although he poynt but at a seawe at the beginning, yit by and by after

after he adioyneth the comon & rascall sort, to thentent to encrease the spyghtfulnes of the cace: not that he blameth all alike, but that it may the better appeere, how like an enemye he was layd at on all sydes. For it is to bee beleeued, that they which were in cheef authoritie in those dayes, were as fyrebrandes to kindle the comon fyre, that the people should stryue who myght lift vp his hand soonest too destroy Dauid. And to note their wilfulnesse, hee repeteth twyce that they were gathered toogither: onlesse peraduenture it lyke any body too resolue it thus: they gathered themselues toogither, not only such as pretended any quarell ageinst him, but euen the veryest rascalles of all. They that are whipped, or striken, are properly called [Nacim:] but this woord is well taken for reprochefull and despysed persones. Albeeit that some interpreters diriue it of the woord [Keach] which signifyeth too cast one into heauynesse: and expound it actiuely, [casting into heauinesse, or putting to payne.] But ye first sence agreeth better, [ye Dauid was shamefully intreated euen by the filthy ofscourings of the people.] The woordes [I knowe not,] may bee referred as well too the matter, as to the persones. Notwithstanding, I interpret it of the persones, in this sense: So little cause haue they to complayn that I haue doone them any harme, that they are vtterly vnknowē vnto mee. And herwithall wilbee included a complaint, that ye people are woode without any reason why, seing that Dauid is gilty of no misvsage in his hart, nor can mistrust wher vpō so greate hatred should growe. Also in the last part of the verse, although the translaters disagree frō mee, it shall suffyze mee to haue brought ye true and naturall sence. Woord for woord it is, [they haue cut, and not hild their peace.] But there is no doubt, but ye by the woord [Cut,] is betokened Metaphorically the opening of the mouth, as if he should say, [that they vttered their raylings skoffingly, by drawing their lippes awry.] And wheras he addeth, [that they hild not their peace,] it is a repetition comon among the Hebrewes, too expres vehemencie or exces: as if he should say, ther was no end or measure of their rayling, whyle leawd men lashed out with full mouth whatsoeuer came at the tunges end.

16. Among falsharted scoffers of bred baked vnder the embers, they gnash their teethe vppon mee.

17. Lord, how long vvilt thow see it? deliuer my sowle from encomberances, and my aloneone from the Lyons.

18. I vvill magnifye thee in a greate congregacion, and among much people vvill I prayse thee.

16. [Among falsharted scoffers.] Othersome translate it, [with the hypocrites:] but in my iudgment, Dauid declareth simply the conspiracie of his enemies. And ye effect is, that the guylefull fort, and such as are borne to woork deceyt, (& so consequētly are past all shame,) beate their braynes continually about nothing else, but how they may destroy the miserable sowle. And now he turneth agein to the captaines and heades, frō whom all the mischeef sprang, bycause this tytle woold not agree too a greate part of the rascall people, which was led with vnaduised brayd. Therfore in expresse woords hee blameth the ioly Courtiers, & such other not vnlike them, of cruelue, that they gnash their teeth vpon him like woods beastes. First hee calleth them falscharted, or wicked, to thentent he may the easlyer obteyne help and ayd of God, as one that calleth vpon him at the vttermost pinche. Secondly, by ye woord [scoffers,] hee meeneth that they bee brazenfaced, and so far past all shame, that they bee bold to do whatsoeuer a man will haue thē to do. Concerning the woord [Magnog,] which foloweth next, Interpreters doo scarsly agree. Proprely it signifieth bred baked vpon the harthe vnder the embers. Neuerthelesse, some men (bycause they could not pik out a fit sence) haue thought it too bee taken for talkatyue, prating, or ydle communication. Others presuming too raundge yit further, haue supposed that their skoffing was in sted of breade too them, namely, bycause they fed and delyghted

lyghted themſelues with ſkoffing & flowting. But vnto me it ſeemeth beſt to hold ſtill the proper ſignification of the woord. And yet in ſo dooing there may bee a dubble ſence. For ſome taking [Magnog] for a Tarte or a Cuſtard, are of opinion that in this place bee touched the liktrenchers that hunted after fyne & deynty fare: ſuch as alwayes ſwarme much about in princes Courts. Otherſome like rather that flauiſh and raſcall felowes ſhould bee noted, which would ſet theyr tunges too raying for little or naught, like as in all ages they haue bin to bee found that would (as men ſay) ſet theyr tungs to ſale for a bit of bred. As for mee, when I wey other places wherein Dauid deſcribeth the natures & condicions of his countrymen: I am inclyned too coniecture thus: that in this place are noted ỹ tableteſters which gaue their verdit of his death among the cups. Therefore hee complayneth that euen in making cheere at their meales, the vngodly which had ſhaken off all ſhame, comoned to and fro how they myght kill him.

17 [Lord how long wilt. &c.] The part of ſpeeche which I haue tranſlated [How long,] is among ỹ Hebrewes doutful. In Engliſh it as much to ſay, as [How long wilt thou ſee it, to hold thy peace at it?] And as well will agree this other tranſlation, [when wilt thou after thy long diſſembling it, at length begin to ſee it?] But it cõmeth all to one effect. For Dauid complayneth of Gods long ſufferance, in ỹ he winketh too long at the wicked in their wantonneſſe, and delayeth his vengeance too much. Now although God bid the faythfull abyde his leyſure quietly, till he think it ryppe tyme to help them: yit notwithſtanding he giueth them leaue to bewayle in theyr prayers the weerineſſe of his delay wherewith they are greeued. Heerewithall hee ſheweth that he is not carped headlong with ſuch deſpyte impoꝛtunately: but becauſe hee is compelled by bitter diſtreſſe. For he both ſayth that they aſſault his lyfe trubbleowſly, & alſo compareth them to Lyons: & he termeth his ſowle [his aloneone.] For they that take the Latin woord [Vnicam] for deere and precious, doo not well conſider Dauids mynd. Hereof hath bin ſpokẽ Pſal. 22.21. 18 [I will magnifie thee.] Again hee promiſeth thankfulneſſe in this verſe, becauſe there is nothing for the faythfull to render vnder vnto God, ſaue the ſacrifyſe of prayſe, as we ſhal ſee in ỹ Pſal. 116.17. And this is the meane whereby he encourageth himſelfe to truſt of obteyning forgiuenes, when in the midds of the wawes of cares and daungers, he breaketh foorth into giuing of thankes, as though he had alredy obteyned his deſyre. Wherein is ſeene a notable token of inuincible manlyneſſe, that being an outcaſt & fleeing from place to place deſtitute of all help, & finally in vtter deſpayre: yit notwithſtanding he thinketh ſtill of prayſing gods grace, & maketh vowes of ſolemne ſacrifyſe, as if deliuerance ſhone vppon him in the darkneſſe of death. And hee ſpeaketh not only of pryuate thãkſgiuing, but of ſuch thãkſgiuing as thoſe that were deliuered out of very greate perils, were wont to yeeld in the open congregacion by the appoyntmẽt of the lawe. Wheras others tranſlate it [a valeant, manly, or ſtrong people,] I like not of it. They conningly ſurmyſe that the Church is endewed with great puiſſance, and therefore is called a [ſtrong people.] But ſeeing that Dauid beetokeneth the greate reſort & multitude of people which were wont to go vp to the Sanctuarie to hold their holy meetings before God: I doubt not but that in repeting one thing twyce according too his wont, after [the greate Congregation] hee addeth [much people:] for the Hebrew woord ſignifyeth both.

19 Let not them tryumph ouer mee which be myne enemies without my deſeruing: neyther let them leere vppon mee with theyr eyes, which hate mee without cauſe.

20 For they ſpeake not peace, and they dab deceytful woords vppon the clifts of the earth.

21 They gaped vpon mee with theyr mouth, & ſeyd, ha ha, our eye ſaw it.

22 Thow

22 Thou LORD hast seene it, hold not thy tung, Lord be not far from mee.

23 Awake and ryse vp to my iudgement, take thou my cace in hand my God and my LORD.

19 [Let not them tryumph &c.] Bycause Dauids enemies sought too make themselues mery with his ouerthrow and destruction: he prayeth God that he will not graunt so wicked a desyre. Wyth ouer that he may haue GOD fauorable to his cace, hee protesteth agein that there is no cause giuen on his part, why they should hate him, but that it is their own mere wickednes that driueth them to be cruel myn-ded. For it is much to the purpose to bring the witnesse of a good conscience before God, to make him the forewarder to help vs. For whereas some take the woorde [Shacar] for deceptfully, as though Dauid shuld by this terme note his enemies that layd wayt for him: they reason to sharply: and the repetition that foloweth streight after, sheweth how Dauid complayneth of their wilfull hatred, for that of theyr owne accorde being not prouoked by any displeasure, they mayntened deadly fude agenst him that was theyr freend and had deserued well of them. [Karets] is taken heere [to twincle a squint with the eyes in way of mockage:] like as in the Psalme. 22.6. It is taken too wag theyr heads, and to make mowes with theyr lippes. In the nert verse he declareth agein, that he hath to do with an vnappeasable kynde of enemyes, which are vtterly bent vppon cruelty, to the intent he may conceyue the more confidence of gods help at hand. For thus must wee beleeue, that the hardlyer wee bee distressed, so much the more certenly must we hope for deliuerance. Therefore he sayeth that they sounde of nothing but byrdes and slaughters. The later member is somewhat doutfull by reason of the sundry significatiõs of the woord [Ragang] For maliciously as his roote signifyeth one whyle to cut, & another whyle to rest, some translate it, [the meeke of the earth,] and othersome translate it [with the quiet folkes of the earth,] meening therby the fat and full fed folke, which take theyr ease and reste quietly. Eyther of bothe theis seeme vnto mee to alledge constrey-ned senses. And neuer a whyt ryghtlyer doo others expound it. [In caues or secret places:] that is too wit, least theyr leawd and suttle deuyses should come to lyght. But by [the clifts of the earth] wee may in metaphorycal wyse vnderstande miserable men, that are as it were broken and mayn-med. Dauid therefore meeneth that as sone as his enemyes spye any breach or chinke open: byandby they thrust themselues into it with myght and mayne, to turne it vp-syde downe. For those which during Dauids prosperous and flourishing state durst neuer so much as once quetch, began too worke mischeefe agenst him assoone as he began to slyde, so as wee may know the to be for the most part vngodly persons, of a slauish nature, and cowardly, and suche as dare not once creake, saue when occa-sion is offered by the aduersities of good and simple folke. Too the same pur-pose maketh it, that byandby after he bring eth them in kryng out with open mouth, [Aha Aha,] and clapping theyr hands for ioy that they saw Dauid lye vnder foote, which was a pleasaunt syght for them too behold.

22 [Thou Lord hast seene it.] There is a couert matchinge of contraries bee-twceene this seeing of Gods, and that for-mer seing wherof the vngodly reioyced: as if he should say, [It booth you good at the harte roote too beeholde myne aduer-sities:] but GOD also hathe eyes too marke the wicked maliciousenesse of those that feede so cruelly vppon other folkes miseries. Howbeeit Dauid pleadeth not with them: but rather hyeth him streyght vntoo GOD, and setteth his prouidence as a rampyre against those practyses of theyrs, which myght shake his mynde. And certesse the only substa-cial fortification agenst the scoffes of our ene myes, is to let them slip, and to gather our myndes

myndes vntoo God, and vpon confidence of his fatherly care ouer vs, to desyre him to shewe in very deede, that our trubbles are not vnknowen to him: or rather the whoter that he seeth the wicked too gape after our destruction, so much ẏ more speedely to ronne too succour vs: which thing Dauid expresseth by theis sundry formes of speaking, [Hold not thy peace, depart not from mee, awake, aryse vp.] Dauid myght iustly vtter theis speeches, who was already thurrowly persuaded, that God regardeth the poore & afflicted, and marketh all the wronges that ar doone vnto them. Therfore too thentent our requestes may bee framed aryght, needes must beleef of Gods promises first shine in our hartes: and it must not only go in order before all other affections, but also rule them, and direct them.

24. Iudge mee according too thy ryghtuousnesse, ô Lord my God, and let them not triumph ouer mee.

25. Let them not say in their hart, vvell doone our sowle: let them not say, vvee haue vndoone him.

26. Let them bee put too shame and confusion toogither, vvhich are glad of my harmes: let them bee clothed vvith shame and reproche, which vaunt themselues ageinst mee.

27. Let them reioyce and bee glad that fauour my ryghtuousnesse: and let them euer say, the Lord bee magnifyed, vvhich loueth the peace of his seruant.

28. And my tung shall talk of thy ryghtuousenesse, and of thy prayse euery day.

24. [Iudge mee according. &c.] He confirmeth the former sentence, ẏ God shoold bee the aduocate & maynteyner of his cace. For inasmuch as he had lyen neglected for a tyme, hee setteth Gods ryghtuousenesse before himself: which suffereth him not to forsake the vpryght and iust persons to the vttermoste. It is therfore a certeyne earnest sewt, that God, bycause he is ryghtuouse, should shewe an ensample of his righ tuousenesse by defending his seruant in a good cace. And certeinly when wee seeme bereft and shet out from all help, there is no remedy more effectuall to vãquish temtacion, than that Gods ryghtuousenesse (wheron dependeth our deliuerance) can not fall away. So Paule (2. Thess. 1. 6.) to exhort the faythfull to patience, sayeth: It belongeth to the ryghtuousnes of God too render affliction too such as persecute you. And hee appealeth agein too Gods Iustice in this behalf, that he should abate the statelynes of his enemyes. For the proudlyer that they vaunt themselues, so much the redyer is GOD to succour vs. And he peynteth out their feercenesse conningly, by bringing thẽ in agein speaking: to shewe that if thinges should fall out according to their lust, there woold be no ho of their malapertnes. And bycause that the more they vaũt themselues, the more they prouoke Gods wrath ageinst them: not without cause dooth Dauid rayse vp his hope, and stablish and seale vp his prayers with this argument.

26. [Let them bee put too shame. &c.] This miswisshing hath bin expounded all redye elswhere, sauing that it is to bee noted, that heere is a couert force in ẏ woord [toogither, or atonce.] For it bothe sheweth, that warre was waged ageinst him by a greate multitude: and also that he was not so abasshed with feare, but he beleued ẏ all of them might easly bee ouerthrowen at one blowe, assoone as GOD should lift vp his hand. Wheras they are sayd, too seeke Dauids harme: therein appeereth their cruell hatred.

And

And in that they exalt or bawnt themselues, it is a token of pryde. Therfore, too thentent too make them behated of God, he sayeth, they are full of disdeyne and skornefulnesse. Now then, seing that this forme of praying was deuysed by the holy Ghost, no doubt but all proud folkes shall come too such end as is heere forespoken of, namely, too retyre backe with shame end reproche.

27. [Let them reioyce, and bee glad. &c.] Fitly also may theis twoo woordes bee translated in the future tence no lesse than in the maner of wishing: but bycause it is no matter of greate weyght, I leaue it indifferent. For Dauid commendeth the deliuerance, which he wisheth for at Gods hand, by the frute therof: namely, bycause it shall bee a generall occasion of ioy and good hope too all the godly, & therwithall shall stir them vp too setfoorth the prayses of G O D. And he attributeth it too the faythfull, as a peculiar affection of theirs, to couet that the ryght of an innocent man should remayne whole and safe vnto him. For although Dauid were comonly fore behated, bycause the rude and vnskilfull were infected with false reportes: yit is it certeine, that there were among the people some indifferent and vpryght Iudges, whom it greeued ryght sore, that a holy man, and such a one as was knowen too bee a good man, should bee oppressed vnwoorthely and contrarie too his desert. And surely, euen manhod requyreth thus much, that whom soeuer wee see trubbled wrongfully, if wee bee not of abilitie too help them, wee should at leastwyse pitie their cace. He seemeth couertly too match the magnifying of the Lord, against the statelynes of the wicked, wherof he spake ryght now. For inasmuch as they darken Gods glorye as much as in them lyeth, by theyr venturing vppon all thinges: the faythfull haue very good reason too conceyue this wish on the contrarie part, that the Maiestie of G O D may shyne foorthe, in shewing himself by his deede too haue a speciall regard of his seruantes, and too loue their peace with all his hart. At the last, in ỹ closing vp of this Psalme, he repeteth that he will setfoorth Gods ryghtuousnes, wherthrough he was preserued, with such commendacions as is meete.

The Conteintes of the. xxxvj. Pfalme.

Almoſt all are of opinion, that in this Pſalme Dauid doth generally commend Gods goodneſſe, that of his fauour and mercy he beareth with the reprobates, who neuertheleſſe doo wickedly deſpyſe him. But I think ſomewhat otherwyſe, that the holy Prophet, being ſore vexed by naughty and wicked perſones, complayneth of their leawdneſſe, and afterward reſorteth too Gods infinite goodneſſe, wherwith he embraceth not only all men without exception, but his owne children peculiarly, ſo as he may take breth in this fayth, namely, that at the length he ſhalbee deliuered by Gods fauour, which thing is manifeſt by the knitting vp, where he armeth and fenceth himſelf againſt all the aſſaultes of the vngodly, by thinking himſelf too bee ſafe through the protection of G O D.

The. xxxvi. Pſalme.

Too the cheef Chaunter, a Pſalme of Dauid the ſeruant of the LORD.

2. Vn-

2 Vngodlynesse sayeth to the wicked in the mids of my hart, there is no feare of God before his eyes.

3 For hee flattereth himselfe in his own eyes, vntill his iniquitie bee found out to hatred.

4 The woords of his mouth are iniquitie and deceit: hee hath left of to vnderstand to do good.

5 Hee imagineth mischeef vpon his bed: hee standeth in a way that is not good, and hee abhorreth not that which is euill.

VNgodlynesse sayeth &c.] Why Dauid is adorned with the tytle of the seruaunt of GOD, heere only and in the eighteenth psalme, rather than elsewhere, it is vncertine: sauing that by getting the vpper hand in an encounter aboue all others most difficult, he proued himself an inuincible champion of God. For we know how rare a vertew it is at what tyme vngodlynes raungeth without restreint and ouercasteth vs with his mist, to looke vp with to Gods prouidence with the eyes of fayth, which framing our myndes to patience, may keepe vs stedfast in godlines. Furthermore the Interpreters translate the first verse diuersly. Word for word it is, [The saying of transgression,] or [transgression sayeth to the vngodly.] Notwithstanding because [Lamed] is now & then put for [Min,] some translate it, [vngodlynesse speaketh of the wicked man in my hart.] As if the Prophet should say, he perceiueth through ly by the wickednes which the vngodly cõmit, that they are touched with no feare of God But forasmuchas ther is no need to depart from the property of the woords, I agree vnto others rather, that is to wit that the Prophet sayth, that the malice of the vngodly person which seemeth to lye vnknowen, speaketh aloud in his hart, & that he is a sure witnesse what it prompteth him withall. And first it is to be noted, that the Prophet speaketh not of out ward faults, but perceth to the very head of the euyll itself: as if hee should say, although the wicked for cloke their malice with wyly dissimulation: yet notwithstanding it is wel inough knowen to me, so as me thinketh I heere it speaking. Trew it is in deede, that because vngodly and heathenish folk ronne headlong into all kynd of wickednesse, as though they should neuer yeeld an account of it: such iudgment may bee giuen by their life. But this is more apparãt, that their inward frowardnes bewrayeth itself openly to the seruants of God. And Dauid speaketh not of all maner of transgressors, but of the vnthankfull despisers of God. For many play the wantons in their owne vices, who notwithstanding are not possessed with this frantik fury. But when a man is enharded to sinning, at length vngodlynesse putteth this madnesse in his head, to despyse Gods iudgement and to runne without feare whithersoeuer his lust driueth him. Therfore carelessenesse in sinning, specially being ioyned with contempt and scorning, is as it were the enchauntment of Sathan which bewrayeth a desperate person. And although true religion keepe godly mens mindes in the feare of God, and driueth wicked thoughts a great way of: yet is the same no lette, but that they may see in their harts, how the vngodly are turmoyled with horrible fury, while they neyther regard God, nor are afrayd of his iudgement. [No feare of God.] He sheweth breefly the end of euill suggestions, namely, that the perceyuerance both of good and euil being quenched or choked, they dare do any thing, as though god sat not iudge in Heauen. The meaning then is this: vngodlynes talketh to the wicked man in my hart, prouoking him to starke madnes, that he should cast away the feare of GOD and giue himselfe altogether to sinning: that is to say, It is as wel knowen to mee what the vngodly imagin in their hartes, as if God had set mee as a witnesse and a discouerer to bewray their Hypocrisie, wherin they think their detestable malice to be hyded deepe. Then,

that no feare of God restrayneth the wicked from sinning, it springeth of this secret talking to them, wherthrough their owne lewdnes so blyndeth their wits that they foode them selues lyke brute beastes. And bycause the eyes be as it were the gwides of life, and by their mouing draw the other senses hither and thither: therfore the fear of God is sayd to be before mennes eyes, when it ruleth their life, and bridleth their lusts by meeting them where soeuer they turne themselues. Therfore by a contrary forme of speaking, Dauid meaneth that the vngodly runne at random licentiously without regard of God, bicause their own vngratiousenesse hath made them starke blynd.

3 [For hee flattereth himself.] He sheweth by their frutes or signes, that there is no feare of God amonge the wicked, bycause they delyght themselues so in theyr wycked doinges, that although all others abhor them for their labour, yit they continew in their owne stubbornesse, and harden themselues wilfullye too go on still. Fyrst he saith they nurrish their owne byces by flatteryes, least they should mislike of themselues for sinning. But whereas he addeth [vntill their iniquyties bee fownd vntoo hatred,] by theis wordes is noted their obstinatenesse. For the meening is, that whyle they falsye sooth themselues: they proceede so farre, that their naughtynesse is hatefull to all men. Some translate it, [That hee himself should find his own iniquitie to hate it] and their meening is, that they run headlong without stay of themselues, till ouermuch fulnesse of it make them to loth it. For there is not so very a naughtiwacke, but now and then he mislyketh himself. But the former sence is the naturall sence: namely that the vngodly (though they be hatefull to all men, bycause their naughtinesse being once discouered and found, stirreth all men to choler) are touched with no mislyking of themselues, but rather clap their hands for ioy, whyle the people hisse at them and abhorre their vngracious life. The Prophet therfore condemneth this madnesse of theirs, that the filthynesse of their wicked doings which offendeth all men, moueth not them selues awhit: bycause (as much as in them lyeth) they abolish all difference of good and euill, and bring a nomnesse vpon their conscience, least it should stirre them to amendment. Surely this nomnesse is to be aduisedly considered: that men which are giuen vp to a reprobate mynde, although they prouoke all other men to hate them, yit are they depriued of the feeling of their own euils.

4 [The wordes of his mouth.] Both the members of this verse may be referred to one purpose: namely that dalying with lesinges they admit no light of vnderstanding. And truly I take this too bee Dauids meening, bycause hee doth not simply fynd fault with the vngodly for winding in other folkes with their wyles and fetches: but rather for that there is nothing right and vncorrupted in them. Wee haue sayd heretofore that he entreateth not of sinfull men in whom there remayneth some seede of God, but of the heathenish despisers which are wholly giuen ouer to their own sinnes. Therefore he sayth that they haue alwayes false pretences in their mouth, wherewithall they shoffe out all sound doctrine. Afterward he addeth that they suppresse all choyce of good and euil, bycause they would not become better. We know how reason is the guyde of men to do wel. This (sayth hee) do the reprobates shun, least it should compel them to amend their life to the better. And we are taught by these wordes, that if at any time we step aside from the way, the only remedy is to open the eyes of our mynde, that the discerning of good and euill a sunder, may call vs back from error: and contrarywise that when a man refuseth vnderstanding, it is a signe of desperatenesse. In the next verse is noted the inward malice and deepe stubbornesse. For it happeneth that many, (though otherwise they be not of the worst disposition,) do slyde and offend bycause occasion offereth it self vpon the iodeln. But Dauid sayth that the wicked brew deuyses of euyll doing within themselues, euen when they bee out of the syght of men: and so although they meete wt no allurement, nor any euill example stirre them vppe, they are Authours and Scholemaysters of mischeef too them selues, wythout impulsion of

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any other thing. Moreouer ſeeing he giueth this as a marke to knowe the reprobates by, that they deuiſe naughtines vpon their bed: the faithful are taught too beſtowe their muſings farre otherwiſe when they bee alone, namely too driue away euil thoughts from them manfully, by examining their owne life. Afterward is added their ſtubbornes, that they ſtand ſtil in their crooked & froward way, that is to ſay, that they harden themſelues to ſinning, wittingly and wilfully. And finally here is added the reaſō why: namely becauſe euil miſlyketh them not. For wilful blindenes driueth them headlong, ſo as they willingly yeelde themſelues thralls to wickednes. Now let vs conſider the matching of contraries, betweene the caſtawayes and the faithful. They deceiue themſelues with falſe flatterings: and theſe are ſtreight examiners of themſelues. They lay the reyne in their necke to ronne loocely intoo vice: and theſe are reſtreyned with the bridle of the feare of GOD. They cloke or colour their offences with cauilles, and turne the light intoo darkneſſe: but theſe willingly acknoweledge themſelues too haue ſinned, and prouoke themſelues too repentaunce by plaine confeſſion. They caſt away all ſounde iudgemente: and theſe couete alwayes too wade through too the lyght of life. They inuent ſondrye wayes of ſinning vpon their bed: but theſe take diligent heed too themſelues, that they ſtirre not vp their luſt too ſinne. They drowne themſelues deep in contempt of GOD: but theſe doo willingly exerciſe themſelues in the miſlyking of their owne myſdeeds.

6. O Lord, thy mercy reacheth too the Heauens, and thy truthe vnto the Cloudes.
7. Thy rightuouſnes is as the Mountaines of God, thy iudgements are a great deep: thou ô Lord preſerueſt both man and beaſt.
8. How precious is thy goodnes ô God? therfore ſhall the ſonnes of men truſt in the ſhadowe of thy wings.
9. They ſhall bee ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drink out of the riuer of thy pleaſures.
10. For with thee is the fountaine of life, and in thy lyghte ſhall lyght bee ſeene.

6. [O Lorde, thy mercy.] The Interpreters think ꝙ after Dauid hath ſhewed how great corruption and frowardnes reigneth euery where in the worlde: hee taketh occaſion therupon to burſt foorth intoo wondering at Gods incredible ſufferance, in that hee ceaſeth not too continewe his fauour and good will towarde mankinde, which is fraught & ſo greate a ſincke of wickednes. But I tolde you erewhile, that I was ſomewhat of another opinion. For after that the Prophet hath entreated of the exceding great leudneſſe of men, leſt he himſelf alſo being caryed away as it were by the rage of a water flud: might quaile: hee gathereth vp himſelfe. For commonly ſuche is our condemning of the wicked, that their infection windeth it ſelf into our mindes: and ſcarce the hundredth perſon of vs kepeth himſelf pure and vnatteinted in the true godlynes, after he hath cōplayned of the naughtines of others. The ſence then is that although there appeere a ſorowfull and horrible confuſion, that may ſwalow vp the godly mindes like a houge gulfe: yet notwythſtandyng, Dauid auoucheth that the worlde is full of Gods goodneſſe and rightuouſnes, and that he gouerneth both heauen & earth with moſt perfect equitie. And certeſſe as oft as the corruption of the worlde ſhaketh & trybleth our mindes, we muſt beware ꝙ our ſenſes reſt not vpon the naughtines of men, whiche mingle & trouble all things togither: but in this troubleſome miſtimes we muſt loke

vp to the secret prouidence of God. Notwithstanding, Dauid reckeneth vp heere (by the figure Synecdoche) foure vertues of God, signifying in a summe that we must consider Gods inestimable power & myght ioyned with like righteousnesse. And although the fleshly vnderstanding beare vs in hand, that the world is tossed at aduenture: yit notwithstanding, by saying that Gods goodnesse reacheth too the Heauens, hee meeneth that they matche the very Heauens in highnesse. By like reason addeth he, that his truth reacheth vntoo the Cloudes. Moreouer [truthe] in this place is taken eyther for the faithfulnes whiche God performeth in his promises, or els for his iust gouernment wherin his rightfulnes is throughly seen to be pure and vtterly vndeceiuable. But manie other places compell mee to referre it too his promises, in keeping whereof God continueth faithfull like himselfe. And immediatly after, there followeth a commendation of his righteousnesse, which he likeneth to the high mountaines (for wee know that the Hebrewes terme it too bee Gods, whatsoeuer thing excelleth) bicause his glory shineth forth more cleerely there. Last of all hee sayeth that Gods iudgementes are like too the great and bottomlesse deepes, by whiche woordes hee dooth vs to vnderstand that wheresoeuer wee cast our eyes, vpwarde and dowaward all things are ordered by the iust iudgemente of God. This place is wont to bee exyled to a far other sence: namely that Gods iudgements farre exceede our capacitie, and are more hidden, than that the reason of them may bee attayned vnto: and the likening of them to a bottomlesse deepe is not vnaptly fitted heervntoo. Notwithstanding it is to bee gathered by the text, that Dauids woordes haue a larger scope: namely that although neuer so great a gulfe of wickednesse burste out among mennie, and ouerflowe the whole earth: yit is the bottomlesse depth of Gods prouidence greater, so as hee disposeth and ruleth all things rightfully. Therefore as oft as our fayth wauereth in these blinde and darke tempestings, let it come vntoo our remembraunce, that throughout the whole gouernance of the world, Gods iudgements are worthely compared to a bottomlesse deepe, whiche filleth and possesseth bothe Heauen and earth, that it may swallowe vp all our cares and troubles. Whereas hee addeth in the ende of the verse, that GOD preserueth both men and beastes: it maketh vntoo this purpose, that sith GOD vouchsaueth too extend his care euen too the brute beastes, muche more dooth he prouide for the affaires of men. And truly as oft as any douting of gods prouydence creepeth vppon vs, it behoueth vs to set this sheeld before vs, that it cannot come to passe that GOD whiche gyueth foode to the cattell and maintayneth them in their state, should neglecte mankinde. For whereas some expound this woord [beastes] allegorically, of beastly men: I reiect it as to much constrayned.

8. [Howe precious is thy goodnesse.] Whereas some expound the mercy of God too bee precious, and the children of men to be precious that put their trust in it: it is farre from the woordes of the text. So conningly also do othersome expound it, that Gods mercy is exceeding great towards the Gods, that is to say, towards bothe Angelles and also the Children of men. And I maruail that the Rabbines weery themselues so muche in forging cõmentes, seeing that the meening of the Prophet is cleere of itself: namely that bicause Gods mercy excelleth and sheweth it selfe mightely, therfore the children of men put their trust in the shadow of it. For seeing that Dauid hath hitherto cõmended the goodnesse of GOD, whych sheedeth it selfe into all creatures: rightly (in my iudgemente) doo others thinke, that hee entreateth heere of his peculiar fauour wherwith he embraceth his own children. For although the same seeme too bee had generally of all the seanes of men: yit the thinges that followe anone after, agree properly too the faythfull alone. And so he meeneth therfor the nonce, too the intent too commende the grace of GOD, in that hee disdeyneth not to gather the mortall offspring of Adam vnder hys wings: like as is said in the psalme. 8.5. What is man that thou arte mindefull of him: or the Sonne of manne that thou

thou visitest him? Now then we haue the effect of this place, that although the vngodly ronne ryot vnthriftely in their own wickednes: yit this tentation letteth not, but that the faithful trusting in gods goodnesse, may cast themselues vpon his fatherly care: the tast of which goodnes, the mindes of the wicked (like vnsauery thinges as they be) do neuer perceiue, that beeing brought frō thence vnto faith they might rest vnder the shadow of Gods winges. The likening vnto wings is rife inough in the Scriptures, whereby God expresseth that wee are no lesse cherished vnder his protection, than Chickins are vnder their dams: and so hee allureth vs familiarly and gently vnto him.

9 [They shall bee satisfyed.] I doubt not but that by the fatnes of Gods house, hee meeneth the abundaunce of all good things, which is not set forth indifferently for all men, but layd vp in store for his children that yeeld themselues wholly to his tuicion. Some restreyne it to spirituall graces: but vnto mee it seemeth a more likelyhod, that vnder it are comprehended all Gods benefites, that perteyn as well to the vse of this present lyfe, as to the eternall and heauenly blissednesse: sauing that it is to be noted, so as they be ioyned with the pure vnderstanding of fayth, wherby it cometh to passe that we may enioy them rightly and lawfully to our owne welfare. For when as the vngodly glutte themselues with the aboundance of Gods benefites, in deede their flesh is fatted as it were swynes flesh, but their soule is alwayes hungerstaruen. Only the faithful (as I sayd) are satisfied with gods liberality, bicause it is a pledge to them of his fatherly loue toward them. By [meate and drink] is betokened full and perfect suffyzance: and by the name of [Riuer] is betokened plenteous foyzon.

10 [For with thee is the &c.] He confirmeth the former doctrine, the knowledg wherof is so profitable, as no words may expresse. For inasmuch as the vnbeleeuers defyle the singular good giftes of God by their wicked abusing of them: onlesse we hold vs to the difference that I haue set downe, it were better for vs to starue an hundred times for hunger, than to feede aboundantly of Gods bounteousenesse. Then wheras the vnbeleeers in no wyse acknowledge themselues to haue their mouing, liuing, and beeing, in God: but rather surmyse themselues to stande by their owne power. Heere Dauid according to the feeling of the godly, and as it were in their person, affirmeth that the Fountain of life is in God: wherby hee meeneth that there is no drop of life to bee found without him, or which floweth not out of his grace. In the Metaphor of [Light] ther is a more expresse force: namely that men are voyd of light, sauing so farre forth as the Lord shyneth in to them. Now if this may well bee verefyed of the lyght of this life, how shall our eyes serue vs to behold the heauenly lyfe, onlesse the spirit of God enlighten vs? For it is to bee beleeued, that men are in such wyse endewed with vnderstanding by nature, as that the light shyneth in darkenes which the darknes comprendeth not: and the enlightening of them is a supernaturall gyfte. In the meane whyle, none but the godly perceyue how they borow lyght of GOD, that they may not lye buryed in darkenesse.

11 Extend thy mercy to them that know thee, and thy rightuousnesse to such as be of a right hart.

12 Let not the foot of pride come vpon mee, and let not the hand of the vngodly moue mee.

13 There are they falne that woork iniquitie: they are cast down & could not stand.

11 [Extend thy &c.] Now Dauid turneth himself to praying. First he requireth in generall that God should continue his mercy towards all the godly: and afterward he goeth in hand with his own priuate cace, calling vpon god for help aginst his enemies. Moreouer they erre to childishly, which say that god stretcheth forth his mercy, vycause it reacheth aboue the Heauens. For where Dauid spake so ere while, he ment not (as is said) to enclose it within heauen: but hee auouched simply that in was spred abroode euerywher. Now in this place hee wisheth nothing else, but that God should continew his mercy towards the godly, euen to the end. Heere vnto hee knitteth ryghtuousenesse, as the effect of the cause. And we haue seyd elsewhere, that Gods rightuousnesse appeereth in this, that he taketh vppon him the defence of those that be his, defending their innocencie, reuenging and repressing their wrongs, and trying himself faythfull by maynteining their welfare. Now then seing he doeth all this for them freely: iustly doth Dauid begin at his goodnesse, and place the same formost in aray, to thentent we may lerne too depend vppon his mere grace. Now are the propre additions too be marked, wherwithall he describeth the faithful, namely that they know God, and secondly be of a right hart. For heerby we gather, that trew godlynesse springeth of knowing God: and again that it cannot be but that the light of faith must frame our hartes to ryghtfulnesse. By the way it is to be considered, that wee doo then know God aryght, when wee yeeld him his honour, that is too wit, when oure trust is throughly settled vpon him.

12 [Let not the foote of pryde &c.] As I told you euen now, he applyeth to his owne person, the prayer which he had deuysed: Howbeit by vttering it for all the children of God in comon, he mynded too shewe that he desired nothing priuately to himself, but only wished Gods fauour, by cause he was one of the nomber of the godly and vpright, which haue an eye vnto God. He hath put [the foote of pride and the hand of the vngodly] all in one sence. For inasmuch as the wicked rush boldly vppon the destruction of good men, lifting vp their feete to tread vpon them and hauing their handes redy to work them any mischeef: Dauid beseecheth God to hamper as well their feete as their hands: and so he confesseth that he shalbe in daunger of their pryde, raylinges, and violence, on lesse God succour him betymes,

13 [There are they falne &c.] Upon his prayer he gathereth confidence, dowting not but that he hath already obteyned his request. And thus we se how the certenty of fayth directeth the saintes to prayinge. Neuerthelater to thentent to harten him self the more assuredly too hope well, he doth as it were poynt with his finger too the fall of the vngodly, though it be as yit hidden. For the aduerb [ther] is not superfluous: for whyle the vngodly are brag of their good fortune, and whyle the world clappeth his handes at them: Dauid descrieth their destruction a great way of, as it were owt of a watchtowre, and giueth determinat sentence of it, as assuredly as if it were hard at hand. Howbeit to thentent wee also may be assured of the same confidence: let vs beare in mynd, that they doo amisse, which determin the instances of time by the heat of their owne desires: and that wee must giue respit too Gods prouidence, too ryse vp too iudgement when it shalbe dew time by his discretion. Whenas he sayth they were [thrust downe, he meeneth that they bee combered in a slipperye place, so as their felicitie is in no wyse stable. In the end he addeth that their fall shalbe to vtter destruction, so as they may neuer hope for recouery.

The

The conteints of the xxxvij. Pſalme.

This Pſalme (whoſe title ſheweth it too bee Dauids) conteyneth a moſte profitable doctrine. For inaſmuche as the faithfull, as long as they wander in the worlde, ſee things wonderouſly confuſed: onleſſe they aſſwage theyr greefe with hope of better iſſue, their hartes muſt needs faint from time too time. The boldlyer that any man deſpiſeth God, and ſelleth himſelfe too all vngraciouſneſſe, ſo muche the more happely ſeemeth hee too liue. And ſeeing that proſperitie ſeemeth a token of Gods fauour towardes the vngodly: what may be gathered thereby, but eyther that the world is ruled by chaunce, & that Fortune beareth the ſouereintie: or els that God maketh no difference betweene the good and the bad? Ageinſt theſe aſſaults of temptations, dooth Gods ſpirit fence vs and ſtrengthen vs in this Pſalme. For how much proſperitie ſo euer the wicked haue for a time, he auoucheth their felicitie to be but flightful and ſhadowiſhe, and that therfore they bee curſed themſelues, and the gladnes is curſed wherein they take pride: but the godly and holy worſhippers of God are bliſſed, euen in their extreme miſeries, bicauſe they bee regarded of God, who wil releeue them in due ſeaſon at the length. This truly is an awke opinion, which the vnderſtanding of the fleſhe abhorreth. For inaſmuch as the good men ſuffer hunger a long while, languiſhing long time vnder manye miſeries, and are cloyed with reproches and wrongs, while the wicked and the naughtie packs are in their ruffe, and welter themſelues in their delights: who might not bee of opinion, that GOD careth not for mens matters? So muche the more profitable then (as I ſayd euen now) is the doctrine of this Pſalme, whiche turning aſide our ſenſes from the preſent beholding of things, biddeth vs ſettle our ſelues vpon Gods prouidence, ſo long till he reache foorth his hand too his ſeruants, and demaund a ſtreight account of the vngodly, as of theeues and traytours that haue fowly abuſed his Fatherly louing kindenes.

The.xxxvii. Pſalme. **A Pſalme of Dauids.**

1. Fret not thy ſelfe bicauſe of the wicked, neyther ſpight thou them that woork iniquitie.
2. For they ſhall ſone be cut downe like graſſe, and they ſhall wither as the greene graſſe.
3. Put thy truſt in the Lord and doo good: dwel in the lande and bee fed faithfully.

4. Delight in the Lord, and hee will gyue thee thy hartes desire.

5. Commit thy wayes vnto the Lorde, and trust in him, and hee will bring it too passe.

6. And he wil bring foorth thy ryghtuousnesse as the lyght, & thy iudgements as the noone day.

[Fret not thy selfe.] Dauid taketh this for a generall principle, that ther is no cause why the children of God should be greeued or out of quyet for ẏ plesant estate of ẏ wicked, in which they sooth thẽselues ful sweetly, bicause it shal sone fade away: and on the contrarye parte, that although the faithfull bee distressed for a time, yit the successe of them is suche, that they ought of right too bee contented with their lot. And all this dependeth vpon Gods prouidence, bicause onlesse we be perswaded that the worlde is ruled by his rightfull gouernance: our mindes will by and by stagger, and at length sincke downe. Moreouer Dauid restreyneth two faultie affections, which neuerthelesse are neere cousins one to another, and the one is the breeder of the other: first that the faithfull shoulde not feet at the reprobates, and secondly that froward spightfulnesse should not moone them. For first when they see the world go wel with the vngodly (bicause it wer an easie matter to gather theruppon that God regardeth not mens affaires:) it is too bee feared, least they shoulde shake of the feare of God, and bee estranged from the fayth. The other temptation foloweth vpon it, bicause example tickleth thẽ that they shoulde wrap themselues in the felowship of their misdoings. This is the naturall sence. For whereas some translate [Al. Tethhar:] [Intermeddle not thy selfe:] it is constreyned, and it may be disprooued by the text, for surely in the viij. verse (where mention is made of hastynesse and anger in expresse woordes,) it were ageinst reason too drawe this selfe same woord too another sence, whiche is put in, too the same meening and too the same end. Ageine, Dauid keepeth a very good order: bicause that when the prosperitie of the vngodly hath moued vs to displeasure, by and by the falling vntoo spighting, is too too easie. First therefore he warneth vs to beware that their transitorie or rather imaginatiue felicity stirre not our mindes: and secondly that spight moue vs not to sinning. In the second verse is added a reason: bicause that if they florish to day like the green floure to morow they shalbe cut down and wythered. No maruell though this simplitude be rife too meete with in the Scriptures, bicause it is very fitte, for wee see how ready the sap of grasse is too wither away, which beeing cast downe with one blast of winde, or parched with the heate of the Sonne, vadeth of it selfe without the hand of man. But Dauid telleth vs plainly that Gods iudgement shalbee in stede of a Siche too mowe them downe, that they may wither away in ẏ turning of an hand.

3. [Put thy trust in the Lord. &c] Now commeth he downe too the second member: that all things shall fal out wel and luckely too the faithfull, bicause they are vnder Gods tuition. Howbeit forasmuch as nothing is better or more too be desired, than to be fostered vnder Gods protection: he exhorteth them too put their trust in him, and therwithall also too folowe goodnes. And it is not for nought that he beginneth at the doctrine of faith, for nothing is more vneasie for menne, than to abide with quyet and setled mindes, and not to be shaken with any encõbrance, when they are tossed from poste to piller in the world. And forasmuch as they see naughtie packes growe riche by euil feats, and too encreace and purchace authoritie by licentiousnes of sinning: it is a matter no lesse vneasie to stand stedfast in the maintenaunce of vertue. Besides this, it is not inough to set light by suche things as are commonly wont too be coueted with to muche egernesse. For some of the Phylosophers were endewed wyth suche haultynesse of the mynde: that

that they despysed ryches vnlawfully gotten, and abstayned from gyrle and lotze: yea and stregthly reproued the vayn glorioussnesse of the wicked, which the common sort of men do fondly wonder at. But bycause they were voyd of fayth, they bereft God of his honour, whereby it came to passe that the trewe felicitie was hidde from them. Now like as he maketh his beginning at fayth, that he may shew how God is the founder of all good thynges, & that there is no prosperous successe to bee looked for, but only at his blessing: so is the annexing of the partyes good behauiour, to bee noted: bycause whosoeuer betaketh himselfe to Gods tuition, will lyue vpryghtly & innocently and giue his mynd to welldoyng. [Dwell in the land.] Hee speaketh more playnely than if he promised that the righteouse should dwell in the land. For it is all one as if he should bring a man presently too the thing, and stablish him in possession of it. Neuertheless, in theis wordes he delyghteth, that them state thalbe of continuance: bycause that although they be but straungers and soiorners in the worlde: yet the Lord couereth them with his hande, that they may rest quietly. Which thing hee confirmeth agein by the next parcel [be fed faythfully.] For he bindeth them to lyue safe without care or disquietnes, vppon assurance of Gods safekeeping. It is a straunge thing that the Interpreters should wrest and vexing this place with theyr sundry expositions. Some take the woorde [feede] actiuely: and vnto othersome, [too feede vppon fayth] importeth as much as to foster Gods promises in theyr hartes. Too others it seemeth, that Dauid commaundeth vs to feede our brethren with fayth, by ministring too them the pure woorde of God wherwith theyr soules are nurrished spiritually. Othersome take [fayth] for incorruptnesse, so that, [to feede vppon fayth] should bee to behaue ones selfe truelyp among men. But this circumstance of the place requyreth vtterly (which thyng the propretie of the Hebrew tung sufferreth) that [Ragna] should be taken passiuely, [to be fed.] And here vnto inclyneth the moste part of Interpreters, who notwithstanding do afterward disagree. For it liketh some that we be fed with fayth, when Gods promises suffyse vs, so that we bee as it were filled with them. Others translate it, [fede thy selfe with the frute of faith:] bycause God will shew in very deede, that credit was not giuen too hys woord in vayne. Othersome resolue it thus, [let truth bee thy meate,] and let nothing delyght thee more than to deale simply and playnly with thy neyghbours. Like vnto this there is a nother exposition although it differ somewhat, [liue not vppon the spoyle, but be content with lawful sustenance.] Surely it is a foule shame that learned men haue so ouershot themselues in so euident a matter. For had not eche mans ambition moued him too seeke some new deuice: they should streyghtwayes haue met with the native meening of the Prophet, which is this, [Dwell in the land, that thou maist enioy it in stedfast quietnesse.] For the woord [Emmuna] among the Hebrewes signifyeth not onely [truth or fayth,] but also [stedy continuance.] And who seeth not, that after the possession of the lande was giuen too the ryghtuowse: this latter parcell was added as an exposition of that which went before.

4 [Delyght in the Lord.] This delyghting is set against the vayne and deceipfull entycements of the world, which doo so sotte worldly folke, that despysing Gods blessing, they dreame of none other blessednesse, than such as theyr eyes dare vppon for the present. And this matching of contraries betweene the giddy & brayn sick ropes wherewith the world begwyles it selfe, and the true rest wherein the faithfull holde themselues, is to bee marked aduysedly: bycause that whyther all thynges smyle vppon vs, or whether the Lord exercyse vs with misfortunes, we must alwayes hold vs too this principle. That in almuch as the Lorde is our portion, the meetelyng is farre excellentlyp well for vs, according as we haue seene in the sixteenth Psalme, and fifth verse. Wherefore we must continuewally call our myndes backe hither with diligence, namely that it is not well with vs, saue so far forth as God is mercyfull to vs, so as the ioy that wee conceyue of his fatherly good will towards vs, may excede all the pleasures

of the world. Unto the commaundement is added a promis, that if we bee contented w god alone, he will giue vs liberally whatsoeuer we shall wish. Not that the faythfull do out of hand obteyne whatsoeuer commeth vnaduisedly in their minde to craue: like as neyther should it bee too their profite, for God to graunt their leud lustes: but Dauids meenyng was onely this, that if we settle our wits vppon God alone, while others gad after their own fãtasies, all other things wil come too vs in their season.

5. [Commit thy wayes. &c.] He expresseth & confirmeth the former sẽtence more apparantly. For to the intent that GOD may accomplishe our desires, it behooueth vs to cast our cares vppon him with hope and patience. Therfore we learne heerby, howe wee may bee quyet in our mindes among the troubles, daungers, and waues of encomberances. No man doubteth. but that [wayes] are taken heere for [affaires or businesses.] Therfore that man cõmitteth his wayes vnto the Lord, which putteth ouer the succes of his doings to gods pleasure, and patiently preparing himselfe to accepte eyther prosperitie or aduersitie, vnlodeth his cares and whatsoeuer burthen els presseth him intoo his lap. And in this respect ageine hee biddeth him trust in him: meening that rightfull honor is yeelded vnto God, by trusting to him only to gouerne our life. And so he remedyeth a cõmon disease, whereof almoste all men are sick. For wherof commeth it that the children of God enuy the reprobates, and oftentimes wauer or stagger to and fro, and yeeld themselues excessiuely vnto sorowe, and now and then also fret and kepe a stir: but bicause they wrap themselues vnmeasurably in cares, and desiring greedely too looke to themselues without GOD, doo plunge themselues as it were intoo a bottomlesse deep, or at least pester vpon themselues a houge heap of cares, vnder which they are fayne too sinck at the last. Dauid preuenting this vice: warneth vs, that if we will take vpon vs the gouernement of our owne life, and shifte for oure selues, as though we were able too beare so greate a burthen: we are sore deceyued, and therefore that the onely remedy is, too cast our eyes vppon Gods prouidence, and from thence to fetche comforte of all our greefs. Whosoeuer obeyeth this counsel, shal wind himselfe oute of the horrible maze wherein all men wery themselues in vaine: bicause that when GOD shall haue taken vpon him the ruling of our affaires, there shal neuer want good successe. For wherevppon commeth it that he forsaketh and disapointeth vs: but bicause wee shet the waye ageinst him, by beeing too wise in our owne matters. Wherefore if wee will gyue hym leaue to deale, he wil doo his part throughly, and not disappoint our hope, like as hee iustly punisheth our vnbeleef.

6. [He wil bring foorth. &c.] It is a preuention wherby he preuenteth the doubts that comonly trouble vs when we seem to lose our labor in worshipping God purely and in dealing iustly with our neyghbour: or rather when oure innocency is eyther made a mocking stocke too the wicked, or els is hurtful to vs among men, and therfore is thought to be despised of God. Dauid therefore denyeth that God will suffer our rightuousnes to lie alwayes hid in the dark, but wilbe a mainteyner of it, that it may shine foorth and bee seene: that is too wit, when he rendreth such reward as we wishe. Moreouer he alludeth to the night the darknes, wherof is put away by the so deme break of the day: as if he should say. As oft as we be greeued vniustly, & God seemeth not to be aknowen that hee mainteyneth oure innocencie: there is no cause why this enterchaunge should more trouble vs, than dooth the darknesse of ye night that couereth the earth, bicause the loking for the daylight susteyneth our hope.

7. Holde thy peace vnto the Lorde, and tary his leysure, fret not thy selfe at him that proceedeth prosperously in his waye, at the man that bringeth his wickednesse to effect.

8. Cease

8. Cease from vvrath, avvay vvith chafing, and bee not angry, for feare least thow sin.

9. For euilldooers shalbee cut vp, but they that tarye the Lordes leysure shall inherit the land.

10 Yit a whyle, and the vngodly shalbee quite gone: and thou shalt looke too his place, and shalt not fynd him.

11. But the meeke shall inherit the land, and shall take their pleasure in the multitude of peace.

7. [Hold thy peace. &c.] He foloweth on with the same doctrine, that is to wit, that we should patiently & meeldly abyde what soeuer is woont too disquiet our myndes. For among the turmoyles of so many encounters, a man had neede of no small patience. And by the Metaphor of holding ones peace (which is ryfe to bee met with in the scriptures) he declareth most aptly the nature of fayth, For like as our affections make a noyze before God, so fayth settling vs to a quiet obedience, appeaseth all trublesomnes in our hartes. By this woord therfore Dauid forbiddeth vs too bee trublesome as the vnbeleeuers are, or too set ourselues ageinst his appoyntment with fretting: and too giue place too him with quiet myndes, ẏ he may go through with his woork in silēce. Now forasmuch as [Chul] among the Hebrewes signifieth sometyme too sorowe, and sometyme too wayt, some take the woord [Hethicholel] in this place for [to sorow measurably, or to beare sorow patiently.] Also it myght bee translated more simply, [to sorowe before God,] that hee myght bee witnes of all our trubbles: bycause that when the faythlesse stand doubting, they rather mur mur ageinst him, than vtter their complayntes before him. Notwithstanding, forasmuch as the other sence is more receyued: namely, that, Dauid exhorteth vs to hope and sufferance, I gladly embrace the same. For Esay also in his xxx. chapter and xv. verse, loyneth hope too silence in the selfsame sence. Afterward he repeteth that which he had spoken in the first verse, [Fret not thyself at the man ẏ hath lucky successe,] or ẏ bringeth his wayes to the end that he wished, nor [at the man that behaueth himself wickedly,] or that bringeth his deuises to passe: which second agreeth better to the text. Truly I confesse, that the woord [Mizemoth] is most comonly taken in ill part, for craftines and hurtfull catchinges. Notwithstanding, forasmuch as [zenim] now and then signifieth generally to think, the proprete of ẏ Hebrew tung will well beare this sence, that [too doo ones deuises,] importeth as much as to bring to effect that which one hathe purposed. And wee see theis twoo thinges to be ioyned toogither, that is, to dispose or prosper ones wayes according too his desyre, and to bring his deuises too passe. For there is a sore stumblingblocke cast in our waye, when Fortune smyleth vppon the vngodly, as though GOD fauored the wickednes of euildooers: yea rather, then is wrath kindled in vs. Dauid therfore being not cōtent with a short warning, taryeth somewhat longer vpon this matter. For the heaping togither of woordes that folowe in the next verse, is not in vayne, where he putteth a brydle vpon yrefulnes, alayeth rage, and assuageth displeasure: but (as neede requyreth) he putteth the mo remedyes to the curing of it, bycause it is a disease that is hard too bee healed. And by this meanes he putteth vs in mynd, how redye wee bee to bee prouoked, and how foreward wee bee to conceyue displeasure, onlesse wee compell our trubblesome affections too obedience, by wrestling stowtly ageinst them. Now then although the faythfull subdew not ẏ headynesse of the flesh without trubble and paynes taking, at such tyme as the prosperitie of the wicked stirreth them to impatiencie: yit notwithstanding this repetition teacheth, that we must perseuer in our wrestling: bycause if wee stand too it throughly, our endeuers shall not bee vayne in the end. I translate the last parcell otherwyse than the rest of Interpreters doo.

For they translate it, [at leastwyse to sinning,] as if Dauid should will vs to mitigate anger, that it should not start out too doo harme. But seing that [ad] dooth oftentymes affirme among the Hebrewes, I doubt not but Dauid teacheth, that it can not otherwyse bee, but that if wee preuent not our anger quickly & out of hand, it will enforce vs to offend, lyke as it is sayd in an other Psalme: God will breake the cordes of the vngodly, least the righteouse should stretch out their hand to iniquitie. Psalm. 125.3.

9. [For the euildoers shalbee. &c.] Not without cause dooth hee beate vppon one thing often: namely, that the ioyfull & prosperous Fortune, which the vngodly enioy, is nothing else but a visor or a ghoste, bycause the first syght of it dazeleth our senses, so as they can not take heede to the end of it, according wherunto wee ought to iudge. And the matching of contraries is to bee marked betweene the twoo members. First, in saying that the vngodly shall bee cut vp, hee glueth vs an inckling, that they flourish fresh and greene, till the rype tyme of their destruction come. And afterward, by allotting the land to ŷ faythfull by right of inheritance, hee meeneth that they shall liue in such wyse, as the blissing of GOD shall folowe them euen to their graue. Moreouer, (as I taught you euen now) mannes estate is too bee deemed by the end of it. Also by the title which he giueth to the children of GOD, wee gather that they bee trayned in a hard warfare, too theintent they faythfully may bee tryed. For hee termeth them not righteouse, or godly, but [Tarryers of the Lords leysure.] But to what purpose should hee speake of this tarying, if they felt not themselues loden with the burthen of ŷ crosse? Howbeit, the possession of the land, which he promiseth to the children of GOD, is not alwayes set before their eyes: both bycause they must wander in it as pilgrimes; and also ŷ Lord suffereth them not to haue any setled abyding place any where, but rather shifteth them to and fro, to theintent they should trauell the more cheerfully too the resting place of heauen. For the flesh coueteth to rest alwayes heere. & if wee were not thrust hither and thither dayly, wee would by little and little forget heauen, and the euerlasting heritage. Not withstanding, in this bryefe, the possession of the land, whereof Dauid maketh mention, is not taken away: for they knowe most certenly that they are the heires of the world. Wherupon cometh it too passe, that they eate their breade with a quiet conscience: and although they suffer scarcety, yit dooth GOD succour their necessities in tyme conuenient. Finally, although the vngodly go about too thrust them out of ŷ world, and count them vnworthy to liue vpon the earth: yit dooth God stretch out his hand, and couer them, & (too bee short) so susteyne them with his power, that they liue more at hartes ease in bannishment, than the vngodly doo in their nest, wherunto they be fast tyde. And so this benefite, which Dauid commendeth, is partly inward and hidden, bycause the dulnes of our flesh conceyueth not what it is to possesse the land: and yit ŷ faythfull perceyue in very deede and by cuident effect, that ŷ same is not promised thē in vayne, bycause they hauing fastened their ankerhold in GOD, doo passe theyr lyfe quietly from day too day. And GOD sheweth by the very deede, that the shadowe of his hand is ynough too defend them.

10. [Yit awhyle.] It is a confirmation of the former sentence. For it had bin an easy matter too obiect, that wee see the world too bee in far other case, than Dauid speaketh of, bycause the vngodly swim in their pleasures, and the faythfull pyne away pitiously in continuall languishing. Dauid therfore calling vs backe from swift iudgment, willeth vs too tarie quiet for a little whyle, till the Lord pluckе them vp by ŷ roote, and shewe the effectualnesse of his grace towardes vs. The wisdome then that he requireth in the faythfull, is that they should suspend their iudgement for a whyle, vntill GOD may shewe out of heauen, that the full tyme is come: and so they should not stop at euery straw, but stretch out their mynd to the promisse of GOD. Whereas now in stead of [tarryers of Gods leysure,] he putteth [the meeke:] he grounded himself vpon very good reason. For vnlesse a man beleeue, that GOD preserueth those which bee his,

by way

by way of miracle: as if he preserued sheepe among woolues: he shall euer assay to repulse by violence. Only hope therfore breedeth of it selfe meeknesse, bycause that by brydling the headynesse of the flesh & alaying the heate thereof, it teacheth vpryghtnesse and sufferance, too those that submit themselues vnto god. And from hence seemeth Christ too haue taken that which is written Math. 5. 5. Now then although the woord [peace] bee generally taken among the Hebrewes for all lucky successe of things: yit notwithstanding another sence will agree better to this place: namely that whyle the vngodly shall woorke trubble to themselues, and whyle GOD wrappeth them rounde about with fearefulnesse, the faythful shal sport themselues in much quietnesse. Not that they are voyd of all encomberance: but bycause the inward calmenesse of mynd shall vnderprop them, so as accounting all the trubble which they susteyne, to be but as the turning of a hande, they reioyce in the meane whyle, in hope of the quietnesse that is promised.

12 The vngodly deuyseth ageinst the ryghtuouse, and gnassheth vppon him with his teeth.

13 But the Lord shall laugh him too skorne, for he seeth that his day is comming.

14 The vngodly drawe their swoords, and bend theyr bowe, to throwe downe the poore and needy, and to slea such as be of a ryght conuersation.

15 Theyr sword shall enter into theyr owne harte, and theyr bowe shall be broken.

12 [The vngodly. &c.] He preuenteth that which myght haue bin obiected ageinst the last sentence. For wher is calme quietnesse and mirth, when the wicked play the mad men & practyze all that may bee ageinst the children of God? Ageine how shall they hope well for the tyme too come: which see themselues beset with many deathes? Dauid therefore answereth, that although their lyfe bee assaulted with sundry perils: yit notwithstanding, for all that euer the vngodly can deuise, they are safe by the help and protection of God, and shall continew safe for euermore. And so Dauids purpose is too preuent our feare, least the nawghtynes of ẏ vngodly shuld fray vs aboue measure, as though we wer giuen vp to them to do what they list with vs. Neuertheles in saying that they deuise false practyzes slyly, and gnash with theyr teeth: he confesseth both ẏ they are fraughted with wyles to doo mischeefe, and also that they burne with venemous spyghtfulnes and rage. But when he hath grauted this, hee addeth foorthwith, that theyr practyse shall bee to none effect: Howbeit he seemeth too giue but a cold comfort too our sorowes: for he sayth no more but that GOD laugheth. But if he haue a care of our safegard, wherefore maketh hee not haste too withstande them betymes, and wherefore settes he not himselfe stoutly ageinst the furye of our enemyes? This is a iuste tryall of our pacience, as it hath bin sayd, Psalm. 2. 4. that God steppeth not foorth armed byanby too put the vngodly to flyght, but winketh for a tyme, & withholdeth his hand. Now forasmuch as the vnderstanding of the flesh thinketh him to bee then ouer slow: and vpon that ceasing of his, gathereth that he contenteth himselfe with his owne ease and neglecteth mens affayres: it is a comfort of no small force, too behold him laughing, by fayth: for thereuppon we conclude for a certeintie, that he standeth not still ydlely in heauen, ne sheeteth his eyes and letteth fortune alone with the gouernment of the worlde: but makes delay for the nonce, bycause he despyseth theyr fond foolishnesse. And least the flesh should murmur agein, why it should like GOD rather to laugh than to reuenge: a reason is added, bycause hee sees their destruction at hande. For whereuppon commeth it

that

that the ouerthwartnesse of things trubleth vs: but because when we see not redresse in all post haste, streight wayes wee despayre of better state? But he that sees the executioner stande with his swoorde drawen at the wicked mans backe, longs no more for reuenge, but rather enioyeth hys gladsome syght. Dauid therefore dooeth vs too vnderstande, that it is not meete that GOD (who seeth the vngodly to bee neere theyr destruction) should bee angry after our maner. For heere is couertly put a difference betweene God, & men who are blynde in trubleuse cases, & cannot laugh for thought and care, but rather fret and chafe for werynesse of delay. Neuertheleese it is not ynough to knowe that the case standeth otherwyse with god than with vs: except wee lerne to weepe patiently in his laughter, that our teares may be a sacrifyse of obedience. In the meane season we must beseech him, to enlyghten vs with his lyght: for so it will come too passe, that the beholding of his laughter by our fayth, will make vs partakers thereof, euen in the middes of our heauines. Some refer theis two verses to another purpose: as if Dauid should say, that the godly liue so happy a lyfe, that the euil men enuy them. But the readers wil now easly perceiue, that ỹ expositiõ comes nothing nere to the meening of the Prophet.

14]The vngodly drawe. &c.] Now proceedeth Dauid further, that is too wit, that the vngodly being armed with swoord and bow, manace death too the children of God: and this dooth hee to preuent temptations, which otherwyse muste needes throw vs downe. For Gods promises haue not place in reste and quietnesse, but in moste sore battailes. And therefore hee teacheth, that the ryghtuouse are not depryued of that peace of which he intreated a little afore, although the wicked threaten them present death. And the sentence must be made playne in this wyse: Albeeit that sinners draw theyr swoords and bend their bowes to destroy the ryghtuouse: yit notwithstanding, whatsoeuer they attempt, it shall turne too the destruction of themselues. And the speeches are to bee noted: whereby is expressed the miserable state of the ryghtuouse, vntill God at length succour them. For they are called needy, and poore: and afterwarde they are likened to sacrifyses, because they are not able too withstand the violence of theyr enemyes, but rather lye oppressed vnder theyr feete. Whereyppon it foloweth, that in this Psalme there is no such felicitie promysed them, as shall appeere to hold on all after one rate: but in theyr miseries and afflictions, there is set beefore them a hope of ioyfull yssew, whereby to hold themselues vp. Howbeeit forasmuch as it happeneth ofttymes, that the euildooers also are beehated and trubbled for theyr owne naughtynesse: he addeth [of ryght conuersation:] meening thereby that they are afflicted without deseruing. Formerly he had sayd [of a ryght hart:] by which woords was cõmended the inward pureneese of ỹ hart: and now hee commendeth good behauiour in the outward dewtyes of the lyfe. And so hee sheweth, not only ỹ they are wrong fully afflicted, because they had not prouoked theyr enemies by any mis deedes: but also that when they were prouoked by iniuries, yit did they not step asyde from vpryght dealing. Moreouer Dauid speaketh not now of Gods laughter, but denounceth vengeance to the vngodly, according also as we haue seene in the second Psalme & the fourth verse, ỹ after god by winking at the matter a whyle, had suffered ỹ vngodly to ronne vpon the bryde: in the end he spake to thẽ in his wrath to ouerthrow them. The effect is, that the vngodly shall so little preuayle: that the swoorde which they had drawen shall returne into theyr owne bowels, and theyr bow shalbe broken in peeces.

16 Better is a small thing to the ryghtuouse, than is the welthynesst of the vngodly greate ones.

17 For the armes of the vngodly shalbe broken, but the Lord holdeth vp the ryghtuouse.

18 The Lord knoweth the dayes of the ryghtuouse and theyr inheritance shalbe

shalbee euerlaſting.

16. They shalnot bee shamed in the tyme of aduerſitie, and in the dayes of famin they shal haue ynough.

16. [Better is a ſmall thing.&c.] This verſe (without any probable cauſe) is expounded diuerſly. In deede the woord [Hemin] among the Hebrewes ſignifyeth ſometyme a greate throng of men, & ſometyme abundance of thinges: now and then alſo the propre Adiectiue of ỹ plurall nomber is ioynte to a Subſtantiue of the ſingular nomber. But they that drawe Dauids woordes too this ſence, that a feawe righteouſe perſons are better thā a howge multitude of the vngodly, doo openly miſwreſt them, and marre all the whole ſentence. Neyther admit I that which others teache: namely, that a little, which the iuſt man poſſeſſeth, is better thā ỹ greate abundance of the vngodly: for no neceſſitie compelleth to wreſt the woord [Robim] (which ſignifyeth many men, or greate men) into the woord [Hemon,] contrarie to the order of Grammer. And therfore I doubt not but that Dauid compareth the ſlender abilitie of one righteouſe man, with the riches and welth of manye wicked men. Neuertheleſſe ỹ proper Adiectiue [Robim] may aptly be taken for greate men that excell in authoritie and power. Surely Dauids intent is nothing darke: namely, that although the vngodly excell in the woorld, and bee ſtored with greate abundance, and truſt in their owne riches: yit is a little ỹ the iuſt man poſſeſſeth, more woorth than all their heapes. And heerby wee gather, that Dauid diſputeth not ſo much of the outward ſtate, as of Gods ſecret bleſſing, which enricheth the righteouſe in deede: becauſe that although they lyue but from hand to mouthe, yit are they fed from heauen as it were with Manna, whereas the vngodly are euer hungry, or elſe rot, as men burſted in their abundance. Whertoo alſo perteyneth the reaſon that is added in the next verſe: that is to wit, that there is no ſtableneſſe in the woorld, except it bee vnderpropped by the hand of God. And he telleth vs playnly, that none but the righteouſe are ſtored vp by GOD, and that the ſtrength of the vngodly ſhall bee broken. And heere agein wee ſee, that if wee will eſteeme the trew felicitie rightly and wiſely, wee muſt lift vp our eyes too the tyme too come, or rather leuell them at the ſecret grace of GOD, and his hid iudgements. For onleſſe wee bee perſuaded that GOD cheriſſheth vs in his fatherly lap, our ſlenderneſſe will alwayes bee trubbleſome vnto vs. And on the other ſyde, onleſſe wee beare in mynd this breaking of the armes of ỹ vngodly, wee ſhall make greate account of their eſtate. But if this doctrine bee throwghly ſettled in the hartes of the faythfull, thē aſſoone as they ſhall haue lerned to leane vnto the propre of Gods bleſſing, they ſhall no leſſe ſweetly and pleaſantly delyght themſelues with a little, than ſtoutly as it were looke down in ſkorne frō aloft, vpon the howge heapes of riches, wherin the vngodly doo glorie. By the way, wee are warned, that as long as the vngodly leane to their own ſtregth, wee muſt wayt till God breake the armes of them: and the beſt comfort of our infirmitie is this, that GOD hymſelf holdeth vs vp.

18. [The Lord knoweth.&c.] Not with out cauſe dooth Dauid ſo oft beate vppon this poynt, that the righteouſe are therfore bleſſed, becauſe the Lord prouideth for their neceſſities before hand. Wee ſee how forewarde menne diſpoſitions are to douting, and how fore ſuperfluous cares doo wring them, wher of they can make none end or meaſure: and by the way there creepeth an other vice vpon them, ỹ they will bee more forecaſting than they ought too bee, & yit how much ſo euer they excell in ſharpneſſe of wit and pepnfulneſſe, they comonly ouerſhoot themſelues in their deuyſes, & afterward oftentymes come ſhort of that which they woold haue. Wherfore nothing is more profitable, than too haue Gods prouidence ſet cōtinually before our eyes, which only can beſt prouide for vs. In this reſpect now Dauid ſayeth, that ỹ dayes of the righteouſe are knowen vnto God: that is to ſay, that it is not vnknowē vntoo him, what perilles they bee ſubiect too, and what ſuccour they had neede of.

And

And the vse of this doctrine must be fitted to all & euery chaunge that manaceth decay vnto vs. For howsoeuer wee bee tossed and turmoyled, and howsoeuer the verye chaungeablenes setteth present death before our faces euery minute of an houre: this comfort must suffyce vs, not only that our dayes bee nombered by God, but also that the sundry casualties, which wee must vndertake, are knowen vnto him. Seing then that God keepeth such watch for the maintenance of our welfare in this our pilgrimage, wee ought to bee no lesse quieted in our myndes, than if wee were in a grownd of our inheritance. For inasmuch as wee bee regarded of God, Dauid gathereth therby, that our heritage shall bee euerlasting. And in saying that the ryghtuouse are defended by God, he exhorteth vs to the pure and vncorrupt folowing of vertew. And if wee couet too lye safe vnder Gods protection, let vs folowe meekenesse, & away with that diuelish prouerb: That men must doo as other men doo.

19. [They shalnot bee shamed. &c.] This verse also sheweth, that there is not promised to the faithfull such exemption from all inconueniences as the flesh would desyre, but such a deliuerance as though it bee receyued in very deed, yit is it not tasted but by fayth. For wee must poke this twoo thinges toogither, that like as the faythfull are mingled with ỹ euildooers in this world, so miserye and aduersities are comon too them both: and the only difference betwixt them is, that God reaching out his hand vnto those that be his in their neede, forsaketh the vngodly. If any man obiect, that euill men oftymes fare deyntely, and pamper themselues largely, whyle the good men are pinched with hunger: I answer, that the sufficyency, which is mencioned here, cõsisteth cheefly in this poynt, that whereas the faythfull haue but slender fare, or rather bee hungry and bare, & haue much a doo to get a poore liuing: yit dooth God feede them no lesse, than if they had much more plentifull abundance, than the vnbeleeuers haue, which cram the whole world into their mawes, and yit are neuer satisfyed. Besydes this, theis temporall blissinges (as we haue sayd elswhere) are not alwayes apparãt, to flowe euẽ after all one rate. For although Gods hand keepẽ, yit are wee streytlaced, and our owne vnbeleef is no small hinderance to his bounte ouslnes. And bycause our flesh would streit fall to loosenes, God dealeth more restreynedly with vs: and least he vnright mar vs with his cockering, he teacheth vs thryfynesse, by dealing out sparingly, that which elsse he were reope too lash out with plentifull forzon. Certesse whosoeuer shall consider how forward all of vs be to wan tõnes and pleasures, hee shall not marnell at the hungre, wherwithall GOD exercyseth those that bee his. Howbeeit, although GOD minister not so much as is inough to fill our sklnnes to the full, yit notwithstanding onlesse our own vnthankfulnes be a let vnto vs, we shall perceyue euen in famin and vtter scarcety, that hee nurrisheth vs graciously and liberally.

20. But the vngodly shall perish, and the Lordes enemyes shalbee consumed as the preciousenesse of Lambes, in the smoke shall they bee consumed.

21. The vngodly boroweth, and payeth not agein: but the ryghtuouse is mercyfull and giueth.

22. For such as bee blissed of GOD shall inherit the land, and such as bee cursed of him shlabee cut vp.

20. [But the vngodly. &c.] whereas the word [Ch] signifyeth [for,] I translate it [but:] onlesse peraduenture any man lyke to fetch ỹ meening somewhat further of. But theis matchinges of contraries hang fitlyer togither, that the ryghtuouse are satisfyed in the tyme of derth, and that the vngodly starue euen in the middes of abundance: namely, bycause that whereas they trust in their plenty, God by secret meanes

meanes bringeth them to nought. And in calling them Gods enemies, hee doeth vs to vnderſtand, that they are iuſtly ouerwhelmed with the vengeance, which they procure to theſelues by their own wickednes. Whereas hee ſayth they are [conſumed as the preciouſneſſe of Lambes,] ſome vnderſtand it to be ſpoken of the fat of them. But ſeeing that vocal ſignifieth excellentnes among the Hebrewes (as I haue ſayd elſewhere:) I doubt not but that he betokeneth the choyce Lambes themſelues, and ſuch as are of notable fatnes: which thing agreeth very well to the matching of the contrarieties. For hereby wee learne (which thing another Prophet teacheth likewiſe) that ỹ vngodly are fatted againſt the day of ſlaughter, ſo that the deintilyer they are handled, ſo much the ſoner they may bee deſtroyed. [To bee conſumed in the ſmoke] importeth aſmuch as to vaniſh away quickly: as if it had bin ſayd, ther is no firmnes or ſubſtance in them. They which by the terme [preciouſnes] vnderſtand fat, expound it to be cõſumed againſt the ſmoke like as fat melteth or waſteth away. But the readers ſee that the former interpretation fitteth the place better.

21 [The vngodly borroweth &c.] They are deceiued that thinke in this place the vngodly are condemned of falſe packing, for taking away other mens goods by ſutle ſhifres, and that on the contrary part, in the children of God ther is commended humanitie, for that they are redy to releeue the want of their brethren. For the Prophet doth rather commend the bleſſing of God towards the godly: and on the contrary part auouch that the vngodly haue neuer inough. The effect then is, that god giueth abundantly vnto thoſe that be his, wherewithall to bee liberall vnto others: and that the vngodly are alwayes hungry, ſo as their needines driueth them euer to craft and extorcion. And in good ſooth, if the veyl of bulnes & drowzines were not drawen before our eyes: there bee proofes of this thing to be ſeene daily. For though the vngodly haue neuer ſo great abundance: yit their vnſatiable couetouſnes maketh them to catch here and there like robbers, and are neuer able to make payment again. But in the meane while God miniſtreth to his children, not only wherewith to ſerue their meſurable vſes, but alſo wherwith to help others. Truly I deny not but that the wicked are blamed for defrauding their creditors by deuouring all things waſtfully: and alſo that the righteous are prayſed for vſing Gods liberalitie to the right end. But the Prophets purpoſe is to ſhew, what Gods bleſſing can do. And this meaning is better confirmed by the next verſe, where the difference is put in the bleſſing or curſing of god. Therfore if it bee demaunded from whence the children of God haue abilitie wherewith to help the needy and to execute liberality: and why the vngodly runne euer further and further in debt, ſo as they are not able to pay it for their liues: Dauid anſwereth that the one ſort are bleſſed of the Lord, and the other brought to vtter vndoing by his curſe. Whereas ſome tranſlate the word [Meuorakyau] actiuely [bleſſing the righteous man:] it is conſtrayned and vnfitte. For the effect is, that whatſoeuer is needeful to meinteyn the life, and perfourm the dewties of humanitie, it commeth to vs neyther of thes by nor out of the earth, but floweth from the only fauour of God: and that if hee withdraw his grace, all the abundance of the world cannot ſuffyce vs.

23 The ſteppes of man are directed by the Lorde, and hee loueth his wayes.

24 Though he fall he ſhalnot be broozed, bycauſe the Lord putteth vnder his hand.

25 I haue bin yong, and now am old: yit ſaw I neuer the righteouſe forſaken, and his ſeede beg their bred.

26 He is dayly mercifull and lendeth, and his ſeede is vnto the bleſſing.

23 [The steppes of man &c.] Some knit theis two things togither, that the steppes of the godly are directed by the grace of god, that is to say, that men of their owne power folowe not that which is iust and ryghtfull, further than the spirit of the lord gouerneth them: where vpon they gather the second, namely that God fauoreth and allowoth that which is his owne. But Dauid contineweth simply the commendations of Gods blissing towards the godly, in whom this is chefly too bee exalted, that whatsoeuer they go in hand with, it is directed to a happy and desirable end.

Howbeit, herewithall is to bee noted the reason why God furthereth & prosspereth the successe of all thinges in the race of our lyfe: namely bycause we attempt nothing which liketh not him. For I take the word [and] (which is in the second part of the verse) to bee put for this word [bycause:] and I resolue the sentence thus: bycause the way of the godly is acceptable vntoo God, therfore he directeth their stepps to a toyfull end: so as the meening is, bicause God seeth the faithfull to deale with an vpright conscience, and not to step aside from the way that he hath appoynted: therfore he blisseth their enterprises. And surely seing that the Prophet speakes generally, and yit it is certeine that he meeneth none but the faythfull: the second member must needes be taken in way of exposition: and so is the word [way] put for the maner & trade of liuing: as if he should say, that the godly purpose nothing else, but too frame their life according too Gods calling, and to folow that which he cõmaundeth. And I refer the word [steppes] to the outward falling out of thinges.

24 [Though he fall &c.] Comonly this verse hath bin taken for a prouerb, that if the righteous man at any time offend, his fallings are not deadly. But this is no part of the mind of Dauid, who preacheth of the happy state of the godly. Therfore the simple meening of it is, that at such time as God afflicteth his seruantes with mysteries. he doth therewithall mittigate them also, that they may not faynt, accoũding as Paule saith. 2. Cor. 4. 9. that they are cast down in deede, but yit perish not: and that they are in hazard, but yit are not forsaken. Some say the righteous are not broosed, bycause their harts kepi them not, but rather with inuincible stoutnes beare out whatsoeuer burthen is layd vpon them. And truly I confesse, that the cause why they are not ouerwhelmed, is for that they sinke not vnder their burthen for tendernes. Neuertheless I extend the wordes yit further: namely, that the miseries of the godly are so tempered with Gods fatherly mercy, that they can not quayle vnder their burthen, nor fall headlong by sinking downe. By which wordes wee lerne, that the faythfull although they worship God purely, and behaue themselues innocently, yit stand they not vnmouable always at on stay, but are shaken with many discomodities and cast downe: and that the only difference betweene them and the faithlesse is this, that their fallinges are not deadly. For we knowe that although God stryke the reprobates but lightly: yit it becommeth the cause of their vtter destruction. Salomon procedeth yit further: saying that the righteous man falleth seuen times a day, and riseth as oft agein Prou. 14. 16, by which wordes he doth vs to vnderstand, that the godly are not seldome afflicted in this life, tryed with dayly exercyses, and yit neuer forsaken of the Lord. To be short, it is to be noted also, that euery lyght fall were ynough to crush vs all to peeces, if GOD should not put his hand vnder vs.

2 [I haue bin yong &c.] The meening of theis wordes is nothing doutful: namely, that when Dauid was come to be an olde man, he had not seene any of the righteous or any of their offspring begge their bread. But out of the matter it selfe there spring geth a difficult and snarled question, bycause it is a certeinty that many iust men haue bin brought to beggery. And that which Dauid speaketh of his owne experience perteyneth to all ages. Besids that hee hath taken this sentence out of Moyses. For in Deuteronomium. 15. 4, begging is counted amonge the curses of GOD, and the Law in that place exempteth the worshippers of God from it by expresse wordes. How can it stand then, that none of the righteous was a begger, seeing that Christ placeth Lazarus

among

among the vileſt ſorte of beggers? Luke 16.20. I anſwere, it behoueth vs to bear in mind that which I haue touched heer tofore: namely that there can no certeine and equall ſtare be prefixed in Gods temporall benefites. For there be manifolde cauſes why GOD ſhould not ſhew his fauor to all the godly alike in this worlde. For hee chaſtyſeth ſome whyle hee ſpareth other ſome: hee healeth the ſecrete diſeaſes of ſome, & forbeareth other ſome: bicauſe they haue not neede of like remedie: he tryeth the patience of ſome according as he hath furniſhed them with the ſpirite of manlyneſſe: and other ſome he ſetteth forth for others too take example by. But in generall hee humbleth thē all with the ſignes of his wrath, that by ſuche ſpurres they may bee ſtirred vppe vnto repentaunce. Finally hee prouoketh them by ſundry afflictions, too the minding of the heauenlye life: and yit it is not in vaine or to no purpoſe, that the Lawe auoucheth GOD to vouchſaue earthly bleſſings vppon his ſeruaunts, that they may bee recorders of his fauour towardes them. I confeſſe (I ſay) that it is not in vaine nor for nought that the faythfull are promyſed plentie too ſuffize them, as in reſpect of foode and rayment: ſo that there be added an exception, name ly ſo farre forth as GOD ſhall knowe it too bee expedient, for ſo will it fal out, that the bleſſing of GOD ſhall ſhyne forth in the common life of men, and yit the faythfull ſhall bee pinched ſtyll with pouertie, bycauſe it is for their behoofe. And if it happen that any of the faythful bee brought vnto beggery wee muſt lift vp our mindes aloft to that bleſſed hertage, where GOD will largely ſupply whatſoeuer wanteth nowe in his tranſitorye benefites. Alſo wee muſte beare in minde this other thing, that if hee ſpare the faithfull generally in the ſame peines wherewith hee puniſheth the vngodlye, ſith hee ſeeth them wrapped in the ſame diſeaſes: in ſo doing there is nothing againſt reaſon. For although they ſtarte not out ſo farre, as vnto the contempt of God, nor are vtterly giuen ouer to wyckednes, no nor ſtande in their owne conceits, nor yit ſtick faſt in their vices: yit are they not quite and cleere from al gilt tines, wherefore it is no maruel thoughe they be be ſubiect nowe and then to temporall puniſhments. By the way, this is true, God ſo prouideth for thoſe that bee his, that being contented with their lot, they want nothing, bicauſe that by their lyuing ſparely they haue alwais enough: according as Paule ſayeth Philip. 4.12. I haue learned too abound and to away with ſcarcetie.

26. [He is dayly merciful. &c.] He repeteth a thing that he had ſpoken once afore: namely that Gods grace is the well ſpring of all good things, that can neuer be drayned dry, and therefore when it betreth it ſelfe towardes the faithfull, they not only haue enough to ſerue their own turnes, but alſo wherewith to bee liberall to others. That which he addeth concerning [the ſeed of them,] is expounded diuers wayes. That he ſpeaketh of ỹ children of the godly, ther is no doubt at all: & that is gathered of the laſte verſe. But that he ſayth they ſhalbee [to a bleſſing,] ſome take it thus, as though he had ſayd they ſhalbee the miniſters of Gods liberalitie: and ſo according vnto them, the ſence ſhould be, that they ſhould be followers of their fathers, in helping the poore and in vſing liberality towards all men. But I am afrayd leaſt this bee to curyous. Alſo I admit not that which others teache: namely that Gods grace ſhalbee ſo notable towardes the Children of the godly, that they ſhalbee taken for a patterne for menne to wiſhe proſperitie and good luck by. I confeſſe that this maner of ſpeaking is ſo taken in diuers places: but heer (in my iudgement) Dauid meneth nothing els, but to commend the cōtinewall holding on of Gods fauour, frō the fathers too their Children: as if hee ſhould ſaye, that Gods bleſſing decayeth not when any righteous man dieth, but remayneth euen vnto his children. And in very deede there is no certeyner hertage for our children too ſucceede vs in, than when God embraſing them and vs with hys fatherly louing kindneſſe maketh them partakers with vs of his bleſſing.

27. Depart from euill and doo good, and dwell for euer.
28. For the LORD loueth iudgement, and forsaketh not his meeke ones, they shall bee kept safe for euer: and the seed of the vngodly shall be rooted out.
29. The ryghtuouse shall inherite the land, and dwell vpon it for euer.

27. [Depart from euill. &c.] Dauid concludeth in this verse, that if we wil enioy the true happines wherof he maketh mẽtion, we must abstein from all dooing of wrong, we must perfourme the dueties of humanitie, and we must endeuer our selues to be dooing of good turnes. Now although this mening be in no wise agreeable too the vnderstanding of the flesh: yit is it a certeintie, that all whole mankinde is not for any other cause wrapped in so many encomberances and troubles, but bicause euery man for his own part, being giuen to wrangling, craft, extortion, and euil dealing, refuseth the blissing of God. The men themselues therefore are the let, that they cannot liue happely in this world, and euery man merely and quyetly possesse that which is his owne. Not without cause then doth Dauid slip from his former doctrine to this exhortation: bicause if the meek possesse ỹ earth, then according as eche man wisheth wel to himself so also must he apply himself to good behauieur and too benefiting of others. And it is to be noted that it is not without good reason, that hee ioyneth these twoo togither: namely that the faythfull should endeuer to benefite others, and also bridle themselues from all euil dooing. For (as hath bin seen in the 34. Psalm) it happeneth oftentimes that some man not onely behaueth himself curteously to wardes some kinde of men, but also dealeth of his owne with fal hand, and yit in the meane while pilleth and polleth in another place, wherwith to mainteine the countenance of his liberalitie. Therfore whosoeuer is desirous to haue his duetifulnes allowed before God: let him endeuer to bo good in such wise to his brothers that haue need of his helpe, that he hinder not one to helpe another, ne make one fao too make another glaadde. And in these twoo wordes hath Dauid breefly cõprehended the seconde table of the Lawe. First that the faithful should keepe their hands cleane from all misdealing, & giue no man cause of complaint: and secondly that they shoulde not liue to themselues, and be giuen all to their own profite: but should be desirous to profit all others in generall, as farre as their abilitie will stretche. Wee seyed heeretofore, that this blissing which is promised to the righteous, is not seene all after one sorte, [that they should inhabite the lande:] and wee haue alledged the cause: namely for that God is scarce able too finde any example of so greate vprightnesse among men, but that euen they that be the perfectest, procure miseries to themselues by their own faulte, and therefore no maruaile though God withdraw his blissing, at leastwise in some part. And ageine we know in what wise the affections of the flesh ronne ryot, onlesse the Lorde caste a bridle vppon them. Besides this, no man is forwarde inough in making haste to mind the heauenly life, if hee bee not pricked forward with diuers spurres. Hereupon it commeth too passe, that the possession of the land which Dauid allotteth too the children of God, is not alwayes a seeling of the feet in it, bicause many vnquietnesses encomber vs: & yit is it no feyned thing that hee promiseth. For although comon experience shewe not manifestlye as yit, that Gods children are heires of the land yit do wee feele according to the measure of our faith, howe inapleable the blissing of GOD is, which floweth continewally like a spring that cannot bee drayned. Truly they be to too blinde which se not this reward too be giuen already too the righteous, namely that God vpholdeth and maintepneth them with his defence.

28. [For the Lorde loueth. &c.] This confirmation of the former sentence is to be noted, bicause it is fetched out of a deper groune: that is to wit, that God ly-

keth

keth wel of rightuouſnes and truedealing: which ſeemeth in deede to bee but a mayned thing. Howbeit, forasmuch as Dauid taketh it for a thing agreed vpon, and which muſt be ſetled in the harts of al the faithfull, that the world is ruled by gods prouidence: hee reasoneth very wel. Firſt therfore it is to be beleeued, that God hath a care ouer the ſtate of mankind: and that it is not toſſed by chaunce, but directed by his determination, ſo as he guideth the fallings out of all thinges by his appoyntment, and gouerneth them with his hand. And ſecondly muſt bee added, that which Dauid ſpeaketh of here: namely that righteouſneſſe pleaſeth God. Heerevpon it foloweth, that whoſoeuer liueth vprightly and harmeleſſe among men, he ſhalbe happy, forasmuch as all thinges muſt needes fall out well with him in the end, bycauſe he is in the fauour of God. Neuertheleſſe wee muſt beare in mynd, that the promis whereof we intreate dependeth herevpon, that God hath vndertaken the ſafekeping of the godly. Not to ſuffere them continually in eaſe and idlenes, but to ſuccor them in the end, after he hath exerciſed them with the croſſe. For there is a great weightyneſſe in theis words, [that God will not forſake the meek.] Therfore they miſinterprete this pſalme, which pluck the grace of God, wherewith he embraceth his faythfull in this lyfe, from hope and patience. Yea rather leaſt any man ſhould bee ouer haſtie and ſwift in iudgment, the Prophet with holdeth the myndes of the godly, vntill God ſhewe his iudgemente after the death of the wicked, in puniſhing their poſteritie. For this impieth as much as if he ſhould haue auouched again, that although Gods iudgement appeare not by and by, yit are the vngodly and wicked neuer the better cace, bycauſe their laſt punishment remayneth too bee executed in their children. Now if the curſe of God bitter not his force byandby againſt them: it is no maruell if he keepe ſecret the fauour that he beareth towards the faithfull.

29 [The righteous ſhall inherit.] The repeting of this doctryne is not ſuperfluous, which is very hard to be ingraued in our myndes. For although all men couet happyneſſe: yit not withſtanding, ſcarcely the hundreth perſon loketh for it at Gods hand: but rather, to thentent to do wel by theſelues, they prouoke gods wrath of ſet purpoſe, who may prouoke it moſt, while ſome of them ſtayne themſelues with craftyneſſe and forſwearing, ſome ronne headlong to robbery, ſome practyze all kynd of cruelty, and otherſome rage with ſlaughter and poyſoning. How the continuell dwelling ought to be vnderſtood, I haue told you euen now and diuerſe tymes here tofore: namely ſ̄ whereas they are among troubleſome turmoiles, yit doth God brood them vnder his wynges: and whereas nothing is ſtable vnder the moone, yit he keepeth them ſafe, as it were in a ſure Hauen. And moreouer herevnto is added inward quyetnes which is better than a hundred liues, and ſo is worthely accounted to be, for the incomparable prerogatiue therof.

30 The mouth of the ryghtouſe will ſpeake of wiſedome, and his tung will talk of iudgement.

31 The Law of God is in his hart, and his feete ſhall not ſlyde.

32 The wicked watcheth the righteous, and ſeeketh to ſlea him.

33 The Lord wilnot leaue him in his hand, nor condemne him when he is iudged.

30 [The mouth of the &c.] Becauſe it is an ordinarie matter with Hipocrites too pretend to their owne behoof. Whatſoeuer the ſpirit of God ſpeaketh of the iuſt and trew dealing men: Dauid defineth what maner of ryghtouſneſſe God requyreth at the hands of his children, and deuideth it into three poyntes: that is to wit, that their talk ſhould be pure, ſ̄ the law of god ſhould reygne in their hart, and that they ſhould order their converſation aright. Some expounde the firſte member other

wyse: namely, that the righteous are gyddes and schoolemaisters to others to liue wel. And therfore [to talke of wisedome and to speake of iudgment] importeth as much to them, as to instruct other in godly doctrine, and to frame them to the feare of God.] Which although I disalow not: yet I feare least it be to much restreyned. For wisedome and vprightnes are set aswell against heathenish and vncleane talk, wherby the wicked endeuer to wipe out the name of god: as also against shifts and crafts and al kinds of slights, yea and also against all threatnings and putting of men in feare. The meaning therfore is, that the righteous do honorably and reuerently e stoll the righteousnes of GOD, that they may nurture themselues and others in all godlynes: and secondly that as well in their owne busynesse as in other mennes, they allow that which is right without dissimulation, and set no colour by Sophistrie vpon euill matters, neuer finally slep aside at any time from the truth. Hereunto is added soundnes of hart: which though it go before in order: yet is it not amisse to set it in the second place, because the scripture obserueth not order so curiously in reconing vp vertues or vices. Moreouer this soundnes of hart commeth hereof, if the Law of God be setled in the hart, which onely both prescribeth best rules to liue by, and stableth al naughty affections and lustes, and also frameth men to the following of righteousnes. For it cannot be that a man shuld giue himself stedfastly to vpright dealing, or imploy himself to the behoofe of his brethren without regarde of himself, or renounce couetousnes: tame pryde, and maintayn warre against his owne nature: except he be endewed with the feare of God. Now followeth the third member, which is referred to the outward behauiour. Others some thinke it to be a promys. But I am out of doubt, that Dauid continueth the definition of vprightousnesse euen hitherto. The meaning therefore is, that although many occasions of sinning prouoke the children of God, and that also the most part of men (as much as in them lyeth) withdrawe them by their leawdnesse from the feare of God: yet notwithstanding because Gods law possesseth and ruleth their hartes: they stagger not, but stand to their tackling with sure footing, or at least wyse keepe on their vprighte course.

32 [The wicked watcheth &c.] He expresseth more plainly the maner of possessing the Land: namely, that God defendeth his children when they are beseeged round about with enemyes. Wherupon we gather again, that heretofore they had no quyet state promised them, so as they should bee free from trouble. For theis thinges could not stand togither, that the faythfull should take their ease and pleasure in their quyet heritage, and yet neuertheless bee dayly delyuered as sheepe out of the mouthes of woolues. By the way, theis two verses conteyne a rare comfort: namely, that euen in the middes of sundry annoyances, they shall notwithstanding escape safe by the helpe of God. Dauid therefore warneth the faythfull before hand, that when they shall see their enimyes sitte watching for them, and seeke all the meanes that can bee to anoy them: they on the contrary parte must looke about them, what care GOD taketh for their safegard, and what watch and ward hee keepeth to preserue them harmlesse. In deede Dauid confesseth that the trecheries are of themselues dreadfull, wherwith the vngodly impeach, not only the goods, but also the lyues of good men, because they cruelly conspyre their destruction. Neuertheless hee willeth vs to stande to our tackling with vnappalled courages, because GOD hath promysed to bee our defender himselfe. And the circumstance of the deliuerance is to bee considered: namely that hee dyeth it of so long, till wee bee euen at deathes dooze. Also in the next member wee are admonished, that although good men take neuer so diligent heed to themselues to shift their handes of all enuy: although they endeuer to deserue well at all mens handes: and although they eschew al quarelles and fallinges out: yet shall they bee subiect to false accusations. For Dauid sayth not that theyr vertues shalbe blazed abrode with dew prayses wyth the ioyfull consent of the whole worlde: but when they shall bee haled too iudgement,

mente, and in manner ouerwhelmed with slaunders, so as they bee in case of condemned persons: he biddeth them be contented with the defence of God, who will at length acquit their innocency frō the vnrighteful iudgements of men. If any man obiect, that many of the children of GOD haue bin put to cruel & sharpe death, after they were condemned: I answere that their defendour sitteth neuertheles in Heauen. For although Christ were haled too moste cruell death with moste spiteful reproche: yit was he taken vp from that distresse of condemnation (as sayeth Esay. 53. 8.) and God dealeth likewise dayly with his members. If a man make exception again that Dauid preacheth not heer of the life to come, but of the presente state of the godlye: I muste repeate ageine the solucion that I made before, that is too saye, that Gods earthly benefites are restreyned too hys prouidence, and so (according as he knoweth it too bee expedient,) they are one while suppressed eyther in whole or in parte, and another while apparant to bee seene, but neuer flowe after all one rate. Then may it happen that the holy Martirs after they bee condemned, may also be put to death, as though they were forsaken of God, bicause nothing is better or more desirable euen too the Martirs themselues, than to set forth Gods glory by their death. And yit notwithstanding not euen he that giueth the reynes to the vngodly to execute their crueltie, ceaseth to bee the auoucher of the righteousnesse of his seruauntes, bicause hee sheweth openly before his Angells, and before his whole Churche that he alloweth it, and that he will sitte in inquysition vpon it. Yea rather lifting them vppe oute of the darkenesse in whiche they were drowned, hee maketh their asshes too yeelde a moste sweete sent. Finally after that the Lord hath suffered them to be ouerwhelmed with vnworthy reproches: he himselfe will giue a iudgement whereby too defende their iuste cace againste vniuste slaunders.

34. Tary thou the Lordes leasure and keepe his waye, and hee will exalte thee, that thou mayest inherite the land: when the wicked men shal be cut vp, thou shalt see it.

35. I haue seene the wicked strong and spreading out himselfe like a greene Bay.

36. And he passed away, and loe hee was gone: and I sought his place and he was not found.

34. [Tary thou the Lordes. &c.] Dauid returneth ageine too his exhortation, that the faithful trusting too Gods promises and being vnderstanded by him should not suffer themselues too bee drawen hither and thither by any temptacions tho rowe the croked and ouerthwart wayes, but abide stedfast in the obedience of god. First therefore he exhorteth them to hope & patience, as if hee should bid them bend themselues wholy vntoo God in time of their trouble, and quyet themselues, till hee shewe them his countenance ageine, which he had hid from them. Heer vpon groweth that other, that they should not step aside from the way of the Lorde: for wheresoeuer hope and patience florisshe, they will easly bridle mens mindes that they shall not starte out too any thing that is vnlawfull. And surely, that eche man seeketh his own commoditie by euil shifts, we shall finde the cause to be this: bicause no man leaneth vpon God: or els if Fortune laugh not vppon him by and by, he thinks it is to no purpose too keep himself vncorrupt. Moreouer wee may lerne by this place, ỳ if euen many of the vertuous & single harted men lead their life miserably in continual peins: they aby ỳ punishment iustly, bicause scarcely the hundredth person of the, dooth patiently

tary Gods leasure, and holde on still his right race: so farre are they frō thinking assuredlye, that it is his proper charge, not only to lift vp his seruants from the dunghil, but also to dig them euen out of their graues. Neyther hath Dauid vsed the word [exalt] without cause, to the intent we may know, that God ofttimes reacheth his hand too the faithfull, euen then specially whē they seeme ouerwhelmed with the hugenes of calamities. Afterward Dauid addeth that the [wicked shall perishe before the eyes of the godly:] for if the ends of them were not vnlike, the state wherin the reprobates reioyce for a time, would easlye allure euen the best sorte to sinne. And surely GOD would pleasure vs with such sights daylye, if we were well sighted to se his iudgements. And yit, notwithstanding though all the worlde bee blinded: God ceaseth not to render iust rewarde to mens wicked dealings, sauing that by punishing them in more secrete wise, he withdraweth from vs this frute wherof our owne dulnes depriueth vs.

35. I haue seene the wicked. &c.] By his owne experience hee confirmeth that which I sayed euen now: that a though the wicked be lifted in their happy state and all men haue them in estimation for it: yit is it but transitorie and slightfull, and therfore nothing els but a very toy. And in the firste verse he sayeth, it is no strange or vnwonted thing, if the vngodly person beeing puffed vp with his prosperous state, do spred himself far & wide, yea and put the simple sorte in feare also. Afterward he addeth that their greatnes which was gazed at not without wondering, vanisheth awaye in the turning of a hand. As concerning the woordes: [Guatits] may be translated as well [stoute or strong] as also [dreadful] bicause ỹ word of which it is derived signifieth somtime [to frap] and somtime [too strengthen.] Some take ỹ participle [Michgnaroth] for [greene] but rather it importeth asmuch as [discouering or spreading out it self,] like as high and broade trees spreade out their boughes a farre of. And I doubte not but Dauid taūteth the follie of such as haue no traye of themselues in vaunting. [To passe awap] in the second verse is put [to vanish awap:] and so hee admonisheth vs to sit stil a while, til by the passing of it awaye, it may appeere that al was but a mist, whatsoeuer the world wondered at in the prosperite of the wicked.

37. Mark the perfect man, and consider the iust: for the ende of that man is peace.

38. But the transgressors shalbe wiped out together, the end of the vngodly shalbe cut of.

39. But the welfare of the rightuous is of the Lorde, he is their strength in the time of trouble.

40. And the Lord shall help them, and deliuer them: he shal deliuer them from the vngodlye: hee shall preserue them bycause they truste in him.

37. [Mark the perfect man. &c.] Dauid exhorteth the faythfull too consider more heedfully whatsoeuer exāples they meete withall, as well of Gods mercye as of his iudgemente. But hee teacheth therewithall, that it is ill giuing iudgement by that sight that commeth next to hand, bicause onlesse men wait with quyet mindes for the opportunitie, whiche is layd vp in the good pleasure of God, ofttimes faith is quenched, and all longing after Gods promises perisheth therwith all. This is the reason why hee requyreth marking, and biddeth vs look to it: bicause when our wittes bee possessed by the first temptacion that is once offred to our eyes, haste maketh vs take our markes amisse. But if a man looke far of frō him, as it were out of a watche toure, he shall finde it was truly sayd, that the reprobates

probates are diſcerned from the ryghtuouſe, by theyr ende. And this ſentence ſeemeth to be added in way of correctiõ, that we may lerne to ſuſpend our iudgements, if God execute not out of hand whatſoeuer he hath taught heeretofore: and if our deſyres bowle out to faſt, byandy let this moderation encounter vs, that the ende is not yit come, and that we muſt giue God tyme to reſtore confuſed things to order. Some take the woord [Echarith] to bee ſpoken of them that come after: but they take it amiſſe: For Dauid putteth the difference onely in the ende of them, bycauſe GOD after he hath enured his ſeruants to hardneſſe, bliſſeth theyr aduerſitie, and turneth the mirth of the vngodly into mooꝛning.

39 [The welfare of the ryghtuouſe. &c.] The effect is, that whatſoeuer betydeth, yit ſhal the ryghtuouſe be ſafe, bicauſe they are in the hand of God, and hee can neuer forget them. Which thing is to bee marked aduyſedly, to thentent that they which bee in moſt aduerſitie, may be vpſtild by this confidẽce, that the ſafety which they looke for at Gods hand, is aſſured: bycauſe god is eternall and gouerneth the woꝛld by his commaundement, like as Chriſt ſayde in Johñ. 10. 29. The father which hath giuẽ vnto me, is greater than all. And Dauid holdeth him ſtill to this principle, that for aſmuch as ryghtuouſneſſe is allowed of God, it cannot come to paſſe that he ſhuld forſake his trew woꝛſhippers, and diſappoynt them of his help. Therfoꝛe he willeth the faythfull too leane vppon him, not onely whyle things proceede according to theyr harteꝭ deſyre, but alſo when afflictions pinche them. By which woꝛds hee teacheth, that it is ynough if God giue his ſeruãts ſtrength that they quayle not whẽ they be diſtreſſed with anguiſh, oꝛ that they ſinke not vnder the burthen when they are ſo ſoꝛe loden with miſeries, that they grone agein. To this purpoſe alſo maketh it, that Dauid beateth twyce vppon the woord [Deliuer] namely that the childꝛen of god ſhuld acquaynt themſelues with ſuffering of temptations: and that if God prolong them any whyle, they ſhould from time to tyme call too remembꝛance, that aſſone as he had tryed the pacięce of them ſufficiently, he woold be theyr deliuerer in the ende.

The conteints of the xxxviij. Pſalme.

Dauid being ſik (as it may be coniectured) of ſome ſore and ſharp diſeaſe, bycauſe he knoweth himſelf to be chaſtyzed by the Lord, prayeth him to withhold his wrath from him. And too thentent he may the better moue him too mercye, he bewaileth the greuouſneſſe of his maladie with many circumſtances, the which it wilbe more conuenient too note one by one as they come in order in their places.

The. xxxviii. Pſalme.

A ſong of Dauids for a rememberance.

2 Lord rebuke me not in thy wrath, neyther chaſtyze me in thine anger.

3 For thine arowes, thyne arowes are lyghted vppon mee, and thy hande is come downe vppon mee.

4 There is no ſoundneſſe in my flesh at the ſyght of thy wrath, nor reſt in my bones at the ſyght of my ſinne.

5 For myne iniquities are gone ouer myne head, and as a heauy burthen haue they ouerloden mee.

6 My woundes are putrified and festered at the syght of my folye.

The tytle is referred to ẏ cōteints. For whereas some think it to bee the beginning of a commō balad, like as in other Psalmes the beeginning of the ditie of which the tune was to bee taken, is wont to bee added: it is a cold saying. Nay rather least the chastizemēt wherof Dauid was deliuered might slip byanby out of mynde: he made this rememberance, as well for him selfe, as for others. For he knew how easly the punishmēts which God layeth vpon vs, (which ought to nurture vs all our lyfe after,) do vanish away: and secondly he was myndfull of his owne vocation. For inasmuch as he was set as a mayster a teacher ouer the whole Church: whatsoeuer hee had lerned in Gods schoole pryuately, it stoode him in hand to apply ẏ same to the comon vse, that it myght do good to all men. And so wee be done too vnderstand, that it is a profitable kynd of exercyse, to bethink vs oft tymes of the punishments wherewith God hath touched vs for our sinnes.

2 [Lord rebuke me not. &c.] Bycause the sixth Psalme also beginneth with this verse, where I haue expounded the same: least I burthen the readers in vaine, I will now be the shorter. Dauid desyreth not simply to haue his sin released, but only that God should slake the rigor of his wrath. Wherevppon we gather, that Dauid let not looce the brydle too the desyres of his flesh, but prayed with an affection of godlynesse ryghtly framed. For naturally all men woold wish too haue libertie giuen them to sinne without controlment. But Dauid restreyneth himselfe, and enlargeth not Gods forbearing beyond measure, but is contented with mitigating of his punishment: as if he should say, I submit my self to be chastyzed at thy pleasure: but see in the meane whyle that thou handle mee not hardlyer than I may bee able to beare, but temper thy iudgment according too the measure of myne infirmitie, that the heauinesse of the maladye doe not vtterly ouerwhelme mee. This prayer (as I haue sayd) was framed by the rule of godlynesse: for it conteyneth nothing else than that which God promiseth to all his children. Moreouer it is to bee noted, that Dauid fretteth not inwardly to himselfe, but maketh his moane vnto GOD: and that, not in the waye of quarelinge, but in the way of sewt with vnfeyned confession, and also with hope of forgiuenesse. Dauid hath put [Anger and wrath] for extreme rigor, and set them as contraries ageinste fatherly chastyzement.

3 [For thine arowes. &c.] He sheweth that he was constreyned by extreme necessitie, to craue asswagement of his paines, namely bycause hee sunk vnder the greatnes of the burthen. This is alwayes to be obserued for a rule in praying, that Gods promises be present before our eyes. But Gods promis is, that hee will punish his seruaunts, not according too their desert, but according as they are able too beare. This is the reason why the saincts doo so oft make mention of theyr owne weaknesse, when they bee pressed to fore. And Dauid doth wysely in calling the sicknesse which he suffereth, by the name of [Gods arowes, and hand or plage.] For onlesse he had bin perswaded that it was layd vppon him by Gods appoyntment: he could neuer haue found in his hart too seeke remedy of his wound at his hand. Wee see how all men in a maner bee blynd in gods iudgments, and dreame that they be but casuall happes: so as scarce one among a hundred hath an eye to the hand of God. But Dauid in his siknesse (like as in all other his aduersities,) setteth beefore his eyes the hande of GOD armed too punish his sinnes. And surely whosoeuer goeth no further than the feeling of his owne greef: hee differeth nothing from brute beastes. But forasmuch as all GODS squoorges put vs in mynd of his iudgement: the trew wisdome of the faythfull, is to haue an eye to the hand of him that striketh, as the Prophet sayeth. Therefore the pronowne [thy or thyne] caryeth a force with it, as if hee had sayd, hee had not too deale with a mortall man whose hande myght shoote his arrowes according to the measure of his power: but with GOD, who shooteth out his arowes with a far other force.

4 [There

+. [There is no ſowndnes.&c.] Wheras others tranſlate it [there is no beawty,] it ſeemeth not too bee ſo fit. And now ſoloweth an other member in which Dauid yeeldeth the prayſe of ryghtuouſeneſſe vntoo GOD, without whom the former knowledge ſhould profit little, or nothing at all: yea rather now and then it enrageth vnennes myndes, ſo as they prouoke Gods wrath more, whyle they blame him of cruelines, and ſpew out curſed blaſphemies againſt him. Wherfore nothing can bee more ouerthwart, than too beate ones braynes about Gods bare and abſolute power, (as they terme it) which robbeth him of his ryghtuouſenes. Therfore Dauid, aſſoone as hee hathe conceyued Gods diſpleaſure againſt him, turneth too his owne ſynnes. For hee had alreadye ſet it downe for a ſure ground, that GOD is no Tyrant that woold bee cruell without cauſe, but an vpryght Judge, that is neuer angrye but vppon offence giuen vntoo him. Then, if wee will yeeld dew prayſe vntoo GOD, let vs lerne by the example of Dauid, too ioyne our ſinnes vntoo his wrath. In the next verſe hee complayneth, that hee is ouerloden with ſo greate a burthen, that hee vtterly fayn-teth: and yit hee confirmeth the former doctrine agein, that it is his owne deſert, that feeleth GOD ſo ſore and dread-full. For although the woord [Auen] bee ofttymes taken for punniſhment: yit wee knowe it is but after a borowed ma-ner of ſpeeche. And I deny not, but that Dauid putteth ouer that thing too the ef-fect, which is propre too the cauſe, when hee calleth the punniſhmentes, which hee had procured by his owne fault [iniqui-ties.] Neuertheleſſe his meening is ther-withall, too confeſſe playnly, that all the aduerſitie, which hee ſuffered, was too bee imputed too his ſinnes. For he qua-releth not with GOD for the vnmea-ſurable ſorenes of his punniſhment, as Cain did, who ſayd: My punniſhment is greater than that I may bee able too beare it. And truly Moyſes vſeth this ſame woord [Auen] in the ſame place, Gen. 4.13. ſo as there may hee ſome lykeneſſe in the woordes of Dauid and Cain. But Dauids meening was far otherwyſe. For when their crept into his mynd ſuch temptacions as theis, namely, How hard-ly doeth GOD handle thee? Surely, ſeeing he hath no care to releeue thee, he will haue thee deſtroyed & brought to nought. He not only deſpyſeth thy ſyghes, but alſo the more hee ſeeth thee caſt downe, the more hee layeth on lode vppon thee. Too theſeuent too forecloſe the entrye againſt theis vngodly ſurmyſes, he ſet this ſheeld betweene him and them, that Gods iudg-ment was iuſt in punniſhing him. For euen now alſo he aſcribed the whole gree-ouſeneſſe of Gods wrath too his owne ſinnes: and he will ſay agein anon after, that whatſoeuer he ſuffereth, was procu-red by his owne fooliſhneſſe. Therfore, although that in bewayling his owne mi-ſeries, he may ſeeme after a ſort too chyde with God: yit notwithſtanding hee kee-peth this modeſtie (for GOD punitheth not out of meaſure) that there remayneth nothing for him but intreatance: wheras the vngodly, though their own conſciences accuſe them neuer ſo much, doo notwith-ſtanding murmur againſt God like vnta-med wyldebeaſtes, which with their teeth gnawe the cheynes wherwith they bee tyed.

6. [My wounds are putrifyde.] In this verſe he mencioneth the long continuance of his diſeaſe, which ought too auaple too the obteyning of releef. For wheras the Lord in Eſay. 40.2. auoucheth, that the wickednеſſe of his Churche was come to the full, and that hee had rendred hir dub-ble for hir offences: he meeneth that when he hath puniſhed enough, hee is ſoone pa-cifyde: or rather, that if hee continew his vengeance any longe tyme, he is thrugh his mercy as it were werye, ſo as he ma-keth haſte too deliuer: according as hee ſayeth in an other place, (Eſay. 48.10.) I haue tryed thee, but not as ſiluer, leaſt I ſhould conſume thee. Therfore Dauids cōplayning of the long continewance of his miſerie, tendeth too this end, that when hee had abidden iuſt punniſhment, at length he myght obteyne releaſe. Sure it was no ſmall temptacion too the ſer-uant of GOD, too pyne away with con-tinewall languiſhing, & as it were to rot & melt away into matter in his miſeries. Wherin his conſtancie is the more too bee commen-

commended, which was no more abated with the length of delay, than it was made too sink vnder the vnmeasurable burthen of miseries. Furthermore, whereas hee putteth the word [foolishnesse] in sted of our [sin,] it is not doone too make our fault lyght, as the hypocrites doo, who when they can not shift their handes of gil tynesse, yit notwithstanding (too thentent too make but half a fault of it) pretend a colour of ignorance, and cauill that they did but slip through errour or ouersyght. But according too the phrase of the Hebrew tung, the name of foolishnesse vtterreth him too haue delt fondly, in obeying the lust of the flesh against God. And surely the Holy Ghost in glaunsing eche where at neuer so heynous offences, dooth not diminish ẏ giltynes of men, as though they were intangled but in lyght scapes: but rather accuseth them of wittesse furye, for that being blinded with leawd lustes, they rush again their owne maker. Therfore with [foolishnes, or lak of wit,] there is alwayes ioyned sin. And in this sense speaketh Dauid of his owne foolishnes, as if hee should say, hee was out of his wittes, and haled away, and dyuen about with beastly rage, lyke a brute beast, whē hee neglected GOD, and folowed his owne lustes.

7. I am bowed downe, I am brought very lowe, I go blacke all the day long.
8. For my reynes are full of burning, and there is no sowndnesse in my flesh.
9. I am crushed and sore broken, I haue rored for the very greef of my hart.
10. Lord, thovv knovvest all my desyre, and my groning is not hid from thee.
11. My hart panteth, my strength fayleth mee, and the very lyght of myne eyes is gone from mee.

7. [I am bowed. &c.] This description sheweth full well that the holy man was oppressed with extreme greef, in so much as it is a wonder, that vnder so howge a heape of miseries, there should remayne any fayth that could lift his mynd vpward. Furthermore, when hee sayeth, hee was bowed downe, hee seemeth couertly too set his casting downe, against the stubbornnesse of a nomber, which will not bee humbled for any squeorge that GOD can lay vppon them, but rather struggle against hym with their hardhartednesse. For although it is not possible but they must needes bee vexed with their greefes, yit they (after a sort) benomme themselues. Dauid therfore moueth his heauenly Iudge too pitie, by this circumstance, that he was not one of the stubbornharted sort, which stand with stiffe necke against the hand of GOD: but lay throwen downe: lyke as also the Apostle Peter (1. Pet. 5. 6.) exhorteth all the godly too humble themselues vnder the myghty hand of GOD. Wherfore let vs lerne, that there is not any other remedy too ease our miseries, but only too lay away all stubbornesse, and too bow downe ourselues vnder Gods rod. The word [Kodar,] for which I haue translated [blacke,] othersome translate [clad in blacke,] and apply it too the outward apparell, the blackenesse whereof hath alwayes bin a token of mourning. But their opinion is trewer which vnderstand it of the blacknesse of the skin. For wee knowe how heaupnes disfigureth men with leannes and filthynes. Dauid therfore sheweth the greatnes of his sorowe by the signes of sorowe, that the natiue colour was wanzed out of his face, and he become lyke a dead carkesse alredy withered.
In the next verse, some translate [Chesalim, the bottom of the belly.] But the more allowed opinio is, that it betokeneth the

the place vnder the reines whiche goeth to the hippes, or the mid space betweene the thighs and [bottome of the belly] in whiche place the sore is thought too haue bin. Also the Interpreters disagree in ỹ word [Nekalah] I in my translation haue folowed those that keepe the first originall of the word. For [Kalach] among the Hebrewes signifieth too burne. Neuertheleſſe other some do not amiſſe to take it for filthynes. Howbeeit I like not to haue it restreyned too the sore, bicauſe in my iudgement the sence is simple, that his reynes, his flanks or his thighs were corrupt with burning, or at leaſt wiſe were ful of stinch. For that part is bothe moſte subiect to burnings, & rotten humors do commonly draw downe thither. Whereas some expound it allegorically, that Dauid seemed to stink too him self when he weyed his owne reproche: it is too much constreyned. And whereas hee addeth that hee was [weakened and sore broken:] it is a confirmation of the former sentence. For he minded too expreſſe by diuers manners of speaking, how intollerable the vehemētnes of his greefe was. For sith it is but a small point of manlines too burst out intoo crying and roring, and yit we know that Dauid was not nice in bearing of miseries: wee gather that hee was martyred with moſt greuous torments, in asmuch as weping ſuffyced not, but hee was enforced too cry out alſo. Now although the word [Nehema] which I haue translated [Roring] be deriued of an other word than that which Dauid hath vsed in this place: yit is the meening cleere, that the trubblesome pangs of his hart enforced him to cry out.

10 [Lord thou knoweſt.&c.] He addeth this, not so much in respect of God, as too arme himſelfe with hope of obteyning, & so to harten himſelf too pray. And although the sence thereof may bee dubble, eyther that Dauid aſſureth himſelfe that the lord heereth his prayers and gronings, or elſe that he teſtifyeth himſelfe too haue discharged his cares and trubbles into the lap of God: yit eyther of the senſes ſhall come both to one ende. For as long as men dout whither their gronings come vntoo God or no, miſerable discouragment tosseth thē hither and thither, & holdeth theyr minds fettered in priſon, that they cannot ryſe vp vnto god. But the cheerfulneſſe too praye ryſeth heereof, when wee are perſwaded that our gronings vaniſh not away in the middes of the aire, but are herd familiarly by God. This therfore myght be no mean comfort too Dauid, to make him preace vn to God, not with a douting and trembling hart, but with taking too him before hand this confidence which wee ſpake of: that (according as he himſelfe ſpeaketh in another place) his teares were put vp intoo Gods bottle. Pſal. 56.9. For to thentent the way may be open for vs vnto GOD: we muſt beleeue that hee is the rewarder as the Apoſtle termeth him Hebr. 11.6. But I rather embrace the other sence, that Dauid dooth rather report, that hee had diſburdened his sorowes into the lap of GOD. For the cauſe why the greater part of men boote not by groning in theyr sorowes, is for that they direct not theyr prayers and ſyghes vnto GOD. Dauid therefore (to thentent hee may vnfearfully aſſure himſelfe that god wilbee his deliuerer,) ſayth that he had alwayes bin awitneſſe and priuie to his greefes: that he had neyther chafed vppon the bit within himſelfe, nor laiuiſhly caſt forthe complaintes and howlings into the aire (as the vnbeleeuers are wont to do) but had treatably layd foorth all his affections beefore God.

11 [My hart panteth.&c.] The woord that Dauid vſeth ſignifieth too trauel or wander: but heere it is taken for the trubbling of the heart that is engendred of thoughtfulneſſe, when we bee at our wits ends. For therafter as men be vexed with vnquietneſſe: ſo toſſe they themſelues on all ſydes, and ſo theyr hart fleeteth or renneth about. But ſeing that fayth (after it hath peeled vs vp to ỹ obedyence of god) holdeth our ſenſes faſt to his woord: heere may be obiected a queſtion, how this vncertein fleeting could touch Dauids hart. I anſwer, that although he being vnderpropped by gods promises, kept his ground ſtedfaſtly: yit was he not vtterly voyd of mans infirmitie. Neyther truly can it otherwyſe come to paſſe, but that aſſoone as wee fall into any hazard, our fleſh will vrge ſundry deuyſes vppon vs, and draw vs into dyuers byewayes too ſeeke ſhifts.

In this cace, euen he that hath beſt ſtay of himſelfe wold be to ſeeke, oneleſſe he bryd-led himſelfe with the ſame bit wherewith Dauid was repgned and hild in : that is to wyt, with keeping all his wits cloſe within the liſts of gods wozde. Merely eue in our quict prayers, we fynde to wel, how wandering our myndes bee, which a man ſhall haue much a doo to direct inten-tyuely all after one rate vnto ỹ end. Now if this betyde vs when there is no carneſt tryall: what will befall vs in ſoze ſtozmes and tempeſtes which manace a thouſande deathes ǂ no way to wynde out of them: wherefoze it is no maruel though they ca-ryed away Dauids hart, ſo as it was ſub-iect to many toſſings among the trubble-ſome tydes. He addeth that he was depri-ued of ſtrength, as if hee ſhould compare himſelf to a dead man. That which he ad-deth cõcerning the lyght of his eyes, ſome expound it thus: that there remapned no counſell oz foꝛecaſt foꝛ him: ſo ſoze did deſ-papze preace vpon him rownd about. Ne-uerthelater the ſimpler ſence wilbee, that his lyuely ſyght was taken from him, by-cauſe that in the eyes the cheefeſt cheerful-neſſe of the ſowle vttereth it ſelfe.

22 My freendes and my companions ſtoode ouer ageinſt my ſore, & my kinſfolk ſtood a far of.

13 And they alſo that ſought my lyfe, layd ſnares for me: and they that ſought occaſion to miſcheefe me talked wickedneſſe, and imagin-ceyt day by day.

14 But I as a deaf man herd them not, and am as a dumb man that ope-neth not his mouth.

15 And I vvas as a man that heereth not, and in whoſe mouth are no re-proofes.

12 [My frends. &c.] He addeth other circumſtances to augment the greuouſe-neſſe of his miſerie, wher with to pzouoke God to pitie. One circumſtance is, that he fyndeth no help oz cõfoꝛt among men. Foꝛ in ſaying that his [freendes ſtande ouer a-geinſt him,] he meeneth that they ceaſe frõ all dewtie of humanitie. And that myght happen eyther of pzyde, oz of feare. If they withdzew themſelues from a miſerable creature foꝛ diſdeyne of him, they were cruell and pzowd: and if they denyed their helping hand foꝛ feare to be enuyed, it was a cowardneſſe in no wyſe too bee excuſed. But in the meane while it augmẽted Da-uids calamitie not a little, that not euen his freends and kinſfolke durſt ſhew any token of compaſſion towards him. Truly it is a moſt ſharp temptacion, when a man hath le flouriſhed with great ſtoze of freends, and afterward is foꝛſaken of all men. There foloweth another circumſtaunce, that his enemies layd bayts foꝛ him, talked about his deſtruction, and denyſed decepts a-mong themſelues. The effect is this, that whyle his freends ſit ſtill like cowardes, his enemyes beſtir themſelues apace, and endeuer earneſtly to deſtroy him. He ſayth [they ſeeke his ſowle,] bycauſe that being his deadly enemyes and bludthirſty men, they could not content themſelues to doo him any meane harme, but in greate heate ſought his deſtruction. Notwithſtanding by the ſwape, hee complayneth not ſo much that they raged ageinſt him with foꝛce of armes: as he accuſeth theyr gwyleful con-ſpiracies: the which he berokeneth firſt by [ſnares:] and after addeth (in playne termes,) that they commen of his deſtruc-tion, and (as it were with priuy whiſpe-rings) conſult among themſelues how to miſcheefe him. Now foꝛaſmuch as it is certeyn, that Dauid bozoweth not colozed Rhetozik from the court barre, where-with too winne himſelfe God fa-uour: but rather takes his reaſons out

of

of Gods woord: the sentences which he gathereth toogither heere for the streng thening of his fayth, must bee applyed too our vse. If all the helpes of the woorld fayle vs, insomuch as some disappoynt vs of our ryghtfull dewtyes, and otherssome purpose nothing but our destruction: let it come to our remembrance, that it is not in vayne, too lay foorth theis thinges as wee bee praying, before God, whose propretie it is to succour those that bee in miserie, too take in to his tuicion such as bee falsly forsaken and betraped too bryble the wicked, and not only too withstand their violence, but also to encounter their wyly practyses, & to disappoynt their deceptes.

14. [But I as a deaf man. &c.] He compareth himself too a dumb and deaf man for twoo causes. For first hee dooeth vs too wit, that he is so ouerwhelmed with false and ouerthwart verdites, that hee myght not alledge so much as one woord in defence of his ryghtfull cace. And secondly, hee bringeth foorth his owne patience before GOD, to thentent too inclyne him the more to pitie. For such maner of meekenesse, not only of ryght winneth fauour to giltlesse persones in aduersitie, but also is a signe of trew godlynesse. For they that hang vppon the woorld, and are let but only with regard of men, if they can not wreake their owne wronges, will shew by making exclamacions, with how greate vntemperateness their mynd boyleth. Therfore, that a man may quietly and without turmoyle beare out the malapartnesse of his enemyes, and their wrongfull assaultes, slaunders, and deceptes: he had needs too settle himself vppon God. Howbeeit, whosoeuer shall bee fully assured in himself, that God is his defender, hee will cherish his hope in silence, and bryble his owne affections, by calling vppon God for help. Therfore Paule (Rom. 12. 1.) sayeth aptly, that then wee giue place to wrath, when beeing oppressed before the woorld, wee neuertheless rest still in God: like as on the other syde, whosoeuer giueth head too his own passiõs, taketh vengeance (as much as he can) out of Gods hand, and leaueth no enterance in for his help. Trew it is in deede, that if Dauid myght haue bin heard, he had bin redy too defend his own innocencie: but when hes perceyued hee could not preuayle, but rather saw himself shet out and disbarred from all defence-making: hee restreyned himself in forbearing, wayting for the heauenly Iudge. Therfore hee sayeth, hee held his peace, as if hee had bin conuicted, and had not a woord more too say for himself. And truly, when wee knowe our consciences too bee cleere, it is a ryght hard cace, to beare other mennes wrongfull condemning of vs patiently, and with shet mowth, as though wee had no matter to lay for ourselues, and that there remayned no excuse too bee made.

16. For on thee, ô Lord, doo I wayt: thow wilt heere mee, ô Lord my GOD.
17. For I sayd: Least peraduenture they triumph ouer mee, in the slipping of my foote they lifted vp themselues against mee.
18. Surely I am redy too halt, and my sorowe is euer before mee.
19. Trwly I bewray myne owne iniquitie, and I am sore dismayed at my sin.
20. But myne enemyes are strengthened, and they that bee myne aduersaries wythout cause are become myghty.
21. And they that requyte euill for good are against mee, bycause I haue folowed goodnesse.

16. [For on thee, o Lord. &c.] Heere Dauid poynteth out the welspring of patience: namely, that he hath ouercome all temptacions of the woorld by trusting in the grace of God,

of God. And truly, a mannes mynd shall neuer bee settled too meekdnesse, neyther shall hee bryde his motions, till hee haue lerned too stand stedfastly vntoo hope. Therwithall also hee addeth, that hee cherished his hope with continuall thinking vppon it, least it should fayle. And the only meane too persever, is when being furnisshed with Gods promises, wee appeale vntoo him. Yea rather, by setting before our eyes his faythfulnes and constancie in keeping towche, wee are suretyes for him too ourselues. Therfore not vnfitly dooth Paule (Rom. 5. 4.) ioyne patience too hope and comfort. And the repeting of the woordes sheweth, that the holy man was in a sore and hart encounter. [Thou my Lord, my God (sayeth hee) shalt heere mee: namely, bycause if God should haue made long delay, it was a hazard, least eyther hee myght haue faynted for weerynesse, or else haue falne intoo desspayre, if he had not fowght constantly and vnfearfully by setting this dubble defence before him.

17. [For I sayd: Least peraduenture. &c.] By this circumstance also hee confirmeth his fayth and earnestnesse of praying, that if hee should happen too bee forsaken, his enemyes would triumphe at it. And this inconuenience is of no small weyght with God, too moue him too helpe vs: bycause the wicked by vaunting themselues malapertly, doo not only make warre with our flesh, but also foorthryght assault our fayth, and endeuer too appayre whatsoeuer godlines is in vs. For to what end serue their mockeryes, but too persuade vs, that whatsoeuer God hath promised, is but vayne and of none effect? Moreouer, he addeth by and by, that hee is not striken with this feare without cause: for hee had alredye had experience of their proud braggs. But wee bee taught by this place, to conceyue so much the more hope of the approching of Gods help, as our enemyes looke aloft more cruelly, or haue (with their lordly statelyneme) troden vs vnder their feete alreadye ouerlooden with aduersities.

18. [Surely I am redy too halt. &c.] This verse hath made the Interpreters too think, that Dauid was diseased with some byle, that myght put him in hazard of halting euer after. But how weake a gesse this is, I haue shewed hertofore in the Psalm. 35. 15. Surely, there is no more reason why wee should surmyse Dauid too haue bin lame, than Jeremye, where he sayeth, that his enemyes gaped or watched earnestly for his halting. Jerem. 20. 10. Therfore, it is rather a Metaphoricall speeche, wherby Dauid meeneth, that if God succour him not by tymes, there is no hope for him to recouer his former state: and that he is so troubled, that he shall go maymed, or lame, all his lyfe long. And in way of exposition it foloweth, [that sorow euer keepeth him company.] For the sence is, that he is so sore layd at, that hee can not forget his greefe one minute of an howre to ease himself. In bothe partes of the sentence, Dauid confesseth that his disease is incurable, except hee obteyne remedy at Gods hand: an that hee is not able to beare it out, onelesse hee bee raysed and hild vp by the hand of God himself. Hervppon it cometh too passe, that he gathereth all his wittes and affections in vnto God only: bycause that assoone as he shall step aside from him, he seeth nothing but present decay.

19. [Truly I bewray. &c.] By a comparison he amplifyeth that which he had sayd euen now of the pryde and reproches of his enemyes. For he sayeth, that whyle he lyeth in filthynes and sorowe, as if he were a wicked man, they leape about cheerfull and merye: or rather stand vppon their tiptoes, bycause they excell in power and strength. But first it standeth vs in hand too mark, in what sence he sayeth, he bewrayeth his sinne. For (in my iudgmēt) they are deceyued, which take this place simply, as if he protested himself guilty before God, too thentent too obteyne pardon. Their meening is, that he should repete in a maner the same thing which we haue seene in the Psalme. 32. 5. I haue made my sin knowen vnto thee, & I haue not hid myne iniquitie. But in this place he speaketh not so much of his repentance, as hee bewayleth his heauy and sorowfull state: and therfore sin and iniquitie are taken for the afflictions and punishmentes, which were the signes of Gods wrath: as if he should say, Gods hād was against him, and sore vppon him, so as by the beholding

holding of his mysery, the world myght comonly deeme him too bee a damned and reprobate person. Too thentent the sence may bee the cleerer, theis two verses must bee red ioyntly togither: I bewray myne owne iniquytie, but myne enemyes liue: I am dismayed at my sin, but they are streng thened. And yit by ye way, I deny not but he deemeth the myseryes which he endureth, to befall him for his sinnes. For here in do the godly differ from the wicked: that they taking warning of their owne giltines by their misfortunes, do cite them selues humbly vnto Gods iudgmentseat. Therefore in esteeming the cause by the signes or effects, hee comprehendeth two things: namely that he lyeth ouerthrowen vnder the hough heape of his myseries: and also that all theis myseryes are iust chastyzementes. This [liuing] which hee attributeth to his enemyes, implyeth as much as to florish in prosperitie, and therfore he addeth that they are strengthened and encreased in power, for so do I interpret the word [Rabab] in this place, bicause he should speake improperly too say they were multiplyed. For he complaineth not that the nomber of them encreaseth: but rather auaunceth them, that by reason of their riches, they also gather more boldnes to oppresse the good and simple sort. Hee addeth that he is assaulted by them without any desert of his, to thentent hee may finde God the more fauorable to him. And surely that God may defend vs with his fauour, wee must euermore beware that we hurt no man, and that we giue no man cause to hate vs. Of which sentence there foloweth a fuller confirmation immediatly after: namely, that they requyted him with harmes for his good turnes. Howbeit Dauid procedeth yit further in theis words: namely that he not only absteyned from all misdealing, but also that hee had done well by them: in consideration wher of their woodnesse is the lesse excusable, which not onely moueth them to do harm without cause, but also cannot bee meekened by any courtesy. Truly this vnworthy dealing doth greatly torment gentle hartes, when euill and vntoward persons render so vnryghtfull reward. But when they bethinke them of this comfort, that God is no lesse offended with this churlishnesse: than they that take the wrong: ther is no reason why they should be trubbled out of measure. Therfore to asswage sorow, let this doctrine always preuayle, that as oft as the wicked persons to whō wee haue sought to do good, rewarde vs with displeasures: God will certeinly bee their Iudge. There is added the hyghest step of desperate malice: namely that they hated the endeuer of vprightnes in Dauid. For needes must they bee froward persons: and of a leawd and crabbed disposition, which mislyke so much of vpryghtnes, that they make warre of set purpose ageinst the folowers of it. Truly it is a greuous temptation, that the more vncorruptly godly folke bend themselues to the seruis of God, they should procure themselues so much the mo trubbles: but yit this comfort must suffyze them, that not onely a good conscience stayeth them vp, but also that they know, that cheefly for the same cause, Gods mercy is ready at hand for them vppon assurance of which trust they dare preace into Gods sight, & (bycause it is his cace as well as theirs) entreat him familiarly to take vppon him the defence of it. Certesse Dauid hath by the example of himself prescribed a rule to all the faythfull, to purchace all the hatred of the world, rather than to depart neuer so little from their dewty: and not to refuse to haue those to be their ennimies, whom they see to be ageinst all goodnes and ryghtuousenesse.

22 Forsake me not ô Lord my God, neyther depart thou farre from mee.

23 Make hast to help mee ô Lord, my welfare.

In this clause her toucheth breefly the cheef poynt of his desire, and the summe of his whole prayer: namely that wheras he is forsaken of men, and piteously afflicted by all meanes: God would receyue him: and rayse him vp. And he vseth three maner of speeches: that Gdo should not forsake him him or cast off the care of him:

that hee should not bee farre from him: and that he should make haſt to help him. Surely Dauid was perſwaded, that god is alwayes neere his ſeruants, and that he forſloweth not one minute longer than he should do. But as wee haue ſeene in an other place, no maruell at all if the ſaintes when they vnburden their cares and ſorowes into the boſome of God, do make their wiſhes according to the feeling of the fleſh. For neyther is it a ſhame to confeſſe a mannes owne infirmitie: neyther is it expedient to couer the doutings that creepe vppon them. In the meane ſeaſon, although taryence were a trubble to Dauid according to the fleſh: yet hee ſheweth euidently in one word, that he prayeth not doutingly, when he termeth God his welfare, or the preſeruer of his welfare. For whereas other tranſlate it [to ſaluation,] it is conſtreyned: for rather, againſt all the practiſes wherewith (wee haue ſeene his fayth aſſaulted,) Dauid ſeiteth this for a wall, that hee is neuertheleſſe aſſured of vndouted ſafty in God.

The Conteints of the. xxxix. Pſalme.

In the enterance, Dauid ſheweth with how great bitterneſſe of greef, hee was driuen to make complaynts in a heate with too much intemperance. For hee confeſſeth that whereas hee had bent himſelf to forbearing and ſilence: hee was neuertheleſſe compelled by exceſſe of ſorow, to burſt out to that which he leaſt minded. Afterward hee reciteth grudges mixt with prayers, which ſhew exceeding great trouble of mynd: ſo as it may appeere, he wreſtled with no ſmall endeuer againſt deſpayre.

The. xxxix. Pſalme.

To the cheef Chaunter *Ieduthun* a ſong of Dauids.

2 I ſayd, I will take heed to my wayes, that I ſin not with my tung: I will keep a brydle at my mouth while the vngodly ſtandeth before mee.

3 I was dumb and ſpake nothing, I hild my peace from good words, and my ſorow was the more ſtirred.

4 My hart glowed within mee, and in my muſing burned as fyer: and I ſpake with my tung.

IT is well knowen that Ieduthun was one of the ſingers which the holy hiſtories cõmend. And therefore it ſeemeth a likelyhood to me, that this Pſalme was giuen to the cheefe Chaunter, who was of his houſhold. For whereas ſome referre it to the timing of it, and thinke it to haue bin the beginning of ſome other ſong: it is conſtreyned. And not a whit more admit I (which ſome geeſſe) that Dauid complayneth heere of ſome ſikneſs: for onleſſe reaſon compell, it is a fondnes to reſtrein generall ſentences to ſome one particularitie. Yea rather a man may coniecture by the ſore torment which he deſcribeth, that eyther many afflictions are cõprehended, or certeſſe ſome one ſorer then all the reſt, which continewed a long ſeaſon. And it is to be conſidred, that Dauid in this Pſalme commendeth not his own ſtrength, for making his prayers vnto god framed according to the rule of godlines: but rather confeſſeth the fault of his owne weakeneſſe, for boyling with vnmeaſurable ſorow, and for being caryed away in a rage vnto chiding.

2 [I ſayd, I wil take heed] By this circũſtance

stance Dauid amplifieth the greuousnes of his sorowe, so as contrary too the purpose of his minde, hee brake foorth intoo most sharp complaints. For the effect is that wheras he had setled his mind vnto patience, and enioyned himself to keep silence: yit notwithstanding by reason of the force of his greefe, hee was set beside his purpose, and compelled to suche speeches, as shewed openly that hee sorowed to much beyond measure. By the woord saye, it is knowen that ofttimes there is betokened, not the outward speeche, but what eche person hathe conceyued in his mind: & therfore now then ther is added [in hart.] Dauid then dooth vs too wit, not that he made a shew of stoutnes in ẏ eyes of men: but that he was wel fortified to bear out aduersities by long setling of his minde before God. And this dilygence is too bee noted, for it was not for nought ẏ he was so intentiue to beware: but bicause hee was priuie of his owne frailtie, & also knew how manifold snars Sathan is wont to lay for men: he looked about him here & there, and stode vp on his garde on all sides, lest temptation stealing themshly vpon him eyther on the right hande, or on the left hande, might perce into his minde. The entrances thē had bin shut vp on all sides, if his constācy had not bin violently burst vp, & caste open by exceding great bitternes of greef And wheras he saith [he shet his mouth with a bridle, least hee might sin in speaking] it must not be vnderstode as thogh he had much a do to hold in & swalow vp his greefe: (for they doo nothing els but peint, which make a show of meeknes, in countenance & speech, when they swell ẇ stubbornnes within) but forasmuche as nothing is more slippery than the tung; Dauid auoucheth, ẏ he endeuored himself with such earnestnes to brydle his affections, that not so much as one worde might slip out of his mouth, whereby hee might bewray any impaciency. And truly it must needs be that hee is endued ẇ rare manlynes, whosoeuer hee is that aright and with vncorrupt aduisemēt restreyneth his tung, which is so ready too bee slyding. The percell that foloweth, (that is to say) [while the vngodly standeth before mee] is taken almoste by all men, as thoughe Dauid had cloked hys greef, lest hee should giue the wicked occasion to blaspheme, who assone as they see the children of God to shrink, do malapertly vaunt themselues, not without reproche vnto God. But he seemeth too expresse yit more by the woorde [stand:] namely that forasmuch as he saw the vngodly bear the cheef sway, he determined to passe ouer this displesure with silence: which otherwise dooth not a litle greeue & torment good men. Therfore he sayeth not simply, that his seeing of the wicked withhild him, that he did not yeeld himself to be a mocking stock too them: but forasmuch as the worst men florished, & beeing gotten aboue others in degre, despised them: hee was fully determined in his minde, to rest in quyet. Doubtles hee sheweth manifestly, that he was beset ẇ wicked men, so as hee coulde not vtter a sigh freely, but it should bee laughed at & made a by woorde. Nowe then, seeing it was so hard a matter for Dauid to hold his tung, lest he shuld sin by murmuring, we may learn by his example, too striue earnestly too measure our affections, as oft as troubles molest vs, lest any vngodly grudging ageinst God slip from vs.

3. [I was dumb. &c.] Now he sheweth that it was no fleeting purpose wher of he spake: but that hee auouched by the deed it selfe, how throughly it was setled in his hart. Therefore he sayeth he hilde hys peace for a time lyke a dumbe man: which thing was a singuler token of patience. Then determined he not to holde his peace lest his wil should want effect as light persons are wont to do: but hee enured himselfe to pacience a long while and stedfastly: and that, not only by keeping silence, but by making himselfe vtterly dumb, as though hee had bin tung tyed. The percel [from good] is expounded by some, as though he not only hilde himself from vngodly or vnaduised wordes, but also absteyned from speaking at all. Othersome think hee refreyned from speaking good, bycause that being ouerwhelmed with miseries hee founde no comfort any where, or for that he coulde not sing the prayses of GOD for greefe. But in my iudgemente, the naturall

sence is, that although hee was able too haue defended himself rightly, or wanted not honest pretences of excuse: yet he layd his peace of his owne accord. Therefore although hee might lawfully haue defended his cause against the wicked: yet had he leuer to let it slip, than to giue himself the bridle too ample vnmeasurablenesse of greefe. Afterwarde hee addeth, that after hee had rest required himselfe for a while, at length the violence of greefe brake thorow the enclosures which he had sette against his tung. Now if Dauid beeing so stout a champion, fainted in the midst of his race: how much more haue we neede to be afraid of like slyding? He saith that [his sorow was stirred] because his heat was more kindled, as we shall see by and by. Some translate it [corrupted] as if he had bin become worser, like a wound that rancketh with putrifying or festring, but this is constrepned.

4. [My hart glowed. &c.] Now he enlargeth the greatnes of his greefe by a similitude: namely that his sorow being inwardly suppressed, grewe whoter, vntill the heate therof prouayled more & more. And heerby we may gather a profitable lesson: namely that the more a man frameth himself too obey God, and employeth all his force vnto patience, so muche the sharplyer is hee pricked, because Sathan (who is not so troublesome too the dullards) employeth all his force too assault him. Therefore if at any time there burne any great heates in vs: wee must call to minde this encounter of Dauids, that our harts faile vs not, or at leastwise that our own infirmitie driue vs not heedlong to dispaire. The dry and whote fleames which the Sonne rayseth vp in the Sommer (if nothing letted them in the aire,) would mount aloft without any rumbling: but when the Cloudes forestalling them do hinder their free passage: the encountring of them engendreth thunder. The same thing also betydeth y godly, who are minded too mount vpward. For would they giue ouer their mind to wandring imaginations: they might as it were raunge where they listed. But now when they endeuer to prefer themselues vntoo God: there ryseth vp resistence by impediment of the flesshe. And therefore as ofte as the flesshe shall sende forth hir assaults, and kindle fire in oure harts: let vs vnderstand that wee be exercised with the same kinde of temptation, which did put Dauid to very muche trouble. In the end of the verse, hee confesseth himself to be so ouercom with the greeuousnes of the mischeef, that he cast out folishe and vnaduised woordes. For in his owne person hee setteth before our eyes a mirror of mans infirmitie, to the intent that being warned by experience, we may learne to get vs fearfully vnder the shadowe of Gods wings. And wher as hee sayeth [he spake with his tung] it is not a superfluitie of speech, but a more ful confession of his offence, namely that he brake foorth into outcryes.

5. Lord let me know mine ende, and the nomber of my dayes: that I may be certified how long I haue to liue.

6. Beholde, thou hast made my dayes as a hand breadth, and mine age as it were nothing before thee: truly all men are but altogither vanitie, euen when they stand best.

7. Truly man walketh in a shadow, truly he disquieteth himself in vaine: They heape togither and know not who shall gather.

5. [Lord let mee knowe. &c.] Heerby it appereth that he was haled away amisse and by sinfull excesse, because hee quarelleth with God, as it will appeere more plainly by the sequele, for within a while after hee will intermedle holy and right framed prayers. But heere hee taketh prytch, that hee is not delte with more meeldly, seeing he is but a brittle & transitorie man: of which maner of complaintes, Iobs sayings are in maner ful. Not without choler and displeasure therefore he sayth: O God, seeing that thou dealest so roughly with me, make me at lest wise

wyse to know, how much time thou hast appointed me to liue. And yit my life is but a twincling of an eye What meneth thē so great rigour? & why packest thou so great a heap of miseries vpō my head, as though I had yit many hundred yeeres to liue? What good is it to mee to be borne, that I may wretchedly draw forth the short time of my life through continuall processe of miseries? Therfore the next verse (which is, [behold thou hast made my dayes as it were a hand bredth,]) must be red ioyntly with it. A hand bredth is the measure of foure fingars, which is taken heere for a very small measure: as if hee should say, mans life slydeth away swiftly, and the ende of it is in a maner knit to the beginning of it. Wherupon he concludeth that all men are but mere vanitie before God. As touching the words, Dauid requireth not to haue the shortnes of his life shewed him, as though hee knew it not to be short: but it is a kind of knowing, as if he should say, Let vs count the number of yeres which I haue yit to liue, and see whither they be worth the miseries that I endure? Some translate the word [Chadel] [worldly] and othersome [tempozall.] The latter translation can not agree, because hee doth not as yit openly expresse the shortnesse of his lyfe, but speaketh still doutfully. If any man like of the word [worldly,] the sence wilbe, shew mee whither thou wilt prolong my life to the end of the world. But in my iudgement, that which I haue followed is the rychter, and there may bee a transposing in the letters [Daleth & Lamed] Howbeeit that it may properly bee taken for an age or space of lyfe. Wheras hee sayeth [his age is as it were nothing before God:] to the intent hee may moue him the more to pitie, hee cyteth him for a witnes of his fraylty, meening that it is not vnknowen vnto him how vanishing mannes life is. [Whole or altogither vanitie] importeth as much as if hee had sayde, there were nothing else but mere vanitie in all mankynde. And this reporteth hee of men when [they stand,] that is to say, euen in their cheefe royaltie when they will bee counted to bee somewhat. And although greef wrested out theis complaynts from Dauid: yitnotwithstanding it is to bee noted, that men do then feele how much they are lesse than nought, when they are prested with aduersitie. For prosperitie maketh them dronken, so as forgetting their estate, and being sotted with dulnes, they dreame of an immortal state in earth. Now although it bee very profitable to know our owne frailty: yit must wee beware that through werynesse of it, it stir vs not to repyne at it. Rightly and wisely doeth Dauid auouch that euen when man seemeth to bee at his best, hee is altogither nothing else but a bubble blowen togither of vanitie. Heerein onely is his fault, that hee taketh occasion thereof to quarell with God. Then let our miserable state so displease vs as lying flat vpon our faces, we may lift vp our eyes to God in way of intreatance. Which thing Dauid also (correcting himself,) doth within a while after. For he staith not in that cōfused lamentation, but through the feeling of fayth clymbeth ouer to the comfort of heauen.

7] Truly man walketh &c.] Hee proceedeth with the same sentence. For by the name of [Shadow,] hee meeneth that there is nothing substanciall in man, and that hee is nothing but an empty shewe. Some translate it darknes, so as the sence should bee, that mannes lyfe vanysheth away before it may be knowen. But Dauid reporteth that thinge simply of eche persone seuerally, which Paule. 1. Cor. 7. 31, ortendeth to the whole world: namely, that the fashion therof passeth away. And so he denyeth that there is any steddy state in them, because the shewe of strēgth which appeereth for a short time, fleeteth away by and by. Wheras hee addeth that they disquyet themselues to no purpose, it is an augmentation of vanitie: as if he had sayd, men seeme to be born to the end they should bee dubble fonde: for they differ lyttle from Ghostes, and yit they tyre themselues with foolish or rather with madde cares to no purpose. And hee expresseth more plainly how they dote en that they busy themselues carefully in heaping vp of riches, and neuer remember themselues that they must fleete hence sodenly. For what is the cause that they tormeyare themselues so, but because they imagin that all is too litle for them? For

they cramme in all the foyzen of the world with as vnsatiable greedynesse, as if they should liue a hundreth worldes. But Dauid taunteth not the couetousenes of men altogither in the the same sence that Salomon dooth Eccles. 5.8. For he not onely speaketh not of their haires, but also sayth generally that they tyre themselues with toyle, when as notwithstandinge, they know not who shall reape the frute of it. In deede their intent is too lay for themselues. But what a madnes is it to toyle a mans self vnhappely with vayne cares that haue neyther end nor measure? For hee condemneth whote and heady cares, where with worldly men being caryed away, confound heauen and earth togither, while they think not themselues to be mortal: so far are they of from acknowledging their life to bee shortned to a handbredth long. Now although Dauid vttered this geere from an vnweeldy and troubled affection of mind: yit of it self it conteyneth a profitable lesson, namely that there is no remedy bettert o cure superfluous cares, than to call to mynd that the race of our life is as it were but a hand bredth long.

8 And now Lord, what wayt I for? my hope is vntoo thee.

9 Deliuer mee from all my sinnes, make mee not a reproche of the foolish.

10 I was dumb, I wilnot open my mouth, bycause thou hast done it.

8 [And now Lord &c.] After that Dauid hath confessed himself to haue bin to much trubbled with heate of affection: now hee recouereth himself to soundnes and quietnes of mind. Wherby that thing appeereth the better which I told you of erewhyle: namely, that this Psalme is compacted of prayers orderly disposed, and of vnaduysed complaintes. And I sayd that heere Dauid maketh his enterance of praying aryght. Euen heathenish men feele now and then the same thing that he hath confessed: but yit the knowledge of their own vanitie bringeth them not so farre, as to seeke substanciall stay in God. Nay rather, they wilfully dull themselues, that they may sleepe soundly in their owne vanitie. Howbeeit wee may learne by this place, that no man looketh earnestly vnto God, to depend vppon him or to settle his hope in him: vntill hee bee conuicted of his owne frailtie, yea and brought euen vnto nothing. For there lyeth a weyghtynesse hid in the aduerb [now:] as if he had sayd, he had but now bin awaked out of the flatteries wherin mennes myndes are sotted. But wee must needes go beyonde this traynement: for it is not inough to seeke fearefully what wee ought to do, except GOD meete with vs, that our wayting may leane itself vnto him. Forasmuch then as it is not profitable for worldly men to be so conuinced of their beeing nothing, as that they shuld neuertheles stay vpon the same: let vs lerne to endeuer to a further proceeding, that God may quicken vs when wee bee without life, according as it is his propre duety to create all things of nothing. For man doth thē cease to bee vanitie, and beginneth to bee somewhat in deede, when beeing pulled by the hand of God hee aspireth still vpward.

9 [Deliuer me from &c.] He goeth forth with the processe of his godly and holy praying. For hee is not nowe caryed away with rage of greef to quarell with GOD any more, but humbly acknowledging himselfe gylty beefore GOD, hee resorteth to his mercy. For when hee requesteth to be deliuered from his sinnes: in ascribing the prayse of ryghtuousenesse vnto God, hee chargeth himself with the blame of miserie which hee endureth: and hee accuseth not himselfe of some one fault onely, but confesseth himself besnarled in manifold giltines. And this must we hold for a rule, if wee seeke release of our miseries: for myseries shall neuer cease too flow out of miseries till the very Fountayne bee drayned dry. Surely Dauid requested asswagement of his miseries: howbeeit forasmuch as hee hoped, that assoone as hee were reconcyled too GOD, it would also come too passe, that

that the punishments of his faults shuld haue an end: he desireth only that his sinnes may bee forgiuen him. And wee bee taught by the example of Dauid, not too desire only release of the miseries whiche be troublesome to vs: but to begin at the originall cause, and to desire God that he will not lay our sinnes to our charge, but wipe away our giltynes. That which followeth concerning [the reproche of the foole] may be expounded as wel actiuely as passiuely: that is to say, ✠ God should not make him a laughing stock to fooles, or els that God shoulde not wrap him in the reproche, to whiche the vngodly are giuen ouer. And bicause eyther of bothe senses will agre wel inough: let the choice thereof bee free too the readers. Besides this, the word [Nabal] signifieth not only a foole, but also a despysed person that is nothing worth, or worse then naught. True it is in deed that all they are to be counted reprobates, whom the scripture condemneth by the name of folishnes: bi cause that being depriued of right vnder standing, they are caryed like mad men to the despysing of God.

10. [I was dumbe.&c.] Heere Dauid findeth fault with himself for not keping that silence whiche wee haue seene hym breake heertofore through vehementnesse of greef. Therefore whereas he sayth hee was dumbe: it is not a commendation of his vpright and continuall modestie: but a correcting of his faulte, as thoughe in chastising his owne impatiency, hee had spoke too him self in this wise. What dost thou? for thou haddest emoyned thy selfe silence: but now thou murmurest ✠ blasphemest against God: and what shalt thou auaile by this thy boldnes? This place containeth a right profitable doctrine: for nothing is more fitte to bridle the headye pangs of greef, than to call to mind, that we haue to doo not with a mortall man, but with God, who will alwayes maintaine his owne righteousnesse against all the blabling whisperings of men, yea ✠ against all their vnwittye outcryes. For whereupon commeth it to passe, that the greater part of men rush into so great impatiency, but bicause they consider not with themselues that they blabble against God? So then, while some wyte their miseries vpon Fortune, and some vpon men, and othersome surmise sundry other causes, but scarce the humbleoth person acknowledgeth it to bee the hand of God: they giue themselues leaue too repine as they list. But contrarywise Dauid too the intent he may represse euil and al sinful excesses: turneth himself vnto God: ✠ bicause the thing that he suffreth proceedeth from him, he determineth too be as dumbe. And seeing that Dauid being afflicted with extreame miseries, bindeth himself vnto silence, bicause he acknowe ledgeth God to be the author of them: it behoueth vs to know that it is one of the cheefest exercises of faith, to humble oure selues vnder the mighty hande of God, ✠ to yeelde to his iudgements without making of words. Howbeit it is to bee noted, that men do then quietly ✠ with stilled mindes submit themselues too God, when they are persuaded that he not only dooth whatsoeuer he listeth by his absolute power, but also as a righteous iudge. For although the wicked perceiue themselues to be stryken by his hand: yit notwithstanding forasmuch as they charge him with cruelnes ✠ tiranny, they cease not to belche out horrible blasphemies against him. By the way, Dauid so reuerently beholdeth and honoreth the secret iudgements of God: that being contented with his only wil, he thinketh it vnlawful to make words against him.

11. Take thy plague away from mee: for, I faint at the stroke of thy hand.

12. When thou with rebukes doost chastize man for his iniquitie, thou as a Mothe makest his excellencie too consume: truely all men are but vanitie. *Selah.*

11. [Take thy plage.&c.] Dauid confirmeth his prayer, that hauing obteyned

forgiuenesse, hee might be handled more gently. And yit this prayer breaketh not that silence whereof he made mention of late, for our prayers, if they be framed according too Gods appoyntment, are nothing troblesome, so as they shoulde prouoke Gods displeasure: but flow out of ẏ stilnes of fayth & patience. True it is indeed that when any man speaketh earnestly vntoo God, it cannot bee but hee must needs intermeddle his owne affections, poure out his complaintes, and lade out his vnmeasurable heat. But we see that Dauid who euen nowe comberously bewayled his own miseries, now with quyet minde considereth what he hath deserued, and prayeth for pardon. The effecte is, that God should slake the punishmēt that he had layed vppon him. The reason is added [bicause he fainteth at the stroke of his hand,] he alledgeth not any excuse to make his fault seem lesse, but desireth that his weaknes may be borne withall. And like as he saith priuately, that he is consumed bicause hee feeleth Gods hand to be ageinst him: so also immediatly hee addeth a general sentence, that if GOD should begin to deale with vs according to extreme rigor, there would be no shift but ẏ all must perish through his wrath. And he sheweth plainly that he speaketh not of any one man, or of the raskall sorte only, for that if God chastize euen ẏ stoutest personages: whatsoeuer is nought woorth in them, it wil melt awaye. The sūme is, that no mortal creatur excelleth so much in power & glory, whō the wrath of God (if it burn any thing whotly vpō him) wil not bring by and by to nothing. But we must serch the words somwhat nerer, for Dauid doth not simply declare how dreadful Gods wrath is: but he setteth forth his iustice in executing all maner of punishements. Gods iudgements strike a fear now & then euen into heathenishe men: but yit their own blindnes drieth them intoo a rage, that they quarell with him neuertheles. [By rebukes] he meeneth sore punishementes whiche are signes of mere rigour & of Gods wrath. For wee knowe that God ofttimes stryketh the faithful in such wise w̄ his rods as that in punishing he giueth them also a taste of his mercy & loue: and not onely slaketh the punishments themselues, but also maketh thē sweete with the sauce of comfort. Dauid then entreateth not heer of the fatherly chastizement: but of ẏ punishment which God layeth vpon the reprobate, when like an vntreatable iudge he executeth suche iudgement vpon them as they haue deserued. With this rigour he saith that all men are by and by melted or consumed. But at the first blushe the likening of God to a Mothe may seeme fond, for what aliance hath Gods vnmesurable maiestie with a little worme? I answere that Dauid hath vsed this similitude moste aptly, to the intent wee may know ẏ although God thunder not openly from heauen (yit the reprobates are cōsumed by his secret curse, no lesse then the Mothe with his priuy eating cōsumeth cloth or timber: and therwithal he hath an eye to mans excellency, which he affirmeth to be marred as it were w̄ rottennes, when God is offended with it, like as the Mothe consumeth euen the preciousest clothes wyth fretting them. After this maner is the scripture wont to borowe diuers similitudes for verye good causes, & to apply thē to sondry respects. When Ezechias, Esay, 38. 13. likeneth God to a Lion: he referreth it to the feeling of his own minde, bicause that being besides himselfe for feare, he had almoste fainted. But in this place Dauid admonisheth vs, that although the world perceiue not Gods dredful vengeāce: yit are the reprobate consumed by his secret byting. And now in very good seasō is this sentence repeated agein [that all men are vanitie] bicause we neuer look down into our selues ẏ the knowledg of our own vanitie maye bereaue vs of all self trust, onlesse we be throwne down by the hand of God. For whereupon commeth it too passe that all men doo so fondly stande in their own conceit, yea and also sooth thēselues in their own folly: but bicause thei are wilfully blinde in their owne infirmities, as long as God beareth with thē? The onely remedye then too purge pride with, is when men beeing skarred with the feling of Gods wrath, begin not only too mislike of them selues, but also too cast themselues vtterly down.

13. Heer

13 Heere my prayer ô Lord, and herken to my krye, hold not thy peace at my teares: for I am a wayfarer before thee, and a ſoiecrner like as all my fathers were.

14 VVithhold thee from mee, that I may gather ſtrength before I go hence and be not.

13 [Heere my prayer, &c.] He amplifyeth his vehemẽcie of praying by degrees. For in the ſecond place he ſetteth [krying] and in the thyrd place [Teares.] And yit this clymbing by degrees is not Rhetoricall, which pertaineth only to the garniſhment and beawtyfying of the wordes. But according as Dauid kept with an earneſt and inward affection of hart: ſo preſcribeth he vnto vs all an order of praying. Whereas he calleth himſelfe a [wayfarer and a ſoiecourner,] by theis termes hee ſheweth ageine how pitiful his cace was, and he addeth purpoſely [beefore God:] not onely bycauſe men wander from god as long as they dwell in the worlde: but alſo in the ſame ſence that he ſayd, [my dayes are nothing with thee:] namely bycauſe GOD knoweth welynough without a remembrancer, that men haue but a ſhort iourney to walk vpon earth, or that they tary but a ſmal time in it like gweſts or ſoiecourners. The effect is, that God ſees from heauen how our ſtate is miſerable, except hee reſcue vs with his mercye.

14 [Withold thee from mee &c.] Woorde for woord it is, [ſhet from me:] and therefore ſome expound it, [Let there bee a bulwark ſet betwixt vs, that thy hand come not at me.] Otherſome ſupply it with this woord [eyes:] but that pertayneth finally to the matter. For Dauid requeſteth a little reſpit till he may recouer ſtrength that he may at leaſtwyſe take breth beefore hee dye. Howbeeit, this clauſe hath reſpect too the trubbleſommes of the fleſh, bycauſe he ſeemeth in the way of quareling to require a tyme of free libertie to dye in, as men are wont to do that be ouertryed with wearineſſe of theyr greefe. Rightly in deede acknowledgeth he that there is no hope too recouer welfare, till God ſurceaſe his diſpleaſure: but yit he dooth amiſſe to deſyre but only a truce to be giuẽ him to dye. In deede this wiſh might be excuſed: as if he had ſayd, Lord forasmuch as if thou proceedeſt to deale ſo ſtreyghtly with me, that I muſt needes periſh wretchedly: at leaſt-wyſe giue me ſome reſpit, that I may quietly betake my ſowle into thy hands. But we may eaſly gather by the woords, that his mynd was attempted with the bitterneſſe of his greefe, ſo as he could not make a prayer that was pure, and ſeaſoned with the ſweetneſſe of fayth: for he ſayth, [beefore I go hence and bee not.] Which maner of ſpeaking drawyth neere vntoo deſpayre. Not that Dauid thought death too bee an vtter returning to nowght, or that he caſtaway all hope of welfare and peelded himſelf vp to deſtruction: but bycauſe he being ouerplunged in ſorow, did not lift vp his mynd ſo cheerfully as he ought too haue done. And this ſentence is to be found more than once in the complaints of Job. It is too bee knowen therefore, that although Dauid did the beſt hee could to repreſſe his affections: yit he abode ſome diſturbance in this beehalfe, that he exceeded meaſure in his ſorowing.

The Conteints of the .xl. Pſalme.

Dauid being deliuered owt of ſome greate daunger, and peraduenture not from any one but from many, dooth myghtely ſet out the grace of God: and by occaſion heereof he walketh foorth into the commendacion of Gods prouidence, which extendeth it ſelfe too all mankind. Then proteſteth he that hee will giue himſelfe wholly to the ſeruis of God, and deſyneth breefly how he

is to bee ſeru d. Afterward he returneth again to thankeſgiuing, and purſeweth his prayſes with many tytles. At length when he hath complayned of his enemyes, he cloſeth vp the Pſalme with a new prayer.

The. xl. Pſalme.

1 To the cheefe Chaunter a Pſalme of Dauids.
2 In wayting haue I wayted for the Lord, and he enclyned vnto mee and herd my krye.
3 And he drew mee out of the ſownding pit, out of the myry clay, and ſet my feete vppon the rocke, and ſtabliſhed my ſteppes.
4 And he hath put a new ſong into my mouth, *euen* of prayſe to our our GOD: many ſhall ſee it and feare, and ſhall put theyr truſt in the LORD.

IN wayting haue I &c.] The entrance of the Pſalme is a thankſgiuing, wherin Dauid reporteth himſelfe to haue bin deliuered, not only from daunger, but alſo from preſent death. Why ſome ſhould geſſe it to bee ſpoken of ſickneſſe, there is no reaſon. Yea rather a man may cõiecture that he comprehendeth heere many daungers whereof he had bin diſpatched. And ſurely it is more than once that he was in perill euen to the death: ſo as he may iuſtly ſay, that he had bin ſwalowed vp in a deadly gulf, and beemyred in the [clammy claye.] Neuertheleſſe it ſheweth a conſtancie of fayth, that he ceaſed not to truſt in God, although the long continewance of the miſcheefe myght haue shaken of all patience. For hee ſayth not ſimply that hee had wayted: but by dubbling the woord, he ſignifyeth that hee had bin in anguiſh a long tyme. The longer then that his trayll was prolonged, ſo much the more cleerely appeered the proofe of his fayth, in that hee bare out the delaye with vpryght and quiet mynd. The effect therefore is, that when God delayed hys help: yit Dauids hart fayntednot for wearyneſſe: and that after hee had ſhewed a ſufficient tryall of his patience, at length he was herd. And in his example there is ſet forth a profitable doctrine for vs, that although gods help appeere not foorthwith, but rather he holdeth vs at the ſtaues end and in perpleritie: yit muſt wee not giue ouer, byeauſe fayth is not tryed ſubſtantially, but by long ſufferance. Alſo the ende that he telleth of, ought too giue courage: byeauſe & although God ſuccour vs more ſlowely than the haſtyneſſe of our longing requyreth: yit his reſting or diſſimulation is far from diſappoynting vs. For if inuincible ſtrength of fayth ſuſteyne vs: the tyme of our deliuerance can neuer come out of ſeaſon.

3 [And he drew me &c.] Some tranſlate it [the pit of deſolation,] byeauſe the verb [Sheth] whereof commeth the nowne [Sheon] ſignifyeth as well to deſtroy or to waſte as alſo to peeld a ſownd. But the fitter of bothe is too allude too the deepe whorlpooles where the water guſheth wyth trubbleſome noyſe. For by a metaphor he ſheweth, that he was as neere the perill of death, as if he had bin caſt intoo a deepe pit that roreth with violent rage of waters. To the ſame purpoſe perteyneth the ſimilitude of the clammy or myry clay, wherby he meeneth that he ſtak faſt in his miſeries, out of the which it was no eaſye matter to pull him. Afterward is added a ſoodein and incredible chaunge, which verye well auaunceth the greateneſſe of grace, when hee ſayeth that his feete were ſet vppon a Rocke, whereas hee was erſte wholly ouerwhelmed with water: and that his ſteppes were ſtabliſhed

stablished or set vpryght, which erst not only staggered on slipperie ground, but also were set fast in the myre. He concludeth ỹ God did put a new song in his mouthe: by which maner of speeche hee betokeneth the end of deliuerance. For after what sort so euer GOD succour vs, he requyreth no recompence again, but that wee should bee thankfull and beare it in mynd. Therfore as many benefites as hee bestoweth vppon vs, so oft openeth he our mouthes too prayse his name. Seeing then that GOD prouoketh vs too sing his prayses by dealing liberally with vs, Dauid dooth wooryhely make account, that forasmuch as he was deliuered so woonderfully, there was ministred matter vntoo him of a new song. And he putteth [new] for singular and exquisitie, according as the maner of deliuerance was not comon, but woorthy of euerlasting remembrance. For although there bee no benefyte of god so lyght, which it becometh vs not to commend most hyghly, yit notwithstanding ỹ more myghtely that hee stretcheth out his hand to help vs, so much the more reason is it that wee should bee kindled more behemently to this exercyse of godlyneesse, so as our songes may answer the greatnesse of the grace.

4. [Many shall see it. &c.] He extendeth yit further the frute of the help that he had felt: namely, that it shalbee an instruction too manye, too wayt for the lyke. And surely Gods will is, that the benefites which he bestoweth vppon any one of the faythfull, should bee recordes of his goodnesse towardes them all, that one of them beeing assured by the example of an other, should not doubt bnt that the same grace is set foorth for them all. And although that at the first syght, there seemeth to bee no agreement betwixt [fearing & hoping,] yit hath not Dauid linked them toogither without cause why. For there is not any man that can conceyue hope of GODS grace, but hee that is first endewed with the feare of him. For generally I take [feare] for the feeling of godlyneesse, which the knowledge of Gods myghty power, equitie, and mercy, engendereth in vs. Truly, the iustice that GOD executed against Dauids enemyes, was of sufficiet power to make all men afrad. But (in my iudgment) Dauid meeneth rather, that by the deliuerance, which he had obteyned, many should bee wakened too yeeld themselues to Gods seruis, and to keepe themselues reuerently vnder his obeysance, because they should knowe him to be the iust Iudge of the world. Then, whosoeuer submitteth himself hartely too the obeysance of God, must of necessitie ioyne hope with feare: specially when assurance of fauour standeth before his eyes, wherby GOD allureth all men in generall vnto him. For I haue told you, that the cause why GOD is set foorth vntoo vs mercifull and beneficiall towardes others, is that wee should assure ourselues, that hee will bee the same towardes vs. And this [seeing,] wherof Dauid speaketh, is not referred to the eyes only, but chiefly to the vnderstanding of the mynd. For although all in generall sawe what had happened, yit many of them could neuer fynd in their hartes too acknowledge, that Dauids deliuerance was the woork of God. Seeing then that so many bee blynd in considering Gods woorkes, wee knowe that those only are thought too bee well syghted, to whom is giuen ỹ vnderstanding of the spirit, so as they are not occupyed in the falling out of thinges, but looke vppon the secret hand of GOD by fayth.

5. Blissed is the man that hathe made the LORD his truste, and hathe not looked backe too the prowd, and too such as turne asyde vntoo lyes.

6. Many are the vvoonderfull vvoorkes that thow haste doone, ô Lord my God: and no man can count in order vntoo thee, thy thoughtes vppon vs: I vvill declare them, and speake of them: howbeit, they passe beyond expressing.

5. Blissed

5. [Blissed is the man. &c.] He reherceth what occasion of hoping well, his deliuerance will giue too all the godly: that is too wit, that setting lyght by all the entycementes of the world, they shall quietly commit themselues all wholly intoo his protection: and also assure themselues, not only that they are blissed which trust in the one God, but also that all contrarie hopes shalbee deceytfull and cursed. For this beleef breedeth not within vs, but is conceyued partly by Gods woord, and partly by his woorkes. Howbeeit that the only beholding of Gods woorkes (as I sayd erewhyle,) woold in no wyse kindle this lyght in vs, onlesse God enlyghtening vs by his woord, should shewe vs his good will. Now wheras he hath promised too become mercyfull vntoo vs: moreouer, in testifying his graciouse goodnesse by assured proofes: he signeth with his hand, that which he hathe vttered with his mouthe. Therfore not without cause dooth Dauid auouche, that forasmuch as hee is drawen out of deepe death vnto lyfe: the faythfull are taught by ẏ experiment a thing which naturally men are hard to beleeue: namely that he is blissed, whosoeuer he is, that holdeth himself contented with the one God. Moreouer, forbycause the fondnes of our own wit draweth vs comonly downward, and wee be tempted with many leawd examples, bycause we are all of vs foreward of our owne swinge too deceytes, Dauid addeth immediatly after, that hee is blissed which looketh not backe too the prowd. Some translate [Reckabim, Rich men, or Great men] of this world: but amisse in my iudgment, bycause theis twoo thinges [pryde and turning asyde vntoo lyes,] are put ioyntly toogither. Therfore, to looke backe too Greate men, signifyeth not (as theis men imagin) to apply themselues to their puissance and riches, as though their welfare depended thervpon: but it importeth as much as too bee caryed away too counterfetting by the example of them. For inasmuch as prowd men fly abrode euerywhere, who despysing GOD, set all their felicitie in their owne ambitiousenesse, in craftynesse, in extortion, and in wylynesse, by and by ouerthwart counterfetting kreepeth vppon others. Specyally when successe foloweth the proud mennes desyres, then dooth vayne hope allure vs too doo as they doo. Wysely therfore, and not without great neede, dooth Dauid warne vs too beware of examples, that allure vs on all sydes too falling away: to thentent he may hold our wittes settled in stedfast trusting vntoo the one GOD. Howbeeit, in that hee sayeth, that the prowd [turne asyde after lyes,] by this meanes hee defyneth breeflye the foolish confidence of the flesh. For what else is the pryde of those that set vp their owne forgeries in place of GOD, but a deceytfull illusion? Surely, whosoeuer taketh neuer so little too himself, being puffed vp with the wynd of fond ouerweening, he flattereth himself too his owne destruction. Too bee breef: Pryde and fondnesse are matched ageinst the godly trust, which stayeth only vppon GOD. For neyther is any thing harder vntoo the flesh, than too rest vppon GOD alone: and the world is alwayes frawghted with prowd folk, who by soothing themselues in vayne enticementes, should soone weaken the myndes of the godly, if this brydle were not cast vppon them, too restreyne all erroneous & wandering opinions.

6. [Many are the woonderfull. &c.] Although the Interpreters doo somewhat dissent in woordes, yit is it well ynough agreed, that Dauid in this place dooth with a certein woonderment consider the prouidence of GOD, by which hee gouerneth mankynd. And first of all hee cryeth out [that the woonders of Gods woorkes are great, or many:] meening that GOD so gouerneth mennes affayres with his inestimable wisdomme, that his woorkes, which growe out of estimacion, by continewall enurance, doo far surmount the capacitie of man. And so wee see him clymb from one particular too the whole generalitie, as if he should say, that GOD had not only by this one deede proued how fatherly care he beareth towardes mankynd: but also that his wonderfull prouidence shyneth foorth in eche seuerall part of the world. Afterward he addeth, that Gods [thoughts, or purposes,] in regarding vs, are hygher and more hidden, than that [they may hee distinct=

[distinctly reckened in order.] Some expound the parcel [Elinon] [vppon vs,] in way of comparison: as if it had bin sayd, that Gods purposes are hygher than our vnderstanding or capacitie. But Dauid cōmendeth rather the care ẏ god vowtsaueth to take for vs. Howbeit forasmuh as by this meanes the text is broken of: they are compelled to take the woord [Gnarok] otherwyse than I haue trāslated it: namely that no man can bee matched or compared vnto God. But to thentent I may surcease from long confutation: the wyse reader will graunt mee that the natyue sence is this: that God by his incomprehensible wisdome ruleth the world in such wyse, as it lyeth not in our power too put them into their proper and dew order, bycause our wits faile vs through theyr own dulnesse before they can mount to so great an heyghth. There is added [vnto god,] bycause although we consider in part how woonderfully God prouideth for vs: yit is this consideracion restreyned too our small capacitie: and therefore it stayeth far vnderneath the vnmeasurable glorye of GOD. For as for them that expound it, that Gods purposes were not imputed to God, bycause the greater parte of men imagin that chaunce and fortune beare the whole sway: as though Dauid founde fault with the vnthankfulnes of men that defraud God of his prayse: dowtlesse they are deceyued. For byanby after, in adding, that howsoeuer he go about to reherce the works of god, he fayleth ere he can declare the one halfe of them: he sheweth full wel that the godly & holy myndfulnes wherein the children of God occupy themselues, moūteth not aboue a slender smatch. Now we vnderstand Dauids meening: for hauing spoken before of the deliuerance sent him from god: he taketh occasion thervppon, to setfoorth the generall prouidence of god in cherisshing and maynteyning men. And it is his purpose to exhort the faithfull to consider gods prouidence, that they should not stick to cast all theyr care vpon it. For wheras some eyther chafe through vnquietnesse, or quake at euery little blast, and othersome bestir them to fortifie themselues with earthly defēces: all this springeth of the ignorance of this doctrine, that God gouerneth mens affayres according to his discretion. And forasmuch as the more parte measuring Gods prouidence by theyr owne wit, do maliciously darken or imbace the same: Dauid placing it wysely in the dew degree, taketh away this let, wherfore ẏ sentēce perteyneth to this purpose, that in Gods workes men should behold the thing with reuerence, which they comprehend not with theyr wit: and as oft as the flesh moueth them too wrangling, they should heaue vp themselues aboue the world. God seemeth too bee a sleepe if hee cease working: verely bycause wee tying his hande to the outward meanes, thinke not that hee woorketh by secret meanes. Wherfore we may lerne by this place, that although the reason of his workes bee hid from vs: yit is he alwayes wonderfull in his deuyses. And this verse hangeth to the last verse before. For noman dooth ryghtly make God his whole and substanciall trust, but he that with closed eyes putteth himself to his discretiō to be ruled by him. Neyther dooth he vnaduisedly, (whereas he had spoken hitherto in the third person) now sodeinly turne his talke vntoo God, to thende hee may instruct vs the more effectually in this sobernesse and modestie. Howbeeit, whereas he denyeth playnely that gods woorks can bee knowen: hee dooth not therfore fray vs away from the knowledge or serching out of them: but he brydleth our rashnesse, which else wold raunge to far in this behalfe. And to this end is the parcel [to the] expressed for the nonce: whereby we are admonisshed, that though a man bee earnestly bent too muse vppon Gods woorkes: yit hee atteyneth but to the endes or vttermost borders of them. Therefore, albeeit that so greate a heighth be far from our reach: yit must we endeuer (so much as in vs lyeth] too approch more and more to it by continewall proceedings, according also as we see how God stretcheth out his hand vntoo vs, to disclose vnto vs theis wonderfull things which we are not able to conceyue of our selues, so farre foorth as is expediēt for vs. For nothing is more awke than to couet a grosse ignorance of gods prouidence, bycause as yit we comprehend it not perfectly, but onely haue a little smatch of it: like as at this daye wee see some bend theyr whole force to ouerwhelme it, not for any

other

other pretẽce, than bycause it surmounteth our vnderstanding: as who would say, it were reason to permit no more vnto god, than the vnderstanding of the flesh telleth vs is conuenint. Far otherwyse did Dauid, who feeling his eyesight dimmed with theyr vnmeasurable bryghtnesse, confesseth them to bee such wonders as he could not conceyue the reason of them: and yit in the meane whyle hee abstaineth not from all mention of them, but applyeth himselfe to godly consideracion of the same, according to the measure of his capacitie. Wherevppon we gather, how fooliih and trysling a warenesse this is, that bycause Gods purposes are hygh, therefore we must vterly forbeare speaking of them. But Dauid sinking vnder the burthen, ceased neuerthemore to mount vp, ne was therfore the more dumb, for that he was vnable to vtter them: but hee thought it enough too close vp both his sayth and his talke with wondering.

7 Sacrifyse and Oblation thou hast not loued: thou hast bored myne eares: burnt offering and sinne offering thou hast not required.

8 Then sayd I, lo, I come: In the roll of the booke it is vvrytten of mee.

9 That I should doo thy good will ô my GOD: I was willing, and thy law is in the middes of my bowels.

7 [Sacrifyse and oblation &c.] Heere Dauid offereth not onely the Sacrifyse of prayse or the calues of his lippes (as the Prophet Oseas termeth them:) but too witnesse his thankfulnesse to godward, he offereth & cõsecrateth himselfe whole vnto him: as if he had sayd, he is now throughly giuen vp vnto god, bycause that being deliuered by his incredible power, hee is a dubble detter to him for his lyfe. Neuertheless by the way, entreating of his trew worshyp, he sheweth that it consisteth not in outward ceremonies, but is rather spirituall. Therefore his meening is, that he preferreth not vnto Gods syght, onely with the outward pomp and figures of the law: but bringeth with him the perfect deuotion of the hart. For we knowe that inasmuch as all mens myndes are possessed with religion: noman dareth withdraw himself openly and wholly from his obedience, and yit a greate sort of them slep aside by crooked byndalles. Whereby it commeth too passe that comonly they doo but daly, worshipping God slyghtly for fashyonsake. Upon this occasiõ Dauid sheweth which is the reasonable seruis of GOD, to the end hee may discerne himselfe from hypocrits, which approche vnto GOD onely with theyr mouth, or at least wyse wil pacify him with cold ceremonies. Now come I vnto the woords. There is no dout but Dauid by the foure sortes which he reckeneth vp, betokeneth all the sacrifyses of the lawe. Wherefore the effecte is, that God requyreth not Ceremonies of his worshippers, but is contented with pure affection of the hart, and with sayth, and holynesse of conuersation: neyther delyghteth in the visible Sanctuarie, the Alter, the sensing, the smofferings, lyghts, glistering of apparell, and outward washyngs. Wherevppon he gathereth, that hee must hold another order and rule in woorshipping God: namely, to yeeld himselfe wholy vnto him. [Thou hast bored myne eares.] Some think that Dauid alludeth to the commaundment of the lawe which is red, Exod. 21. 6. For if any bondman (when the tyme of his enfraunchysing came,) did set lyght by his libertie, and being brought foorth openly sayde so beefore the people: then his maister bored through his eare with an awle, that it myght bee a mark of continewall thraldome. But mee thinkes this syne Interpretation is constreyned. Others more simply teach, how it importeth as much as to make them fit to obedience: for hee nameth not one eare only, but both the eares. And wee knowe that men are by nature deaf, bycause theyr eares are stopped with dulnesse, vntyll GOD bore them through. Therefore by this terme is betokened ỹ teachablenes too which wee bee framed by the grace of the Holy Ghost. Neuertheless, I apply this

th is maner of speeche neerer too the circumstance of this place: namely, that David was not thus and slowe of heering, as the comon sort of men bee, so as he should vnderstand nothing in the sacrifyses, but after an earthly maner: but that his eares were cleansed, so as he myght bee a better interpreter of the Lawe, and refer all the outward ceremonies too the spirituall seruis of GOD. For hee encloseth the boring of his eares as it were in a Parenthesis, entreating of the sacrifyses of set purpose, so as the sentence may bee aptly layd foorth in this wyse: Lord, thou haste opened myne eares, that I may handsomly knowe to what purpose eche thing pertayneth, which thow hatte commaunded concerning sacrifyses: namely, that they of themselues delyght thee not at all. For thou (who art a spirit) passest not for theis earthly Ceremonies, ne hast any neede of flesh or blud: and therfore there is requyred some moze hygh and excellent thing.

Now, if any man obiect, that Sacrifyses were neuertheles offered by the cōmaundment of God: I sayd euen now, that David in this place putteth a difference betweene the spirituall and the shadowish worshipping of God. And it is no marueil, though in this comparison he say, that the Sacrifyses are of no valew, bycause they were but only helpes to godlynes, & tended to an other end. Seeing then that God did but trayne his people to faith and repentance by such principles: wee gather that hee would not bee worshipped with sacrifyses. For this is always to be remembered, that whatsoeuer pleaseth not God for it owne sake, but for some other thing only, the same is reiected, if it be accounted for his very worship or seruis.

8. [Then sayd I lo, &c.] By the aduerb [Then] he betokeneth that he was not a meete scholar before such tyme as GOD had opened his eares: but assoone as hee had bin taught by the secret instinct of the spirit, hee sayeth, his hart was forward and cheerfull too obey. And heere is the trew obedience ryght well discerned from the slauish and constreyned obeysance. Then let vs knowe, that whatsoeuer men offer to GOD, it is but vayne and stinking, onlesse they offer themselues: & moze ouer, that the same offering of a mannes self also is nothing worth, onlesse it bee willingly doone. For theis wordes are too bee noted: [Lo, I come.] and also, [I was willing too doo thy good will.] For the Hebrew word [Caphatsethi,] importeth as much as, [I was well pleased, I liked mee well, or I willingly consented.] Therfore heere is betokened as well his redynesse too obey, as also his freehearted affection and constancie of proceeding: as if he had sayd, he frankly preferred the desyre too serue GOD, before all other cares and desyres: and not only was obedyent with a good will, but also embraced the rule of godly lyfe with a stedye purpose of mynd too continew in it: which thing he confirmeth yit better in the third member, by affirming that the Lawe of GOD is fastened in his bowelles. For herbypon it foloweth, that how gay so euer mannes workes glister, yit if they spring not out of the liuely roote of the hart, they are nothing else but bisors: and secondly, that it is in vayne to frame ỹ feete, handes, and eyes, to ỹe keeping of the Lawe, onlesse the obedience begin at the hart. Howbeeit, it is knowen by other places of the Scripture, how it is the proper office of ỹ holy Ghoste, to engraue the Lawe of God in our hartes. Truly God worketh not in vs as in stones, that he should drawe vs without the feeling or inward mouing of our hart. But inasmuch as by nature ther is bred in vs a will, & the same will is corrupted by the default of nature, so as it alwayes enclyneth to sinning: he reformeth it to the better, that wee may freely desyre righteousnesse, from which wee were erst turned away with our whole hart. And herbypon cometh the trew freedome, whyle God frameth our hartes to the obedience of him, which erst wer in thraldome vnto sin. [In the roll of the booke.] Bycause the Greeke translator had in sted of [roll,] put [head,] whyle some went about too play the curiouse philosophers, they made themselues fondlinges with their vnwitty deuyces. But the originall of the Hebrew word [Bimegillath,] is all one with the Latin word [Volumen,] for which the Barbarous Latinistes would haue vsed [Rotulum,] that is to say, a roll, or a skroll. But it is too bee seene in what sence

David

Dauid chalendgeth that thing peculiarly to himselfe, which is comon and indifferent to all men. For seeing that the Lawe prescribeth to all men the meane to lyue well, the thing which is spoken heere, seemeth not to agree to any one man, or to a feawe men. I answere: Although the litterall doctryne of the Lawe belong to all men in comon: yet forasmuch as it is of itself dead, and dooth nothing else but beate the aire, GOD teacheth his seruantes an other way. And forbycause this inner moze and effectuall teaching of the Spirit, is their proper treasure: in the secret book of God it is not written but of them, that they should fulfyll the will of GOD. In deede Gods voyce soundeth through the whole world, so as they are made vnexcusable as manye as obey not. Howbeit it perceth but into the hartes of the godly only, too whose saluacion it is ordeyned. Therfore, lyke as a graundcapteine taketh the names of his souldyers, that the nomber of them may bee certeyne: & lyke as a Scholemaster registreth the names of his scholers in a scroll: euen so hath GOD his children written in the booke of lyfe, that hee may hold them in, vnder the yoke of discipline. There remayneth yet one scrupie, bycause the Apostle Heb. 10.5. seemeth to wrest this place violently, whyle hee restreyneth that thing too Christ alone, which is spoken of all the elect, and contendeth precysely that the sacrifyses of the Lawe are abrogated, which Dauid denyeth to bee acceptable too God otherwyse than by way of comparison: & citing rather the woordes of the Greeke translater, than the wordes of the Prophet, gathereth more than Dauids purpose was to teache. Concerning the persone of Christ, the solution is easye: for Dauid spake not of himself only: but shewed in generall what is meete for all the children of GOD. And therfore when the bodye of the whole Churche cometh forthe, it must needes ascend vntoo the head itself. Neyther is it any lette, that anon after the miseries which he abydeth, are layed vppon his owne fault: for it is no straunge thing at all, to haue our sinnes improperly put ouer vntoo Christ. Concerning the abrogation of the Lawe seruis, I aunswer thus: that the same is not vnaptly gathered out of the woordes of the Prophet. For this place is not lyke many other places, where God refuseth & condemneth the sacrifyses, which did worthely stink for their vncleannes, bycause they were offered by hypocrites: for there, by reason of the abuse, & corruption of them, GOD condemneth the outward shewe, which was nothing else but a vayne mockerie. But heere, when as the Prophet entreateth of himself, (who was a pure worshipper of GOD) and yet denyeth God too bee delyghted with sacrifyses, it is easy too gather therby, that hee had an eye too an other end, and that the trayninges were but chyldish, which GOD had commaunded for a season too the people of old tyme. And forasmuch as the truthe and substance of them is conteyned in Christ: it is certein that they were abolished by his comming. In deede the vse of them florished yet still in Dauids tyme, neuertheleese he dooeth vs too wit, that the perfect worshipping of God standeth full whole & sound in all poyntes without sacrifyses: and that the ceremonies are as it were an income, or a byfall, as a man may terme it. And the same is woorthy too bee obserued, too the end wee may knowe, that God, thowgh he haue taken away the figures, which he had commaunded for a tyme, is notwithstanding not vnlyke himself, bycause that in theis exercyses hee had regard only of the persones. And whereas the Apostle folowing the Greeke translater, applyed to his purpose the woord [Bodye,] which is not in Dauids wryting: in this allusion there is nothing against reason. For he taketh not purposely vppon him too expound Dauids meening: but bycause hee had sayd before, that all other sacrifyses were abolished by the sacrifyse of Christ, he addeth therwithall, that Christ had a bodye fitted vntoo him: by the offering vp wherof he might fulfyll the will of God.

10. I haue declared thy ryghtuousenesse in the greate congregacion: behold, I wylnot refreyne my lippes: Lord thow knowest.

11. I haue

11 I haue not hidden thy rightuousenesse in the middes of my hart: I haue blazed abrode thy ryghtuousenesse and thy saluatiō, I haue not concealed thy goodnesse and thy truth in the greate congregation.

12 VVithdraw not thou thy mercies from mee ô Lord: let thy goodnesse and thy truth alwaye preserue mee.

10 [I haue declared &c.] Heere agein, Dauid bringeth forth his owne thankfulnes for none other purpose but to prouoke God to continue the course of his bountousnes. For inasmuch as God alloureth vs to giue thanks as ofte as hee sheweth himselfe liberall towards vs: this also is one reason why hee should proceede lyke himselfe, when hee sees vs thankfull and myndfull of it. Now although in the first place hee put the name of [righteousnes] simply: yit notwithstanding there must be vnderstode the rightuousnes of GOD, which is expressed byanby after. And hee auoucheth, not onely that hee gaue prayse vnto God with secret affection or priuatly: but also that he had openly publyshed it in solemne assembly, according as the faith full in those dayes were wont to testifie their thankfulnes by peace offerings, if any notable deliverance had happened vnto them. For [the great Congregation of which hee speaketh,] is not referred to the concourse of people at lawdayes or about worldly matters: but to the lawful church which wee know was wont to assemble in those dayes at the Sanctuary. And therfore hee sayeth that hee had not hid Gods rightuousnes in his hart, which it becommeth men to blaze abrode openly to the edifying one of another. And surely whosoeuer suppresseth it within, would (asmuch as in him lyeth) that Gods name were quite buryed. And of this cace he appealeth to God as a witnesse, not onely that hee may discern himself from Hipocrites, who of times roze out gods praises with full mouth, how beeit without any affection: but also that he may make it the more certenly knowen, how hee gaue his endeuer earnestly and harnestly to the vttering of Gods prayses, and had a speciall care not to defraud him of any part. And this auoucheth not to vs to vnderstand, that the thing which is intreated of, is of no smal importance. For although God haue no needs of our commendations: yit will hee haue this exercyse to florish mutually among vs, for many considerations.

11 [I haue not hid thy rightuousnes &c.] Heere is to bee noted the heaping vp of termes which pertayne to the betokening all of one thing. For vnto Gods rightuousnes, heere is added his truth, his saluation, and his mercy. To what purpose, but to blaze Gods benefites with many titles: notwithstanding, it is to be noted, how they differ among themselues: bycause therby a man may gather how right ly and aptly they agree to the deliverance which is now entreated of. If any man like to bring theis foure into their dew order, [mercy] shall haue the first place, by which alone God is induced to vouchsafe to haue regard of vs. [Rightuousnesse] is the continuall protection wherwith he defendeth his seruaunts, and the gentlenesse wherwith hee cherisheth them, according as hath bin sayd elsewhere already. Thirdly least any man might doubt of the continual flowing therof with equall and indifferent course, there is added [Truth:] by which terme we be taught, that God continueth like himself, and is not wearyed with helping, nor at any time withdraweth his hand. Howbeit, therwithall there is a couert pointing to his promyses: for no man shall rightly take holde of Gods ryghtuousnesse, but hee that embraceth it in his word when it is offered him. [Saluation] is the effect of ryghtuousnesse, bycause God pursueth his seruants with his free fauour, helping them continually, till hee make them throughly safe.

12 [Withdraw not thy mercyes &c.] Wee see more clearly that which I touched euē now: namely that David is earnestly of his owne thankefulnesse, of purpose to keepe

ſtill Gods fauour towards him: and that hee opened his mouth to ſing Gods prayſes, to the end he might from time to time purchace new graces, againſt which, the leawdneſſe of our ſilence doth comonly for cloſe the gate. Wherfore the relation is to bee marked diligently, where Dauid ſaith hee did not ſhet his lips: to thentent that God on the other ſyde ſhould not diſbar or locke vp his mercyes from him. Whereby wee bee taught, that Gods goodneſſe ſhould euermore be redy for vs, or rather flow out vnto vs like a welſpring ẏ can not be drayned, if our vnthankfulnes did not cut of the courſe of it. The [Mercies or Rochemik] of which he ſpeaketh, differ finally from goodnes: and yit it was not for nought, that Dauid liked of this variety. But hee did it, firſt becauſe hee could not otherwiſe ſatiſfy himſelfe in extolling Gods grace: and ſecondly becauſe it was requiſite, that the welſpring of mercy or goodneſſe ſhould be ſhewed: that is to wit when our miſeries moue him to help or ſuccour vs. Afterward he committeth the cuſtody of his welfare to the goodnes and tuition of God, becauſe (as I ſayd a litle before) we muſt of neceſſitie begin at the free fauor of God, that his bountcouſines may extēd vnto vs. Howbeit forasmuchas we perceiue not ẏ God is fauorable to vs, before hee make vs aſſurance of his loue: worthily is his ſtedfaſtnes (ẏ is to ſay, his ſoothfaſtnes in keeping promis) ioyned vntoo it.

13 For innumerable troubles are come vpon mee on all ſydes, my ſinnes haue taken ſuch hold vpon mee that I am not able to looke vp: they are mo in number than the hairs of my head, my hart hath fayled me.

14 Let it pleaſe thee ô Lord to deliuer mee: Lord make haſt to help mee.

15 Let them bee aſhamed and put to confuſion togither that ſeeke my life to deſtroy it: let them bee driuen backe and put to ſhame that ſeeke to do mee harme.

16 Let them bee deſtroyed in reward of their ſhame, which haue ſayd vnto mee, *Aha, Aha.*

13 [For innumerable &c.] The Hebrew prayſe contemneth more than can be expreſſed in Latin. For it ſayth [Gnalai, vppon me:] meening therby, that hee is not only beſet on all ſydes round about, but alſo that a heape of miſchefes lyghteth vpon his head. In the meane ſeaſon he complayneth not that he is puniſhed either vnworthely or aboue the meaſure of his fault: but rather he confeſſeth playnly, that his ſinnes are iuſtly rewarded. For although [Gnuz] (as wee haue ſeene more than once elſewhere) ſignifyeth puniſhment alſo: yit is the originall of the word to be conſidered. Therefore when as Dauid termeth the paynes which hee abydeth, the fruites of ſinne: there is included a modeſt confeſſion. Whervppon wee gather, with how great meeknes and reuerence he ſubmitted himſelf to Gods iudgements, ſith that beeing ouerloden with a houge heape of miſeries, hee extendeth his own ſinnes far and wyde full againſt them, leaſt he might blame GOD for to much rigour. Now when wee ſee Dauid ſo rigorouſly handled: wee alſo may lerne to ſew humbly to our iudge, euen when we grone vnder extreme miſeries. Moreouer he ſhewed not himſelf to haue bin blockiſh or ſtonehartted, when his owne hart forſooke him or fayled him. For it is all one as if he ſhould ſay, hee lay, not only crazed, but alſo with out life. Notwithſtanding, take thou the the [fayntyng or fayling of the hart] to bee ment of the vnderſtāding of the fleſh. For his ſtedfaſtneſſe in praying is an auouchment that faith was neuer quite quenched in him: but forasmuch as hee was at his wits end, and vtterly voyd of al ſtrength, it is not without cauſe, that hee ſayth his hart quapled.

14. [Let it please the O Lord. &c] The woorde that Dauid vseth, signifieth too mean or purpose a thing of a meere good wil. Thē desireth he to be deliuered thorow the free mercy of God. Concerning making haste, wee haue spoken already elswhere, for althogh at such time as god makes delay, wee muste wrestle ageinst werines yit notwithstanding hee of his fatherly tēdernes grafiteth vs this form of praying, that he should make haste according to our desire. Afterward (according to his wont) citing his enemies to the iudgemēt seat of God, he taketh boldnesse to pray, by reason of their crueltie & their wrongfull & wicked hatreds. For thus must we determine with our selues that the more wrongfully oure enemies trouble vs and outrage ageinst vs more cruelly: so much the forwarder will God be to help vs. And it is no slight comfort that Gods mercy striueth ageinste their naughtinesse, so as the whoter that they are caryed to do vs mischeefe, the redyer is he to help vs. Now with what affection Dauid conceyued these prayers, it hath bin tolde diuers times already, and it is necessary to call it to mind heer, lest any man letting loose the bridle of prefulnes to himselfe, might pretend his example. For alwayes the emblzeale of those is condemned, whiche folow the headinesse of the flesh for their guide, in stead of the zelousnes of the spirit, whereas bee wissheth [that they should perishe vpon the reward of their reprochefulnes: the meening is this. Like as they considered nothing but to oppresse me with shame, and malapertly to ride vppon me when they had confounded me and fordone mee: so let like confusion light vppon their owne pates. For in the second member he marketh out that kind of confusion: reporting their false tryūphs wherin they had back byted the miserable and wretched soule. Moreouer like as we be taughe heerby, that when our enemies shal haue rayled vppon vs vnmercifully, than is their reward redy for them, that God shal turne back or tumble back vppon their heads, whatsoeuer they had imagined ageinste vs, so the same lesson must bee a brydle of mudenes vnto vs, that wee may behaue our selues gently towards our neybors.

17. Let them all be glad and reioyce in thee, that seeke after thee: and let them that loue thy sauegard say, the Lord be alwayes praysed.

18. I truly am poore and needy, the Lord hath prouided for me: my help, and my deliuerer, thou my God make no taryance.

17. [Let them all be glad. &c.] To obteine deliuerance, he vseth another argument which he hath vsed oft elswher: not bicause it is needfull too alledge reasons to perswade God, but bicause it is profitable for our faith too bee vnderset with such props. Then sith that God wil bee knowen to be merciful, not of one or two, but generally of all men: as oft as he deliuereth any one of his, hee performeth a common benefit, which the faithful must apply to themselues togither, while they beholde in the persone of one man, what maner a one God wilbe to them all, who is not vnlike himself. Therfore he sheweth that he craueth nothing priuately too himself, which perteyneth not vniuersally to the whole church. He prayeth God to cheer vp all the saincts, or too minister occasion for them all too reioyce at vnyuersally, to the end that being assured of his help, they may hie themselues meryly vnto him. Wherupon wee conclude, that God giueth a proofe of his goodnesse towards vs, vntoo euery seuerall persone. Also wheras he sayeth that they loue the sauegard of God, it is a thing worth the marking, for heerby wee gather, that the onely true tryall of faith is, if wee hope not or couet not to be preserued by any other meanes than by GOD alone. For they that imagine diuers sauegardes too thēselues in this world, neglect or reiect the sauegard which God cōmaundeth to bee craued at his hand alone. It importeth the same thing which he sayd before [to seke God.] For too the intent a man may hang wholy vpon God, & desire to be saued and preserued by his grace: hee must cast away all vaine hope, & employ

all his wits to the embracing of his power. Heere againe are too bee marked two matchings of cõtrarieties. He had laid euen now, that the wicked sought his life: and now hee attributeth the contrary affectiõ to the faithful, that they seek God. He had reported the mocking of the wicked to be [Aha, Aha:] & hee bringeth in the godly speaking otherwise, that is to say, [Ie. the Lord be praysed for euer]

18. [I truely am poore. &c.] In this clause he intermedleth thãksgiuing with his prayer, albeit that it may be so, that he reporteth some vowe that hee made in his distresse. Moreouer the beginning of the verse may be layd forth in this wise: although I were wretched and succourles: yet did God think vppon me. For inasmuch as accordingas the man is miserable & despised of the world, so do wee surmise him to be vnregarded of GOD: we must beleeue stedfastly that our miseries breed not any lothsomnes too God, so as he should take skorn to succour vs. Notwithstanding, we may rather reade it thus. At suche time as I was miserable and helples, the Lord loked vppon my necessitie: that is, this circumstaunce hee may amplifie the grace of GOD. For if God should preuent vs before hand with his goodnes, and not tary till aduersitie pinch vs: his fauour towards vs should not appeer so manifest. This comparison therfore doth not a little enlighten Gods glorie in deliuering Dauid, that he vsed saued too reache his hand too a man that was despised and reiected of all men, and destitute of hope and helpe. Now if Dauid were driuen too this extremitie: no maruel if other inferiors and common persons be oftimes humbled after the same maner, to the intent they may perceiue & earnestly acknowledge themselues too haue bin deliuered out of despaire by the hand of God. The simple & native sence of the prayer is this: Lord, thou art my help and my deliuerer, therfore make no tarriance. For inasmuche as it is a kyndenes to preace vnto God with a doubtful and wauering minde: he gathereth harte by his owne experience, according to his owne wont, and perswadeth himself that he shall in no wise be disappointed of the help, by which he had hitherto bin preserued.

The contents of the xli. Psalme.

When Dauid being sore afflicted by the hand of God, saw himself pressed with the wrongful misdeemings of many men, as though hee had bin already accursed and damned to endles destruction: he fenceth himselfe against this temptation with the cõfort of hope. By the way he complayneth partly of the crueltie and partly of the trecherie of his enemies. And although he acknowledge himself to be iustly punished for his sinnes: yit he accuseth them of maliciousnes for troubling a man wickedly, whiche had deserued well at their hands. Last of all he knitteth to a reioysing, for that he was preserued by the grace of God.

The. xli. Psalme.

To the cheef Chaunter a song of Dauids.

2. Blissed is he that iudgeth wisely of the pore: the Lord shall deliuer him in the euil day.

3. The Lord shall keepe him and quicken him: he shalbee blissed vppon earth, and thou shalt not deliuer him vp too the lust of his enemies.

4. The Lord shall strengthen him vppon the bed of sorowe: thou hast turned all his bed in his sickneslle.

BLessed is he &c.] Comonly many interpreters think that hereiare comended the dewties of charitie, when miserable men are cared for and helped. But others wey Dauids meening more rightly: namely ỹ he comendeth the vpryghtnes of them which iudge wisely and modestly of men in aduersitie. Wey ther can the participle Maskil be taken otherwise. But heerwithal it is to be cõsidered, why Dauid denounceth them blissed which iudge wisely & vp sound aduisement cõcerning Gods scourges, when he chastizeth his seruants. Wee haue told you how hee encountreth to ouerthwart iudgmẽtz: for at what time affliction nypped hym hardly, many thought hee had bin forlorne and past all hope of recouery. And no dout but it happened vnto him as it happened to holy Job, whom his freends deemed to bee the wickeddest of all men, bycause they saw God deale somewhat streightly with him. And truly it is too common a vice, that the greater part of men foriudge miserable folk to destruction. For like as the cõmon sort of people clap their handes at rich men, and at those vppon whom the world lawgheth, esteeming Gods fauour by transitorie felicitie: so also ryde they reprochefully vppon the miserable sort, and rashly imagin them to be hated of God, by cause he beareth not with them so meekly as hee doth with the reprobates. This leawdnes of iudging euill and vntowardly, hath reigned in all worlds. God cryeth out euerywhere, that hee tryeth the faithfull with aduersities for diuers causes: sometime to enure them vnto patience, sometime to subdue the sinfull affections of the flesh, sometime to clenze & skour away the superfluous lusts of ỹ flesh, some time to meeken thẽ, somtime to make thẽ an example to others, & sometyme to quicken them vp to the minding of the heauenly life. But wee for the most part ronne a heed without making difference, and who soeuer thei be that trauel vnder the crosse, wee drowne them beneath all botomiesse pitties as I may terme it. To bridle this rashnesse, Dauid sayeth they are blissed which rage not so cruelly & ouerthwart iudgementes, but aduisedly put a difference betwene plague and plague, and consequently by wisedome of the spirit, mitigate that malicious rigor naturally bred in the flesh. Euen now I propounded an example in the persone of Job, whom his freends sticked not to account a castaway and forlorne person; bycause they saw him forspent with extreme miserie. If any vpright and gentle iudge should light vpon such a sight, hee would take the discretion or wisedome to him which Dauid nowe commendeth. And wee beeing warned by this testimonie of the holy ghost, must iern to retrayn our ouer hasty iudgment. Wee must bee well aduised what wee iudge of our afflicted brethren, that wee hope well of their saluation: least if wee condemne them vnmercifully before the time, thys wrongfull rigor of ours light vppon our own heads. But specially is that thing to bee noted which I touched afore, that Dauid beeing welnye ouerwhelmed with malicious and rigorous forDoomes, armed himself with this comfort, least hee might haue sunk vnder the temptation. Then may wee also ierne, that if at any time Sathan practize to enfeeble our faith with the proud forIudgments of men: wee must cal back our wits to this wisedome, that despayre kreepe not vppon vs. And this is the naturall vse of this doctrine. [The Lord shall deliuer him in the euill day.] Some ioyn it to the former member: and the reding of it so were tolerable, but that this distinction is of the manifestest, which is furthered also by the accent. Certesse, from hence is picked more fulsome doctrine: namely, that the Lord will deliuer the poore in the day of his aduersitie. Many think that Dauid wisheth well to vpright and modest men as if he should say, if it happen them to bee at any tyme afflicted with miserie, the Lord will render them the rewarde of their pitifulnesse again. Otherssome suppose that the wordes of them are reported wherby their wysedome and vpryghtnesse may be perceyued. Notwithstanding, (in my iudgement) they are deceiued both of them, when they reade the sentence in the way of wishing. But whither Dauid speake in his owne person or in theirs, he briefly commendeth the indifferency which we must keepe towardes them that be in aduersitie: namely that although God shewe himself displeased with them for a tyme, yet he will bee fa-

uourable to them, or there may at length appeere a more gladsome issue, than that iudgement may bee giuen by the present view. Wee see now how much more plenteous and more piththy it is, that saufty should bee hoped for at the Lordes hande euen in the day of aduersity, for else should no man wade out of sorow. For the holy ghost not only erhorteth the faithfull to be foreward vnto meeknes as oft as they see their brethren afflicted: but also sheweth a remedy to slake the sorow as oft as our fayth is shaken with aduersitie.

3 [The Lorde shall keepe him &c.] He procedeth with the same sentence, that the Lord wil keepe the miserable man whom cruell and vnindifferent persons surmise to bee forlorne. And alwayes yee must beare in mind the matching of contraries, between the euill day, and the grace of deliuerance. In the same sence is added restitucion to life and happinesse vpon earth. For Dauids meening is, that although hee bee as good as dead, yit was not hee nor all the godly quyte past hope of lyfe. Merely it might seeme a fondnesse, that he behighteth himself a happy life in ye world: bycause it were ill with vs, if there remained not a better state for vs elswher. But forasmuch as many had despayred of his recouery, hee purposely expresseth that hee shall continue yit still aliue, and that, not without manifest signes of Gods fauour. By which wordes hee doth nothing lesse than exclude ye hope of a better lyfe. That which foloweth concerning the [bed of sorowe,] hath led some to a gessing (in my iudgment) scarce substanciall. For that which is spoken infinitely of any afflictiō, that restrayne they to siknes. But it is no new thing for them that be sorowfull mynded, to tumble downe vppon their bed, and to ly appalled: for sometime heauynesse dismayeth mennes hartes more then siknes. Sothly it is a likelihode that Dauid was at that tyme touched with some very sore misfortune, which myght be a token that God was not a litle displeased with him. In the seconde member of the verse there is some darknes. For some take [turning of the bed] in such wise as if God (to giue his seruaunts some ease or refresshing,) should haue made his fetherbed, as men are wont to do for sikfolke ye they may lye the softer. Othersome (more rightly in my opinion) say that Dauids bed which was prepared for him to haue lyen sik in [was turned,] when health was restored vnto him. According to this meening, although hee lye nowe in sadnesse whom the Lorde nurtereth vnder the crosse: yit notwithstanding he shall within a litle whyle receyue releef at the hand of the same God wherthrough he may recouer his strength.

5 I sayd, Lord haue mercy vppon mee, heale my sowle: for I haue sinned ageinst thee.

6 Mine enemyes spake euill of mee, when shall hee dye and hys name perish?

7 And if hee come to see mee, hee speaketh lyes, his hart heapeth vp iniquitie to himself: and when hee comes forth, hee will tell it.

5 [I sayd Lord &c.] He sheweth by this verse, that in his aduersities he sought not to bee moaned, like as the more part of men do which flatter themselues and couet to haue their sorows slaked with vain comforts. And doutlesse whosoeuer is ruled by the spirite of God, hee taketh warning by his owne punishments, and acknowledgeth his sinnes of his owne accord, and accepteth gently the corrections of his brethern: or rather hee preuenteth them with willing confession. Moreouer Dauid discerneth himself from the reprobats and desperate persons by this mark, that he hūbly bewayled his own offence, and hyed him vnto Gods mercy. In deed he requesteth to haue his punishment released, howbeit hee beginneth somewhat deeper: namely, at obteynement of forgiuenesse and recōnciliation vnto GOD.

For

For (as we haue sayd elswhere) they set the cart before the horse, which in seking remedy of their outward miseries, neclect ẏ cause of them: in cace as if a man would cherish an Agew, & desire only to quench his drought. Therfore before suche time as he speak any word of healing his soul: he saith [haue mercy vpon me] wherunto must be ioyned ẏ which foloweth anon after, [for I haue sinned ageinst thee.] For he confesseth that God is iustly displeased with him, & that he cannot recouer his fauor til his sinnes be done away I take the percell [Chi] in his proper and naturall signification, & not aduersitiuely as some wil haue it. Therfore he desireth to be pardoned in that hee hath sinned. Heerupon commeth recouery, whiche is put in as it were the effect of mercy, bicause Dauid trusteth to be releeued of his misery assone as he hath obteyned forgiuenes.

6. [Mine enemies spake. &c] To speak in this place is put to wishe in euil part. And by this vnworthy dealing he prouoketh God to mercy, as hath bin sayd elswhere: who enclyneth so much the more gently too succor suche as bee distressed, when he seeth thē handled vnmercifully, and so by the exāple of himself he stirreth & lifteth vs vp too trustfulnes, bicause ẏ look how much more outragious the crueltie of our enemies is, so much the more fauor doth it purchase vs with God. Also the maner of the miswishing testifieth how cruel the hatred was: whiche could not be appeased but by destruction, yea & by shameful destruction. For they could haue found in their hartes, that the very remēbrance of him should haue bin blotted out with him. That (whiche foloweth in the next verse, belongeth to holow harted freends. For they that were his professed foes sought vpon him openly, & that hath he shewed in the former verse. Now frameth he another cōplaint, that many come to him with feyned harte as though they were his frends, who neuertheles did afterward spew out their poyson. This is a kinde of enemies more too bee feared, bicause they cloke and hyde their malice and wind themselues in priuely to work mischeefe. Therefore after he hath complayned of open foes, he commeth down to counterfet freends, whom he auoucheth to come for none other purpose, but too speake him faire, and in the meane while too imagine deceite in their harts, and consequently to heap vp wickednes priuely in themselues: and to vtter their false hartednes assoone as they come out of the doores.

8. All they that hate me whisper togither ageinst me, vpon me they imagine euil ageinst me.

9. The wickednes of Beliall cleaueth vnto him, and he that lyeth shall not adde to rise ageine.

10. Yea euen the man of my peace in whome I trusted, and that ate of my bread, hath lifted vp his heele ageinst me.

8. [All they that hate me. &c.] Nowe he seemeth to comprehend bothe of them generally, as wel those that assayd to oppresse him openly and as enemies, as also those ẏ practized the same thing craftely and by deceit vnder pretence of freendship. Therefore he sayth that all of them consulted togither about his destruction: according as lewde men debate their trecheries too and fro with manye whisperings. And therfore he addeth the word [imagine] whereby hee noteth their froward & mischeuous consultations. How beeit, by the next verse it appeereth that the cause why they so conspired his destruction, was for that they counted him a castaway & a person worthy a thousand deaths. And this proud vaunting rose of that malicious foreiudging whereof hee made mētion in ẏ beginning of ẏ psalme. Therefore they say that the wickednesse of Beliall holdeth him pentin, and as it were streight tide. For so doth the word [yatsuk] properly signifie among the Hebrewes. Howbeit in translating, I haue followed that whiche is moste vsuall.

9. [Cleaueth vntoo him. &c.] Whereas others translate it, [shall sheade oute vppon him,] it seemeth too muche constreyned. Concerning the word [Beliall,]

I haue spoken already in the 18. Psalme. Howbeeit bicause the Gramarians will haue it too bee compounded of [Beli] and [yagnal] which is as much to say as [not to climbe] I interprete the word [Belial] in this place, too bee an vnreconcileable wickednes, or a wickednes frō whence there is no returing backe: onelesse some man perchaunce had leuer refer it to the mischeefe it selfe, as though his enemies should say, he is hampered in an vnuoydable mischeefe. But whatsoeuer it is, they giue determinate sentēce, that God is an vtter enemy to Dauid, and that he wil neuer be intreated, bicause hee punisheth him so sore. For in saying [he shall not ad to rise ageine,] they vtterly cut of all hope of better fortune. And it was no light temptation, to be thrust hedlong in suche wise to the deepe pit of damnation by the forehudgement of men, when hee knew himselfe to be cleere. But so it pleased God to try his seruant: that contenting himself with his own conscience, he should not yeeld too any tauntes of men. And it was his will too teache vs by his example, that the rewarde of righteousnes, is too be sought elswhere than on the earth, bicause we see in how vnequal balance the worlde oft times weyeth vertues and vices.

10. [Yea euen the man of my peace. &c.] Dauid setteth down this as a closing vp of his miseries, that hee founde the same falshod in one of his cheefe freendes or more than one of them. For the alteration of nomber too speake of many as it were but of one, is verye rife among the Hebrewes. And so the meaning should bee thus: not only the common sort of men, or from men with whom I had not any neer aliaunce, but the very cheefe of my freends, yea and mine owne familiar and houshold folk, whom I admitted too my table too eate and drink with mee, haunt themselues reprochefully ageinst me. The Hebrewes call the [men of peace] their kinsfolke and aliaunce: but yit it was a bond of more steady freendship too [eat of Dauids bread] for it implyeth as muche as if he should terme him his neer companion. If any man had leuer too vnderstand it of some certeine Traytor, I wil not striue with him. [Too lift vppe the heele] is (in my opinion) taken Metaphorically, to rise vp disdeinfully ageinst a man that is cast downe. Others interprete it to lay wait for one: but the other sence is apter, namely that when wicked men saw Dauid stagger, or already falne flat downe, they abused this occasion too assatle him indirectly, howbeeit yit neuer theleese malapertly, which is an ordinary matter with wicked & slauishe natures. Christ citing this place Iohn. 13. 18. applyeth it to the person of Iudas. And truly it is too be knowen, that although Dauid speak of himself in this Psalme: yit he speaketh not as a common person, but as one that beareth the person of Christ, bicause he was the vniuersall pattern of the whole Churche: and the same is a thing worth the marking, too the intent eche one of vs may frame himselfe too sufferaine like lotte. For like as it behoued the thing too bee substauncially fulfilled in Christ, which was begun in Dauid: so must it of necessitie come to passe in euery of his membres, that they must not only be turmoyled violently and with open force: but also must haue housholde traytors: according as Paule sayeth ỳ there hang ouer the Church, not onely battels from abrode, but also fear from within.

11. And thou Lorde haue mercy vppon mee: lift me vp and I will reward them.

12. By this I knowe that I haue pleased thee, bicause mine enemy shall not tryumphe ouer me.

13. And I sayd: Thou shalt vpholde me in my soundnes and stablishe me before thy face for euer.

14. Blissed bee the Lorde God of Israel, worlde without end. So beeit, euen So beeit.

11. [And

11 [And thou Lord, &c.] Ageine he gathereth boldnes to pray, vppon the wrong full cruelti of his enemies. And there is a couert matching of contraries betwene god and men: as if he should say, seing ther remaineth no ayd or help in the world, but rather, eyther outrageouse barbarousenes or else inward maliciousenes reigneth euery where: at leastwyse pit succour vs thou O Lord with thy mercy. And this order must be kept of all afflicted persons whom the world persecuteth vniustly, that they occupy not themselues onely in bewayling their harmes, but also betake their cace vn to God: and the more that Satan goeth about to trubble theyr mynds, and to draw them hither & thither, the more attentiuely they gather them in vntoo GOD alone. And once agein he putteth Gods mercye as the cause of his reioyzement. But that which foloweth concerning vengeance is hard. For if he confessed truly and from his hart euen now, that hee is punished worthely: why doth he not forgiue others as hee desyreth too bee forgiuen himselfe? Surely it were an abusing of gods grace to the woorst, not to folow his example in shewing mercye. Besydes this, it had bin no poynt of humilitie or of meeldnes, too breath out vengeance euen in the midds of death. But heere bee two things to bee considered: first that Dauid was not as any one of the comon sort, but a king endewed with power from God: and secondly that his denouncing too his enemies the punishment which they had deserued, is not by the mouing of the flesh, but according to the dewtie of his office. Then if any man in generall, when hee reuengeth himselfe of his enemies, will pretend Dauids example: First he must mark the difference of the person, and secondly he must see that the same zele reigne in him, or rather that he bee ruled with the same spirit that Dauid was. Inasmuch as Dauid was a king, he myght of his owne ryght execute Gods vengeance: but our handes are tyed. Ageine like as he representeth the person of Christ: so he put vpon him pure and vncorrupt affections, so as hee obeyed not his owne prefulnesse, but imployed faythfull seruis vntoo God. To bee short, he executed gods iudgment after the same maner as it is lawfull for vs too pray that the Lord himselfe should punish the vngodly. For inasmuch as we be not armed with the sword, it is our dewtie to repaire to the heauenly iudge. Howbeeit we must with quiet mynd beseech him to shew himselfe our reuenger, and wee must beware that we shake not of the bryde of the spirit, and let our desyres leape out vnstayedly. As for Dauid, his calling requyred that he should compel rebells to his obedience, and bee Gods lawfull minister in punishing all maner of wickednesse.

12 [By this I know &c.] Now commeth he to giuing of thanks: onlesse perhaps with altering the tyme of the verb, any man list too knit it too the nert verse thus: [In this shall I know that thou fauorest mee, if thou suffer not myne enemyes to tryumph ouer mee.] But it agreeth better to be a reioycing. For after he hath offered vp his prayers, now he ascribeth his deliueraunce vnto God, and declareth it to bee a manifest and singular benefite of his. Neuertheless it may bee demaunded whither this bee a sufficient sure knowledge of gods loue toward vs, when hee suffereth not our enemyes too tryumph ouer vs. For it happeneth oftymes that some man is deliuered out of daunger, who notwithstanding is not in Gods fauour. Besydes this, Gods good will is not knowen by bare experience, but cheefly by his woord. The aunswer is easye, that Dauid was not voyd of sayth, but (for the confirmacion thereof,) embraced the helps that god added afterward to his woord. Ad hereto that he seemeth to note, not the generall fauour which God voutsaueth vppon all the faythfull, but his special fauour wherethrough he was chozen to be king: as if he had sayd, now Lord I am strengthened more and more in beleefe of ỹ Adoption which thou hast voutsaued vppon mee, that I should bee the firstbegotte among the kings of the earth. By this meanes he extendeth Gods help (by which he had bin dispatched from one inconuenience,) to the whole state of the Realme.

13 [And I sayd, thou shalt. &c.] Some expound it, that because Dauid folowed vprightnesse, therefore GOD stretched out his hande too him. But this agreeth not very fitly to the former sentece, where

he confessed himselfe to be iustly punisshed. And although his miserie were subiect to the vaunting of his enemyes: yit notwithstanding it is not likely that they were the authors of it. Therefore it had bin out of season to haue made mention of his soundnesse to this end: for the Lord is then sayd to haue respect to our soundnes, when hee defendeth vs from taking wrong. Then must we seeke another sence. And truly soundnes may bee referred as well too the body as to the mynd in this wyse: I shall stand safe and sound bicause thou shalt vphold mee and restore mee. Neuertheles he seemeth to extend gods grace yit further, as if he should say, he had not bin helped by his hande once onely, but his welfare had bin vphild by his power, al the whole time ẏ hee had liued in prosperitie. If any man had leuer vnderstand it of godlynesse and pure affectiō, (which thing will very wel agree:) Dauid boasteth not of his lyfe past: but in the very examinacion thereof, although Satan and the wicked sort went about to shake his fayth: yit he declareth that he was not withdrawen frō the feare of God. Therefore by this means hee alledgeth his patientnesse, that beeing sore tossed and shaken, yit hee turned not asyde from vpryghtnes. Now if this sentence bee allowed: it is to bee noted, that immediatly after, this benefite (namely, that Dauid abode vnuanquisshed and manfully outstood those assaults of temptacions) is ascrybed vnto God: & that for the tyme to come Dauid looketh not for any other mayntenance than at the hand of God. If he speake of his outward state: the text also will flowe well with it, that God will not make an end of his grace, beefore such tyme as he haue brought his seruants euen vnto the end. And he is sayde too [stablish those before his face,] whome he defendeth in such wyse, as hee sheweth his fatherly care towards them by euident tokens: like as he is sayd too hyde his face from them, when he seemeth to forget them. In the last verse hee confirmeth and repeteth the thanksgiuing which he touched euen now: and in expressing the GOD of Israell by name, he testifyeth that the couenāt which was made with the fathers, is throughly rooted in his hart, bycause his deliuerance had flowed out of that fountaine. The dubbling of [So bee it,] is put for vehemency, to thentent all godly folke should be the better stirred vp to prayse God.

The Conteints of the.xlij.Psalme.

First Dauid sheweth that at what tyme he wandred as an outlaw by reason of Saules crueltie, nothing greeued him more than that he myght not come at the Sanctuary, bycause he preferred the seruis of God before all earthly commodities. Secondly he sheweth how hard an encounter he had ageinst despayre. Also to strengthen his hope, he intermedleth prayer and inward mynding of Gods grace. Last of all he repeteth agein his sayd inward encounter with his sorow.

The. xlii. Psalme.

1 To the cheefe Chaunter. An instruction to the Sonnes of Corah.
2 Like as the Hert brayeth for the springs of water: so cryeth my soule vnto thee ô God.
3 My sowle hath thirsted after God, euen after the liuing God: when shal I enter in, that I may appeere before the face of God?
4 My teares were my bred day and nyght: whyle they dayly say vntoo mee, where is thy God?

1. [Too the sonnes of Korah.] Because the name of Dauid is not written too this Psalme, many coniecture that the sonnes of Korah were the authors of it, which thing I allow not of at all. For seing it is set togither in the person of Dauid, whom wee knowe to haue excelled all others in ỹ spirit of Prophecie: Who will beleeue that it was indited to him by any other thã him self? He was the comon teacher of ỹ whole Church, & a singular instrument of ỹ holy ghost. He had deliuered other Psalmes to the Leuytes too sing, of which nomber the sonnes of Korah were. What needs had he then to stand to their curtesy in borowing their helping hand for that thing which he was far better able to performe thã they? Unto mee therfore it seemeth likelyest, ỹ the cause why the sonnes of Korah are named in, for ỹ it was committed to their custody as a Jewell, according as wee knowe that the singers were chosen too bee keepers, some of one Psalme, and some of an other. Whereas Dauids name is suppressed, there is no inconuenience in that, bycause wee see the same doon in other Psalmes, of which notwithstanding a mã may gather by sure coniectures, that he was the author. Concerning the woord [Maskil] I haue somewhat touched it already in ỹ. 32. Psalme. I cõfesse in deede, that the sayd woord is not alwayes added, as often as Dauid reporteth himself to haue bin chastyzed by Gods rod. Neuerthles it is too bee noted, that it agreeth properly too chastyzementes, ỹ end wher of is too nurture Gods children, whẽ they profit not sufficiently by teaching. Also they are not full agreed vpon the tyme. For some will haue Dauid to complayne heere of his misfortune, at such tyme as he was deposed by his sonne Absolon. But I being led by good reasons (if I be not ouer seene) doo rather incline too ỹ contrary opinion. For Absolons conspiracie was soone suppressed, so as it kept not Dauid any long tyme from cõming to the sanctuarye. But in this place hee bewayleth expressely a long continewing exile, vnder which hee almost pyned away. For it is not ỹ sorowe of a fewe dayes, which he describeth in ỹ third verse. May, rather the whole proces will openly shewe, how he lay a long tyme in this wretched state of which hee speaketh. Whereas they beare folk in hand, that the Ark of couenant was neglected in the reigne of Saule, so as it should not be like that Dauid made any solẽne seruis in that tyme, it is not very strong. For albeit that Saule worshipped not GOD but from the teethe outward, yit could he not abyde too seeme vnbeeuout. And Dauid himself hathe shewed elsewhere, that he haunted the holy assemblyes buzely, specially vpon the feastfull dayes. Surely, ỹ which wee shal see in the. 55. Psalme, (namely, [we went togither, or with one mynd, into the howse of the Lord]) pertayneth too Saules tyme.

2. [Like as the Hert brayeth. &c.] Theis twoo verses cõteyne nothing else, but that Dauid preferred free accesse too the sanctuary, that he might cherith & strengthen his fayth and deuotion with the exercises commaunded by the Lawe, before all commodities, riches, pleasures, pea & honours. For wheras he sayeth, he cryed too the liuing GOD, it is not taken simply, too burne in loue and longing after God: but we must call to mynd after what sort GOD alureth vs vnto him, & by what helpes he liketh our myndes vp aloft. For he biddeth vs not clymb streight vp into heauen, but fauouring our weaknes, he cõmeth down neerer vntoo vs. Dauid then cryed vntoo God, & he thought the way too be shet vp against him, bycause hee was excluded frõ ỹ outward seruices, which are bond of holy coniunction with God. Not ỹ ceremonies of themselues purchace vs Gods fauour, but bycause they be exercises of deuotion, which our weaknes can not forbeare. Dauid therfore being banished from the Sanctuary, is no lesse greeued than if he had bin estraunged from GOD himself. Truly hee ceased not in the meane whyle too direct his prayers into heauen, pea & too the very Sanctuary itself. Howbeit, considering his owne infirmitie, he tooke it sore too hart, that ỹ way, wherby the faythfull come vnto god, was shet against him. By which example is disproued ỹ prede of such as passe ouer theis mean without regard, or rather prowdly despyse them, as though it lay in theyr power too flye vp into heauẽ with one minut of an howers flying, or as who woold say, they passe Dauid in zele & cheerfulnes of mynd. And yit the Prophet stayeth not in theis earthly Ceremonies, but

but bycause he knew he wanted winges wherwith too flye, he vsed ladders too clymb vntoo GOD. The similitude of the [Hert] expresseth a singular earnestnesse of desyre. Wheras some expound, that [Herts] couet vnto riuers to refresh thē=selues of their weerynes, peraduenture it is to much restreyned. In deede I confesse, that if hunters haue a Hert in chace, and the houndes folowe hard after him, he gathereth new strength if he meete with a ronning water. But we know also that at certeine tymes of ỹ yeere, Stagges doo by reason of thirst couet soyle beyond all measure, and with more greedynesse than a man would beleeue: which thirstinesse I suppose to bee noted heere by the Prophet, although I stand not in contention for the matter. The latter verse sheweth more manifestly that which I haue sayd: namely, that Dauid speaketh not simply of the presence of GOD, but with a circumstance, bycause he setteth before him=selfe the Tabernacle, the Altar, the Sacrifyces, & the other Ceremonies, by which God had giuen assurance, that he would bee at hand too his people. And so it behoued the faythfull too make their beginning at those thinges, when they desyred to preace vnto God. Not that they should stik fast there, but that they should by the help of signes, seeke Gods glorie, which of itself is hidden frō their syght. Then wher soeuer we haue markes of Gods presence engrauen in his woord or sacramētes, we may lawfully say with Dauid, that there is the face of GOD, so wee bring pure hartes to seeke him spiritually. And when wee imagin GOD to bee present otherwyse than hee hath disclosed himself in his woord and sacramentes, or surmyse any grossenes, or earthlynes of his heauenly Maiestie, wee doo but make mere visers which disfigure Gods glorie, and turne his truthe intoo a lye.

4. [Why teares were my bred. &c.] Hee vppeneth an other sting of sorowe, wherwith the reprobates & malicious persones pricked his mynd. And there is no doubt but Sathan vsed such maner of belowes as theis, to thentent he myght greeue him the sorer: What meenest thow? seest thow not that God hath cast thee of? For surely, his will is too bee woorshipped in his Tabernacle, from the acceile wherof thow art kept away and banished. Theis were violent gonneshottes too batter the fayth of the holy man, but that he was fortified with rare strength of the spirit too make stowt reūstence. And it appeereth with how earnest affection hee was towched. For it may befall vs to bee ofttymes moued, and yit not so as wee should bee plucked from our meate and drink. But when a man willingly forsaketh his meate, & giueth himself so too weeping as hee abridgeth himself of his dayly foode, and is continewally mourning, it appeereth he is not vexed lyghtly. Dauid thē sayeth, he tooke not more cōfort in any thing than in weeping: and therfore, that he gaue himself to it no lesse than men are woont too delyght and refresh themselues with feeding: and that not for a short tyme, but dayly. It is too bee borne in mynd therfore, that as oft as the vngodly vaunt themselues against vs, and spyghtfully cast vs in the teeth, that GOD is against vs: they are moued by Sathan, that hee may ouerthrowe our fayth: and so, there is no tyme for dalyance, when so daungerouse a warre is moued against vs. Ther is an other reason too mone vs vntoo this sorowing: namely, for that the name of GOD is skorned by the vngodly. For they can not scoffe at our fayethe without reproche vntoo him. Therfore, if wee bee not steele=harted, wee must needes bee wounded with ryght greeuous sorowe.

5. VVhen I bethink mee of theis thinges, I powre owt my sowle vpon mee, bycause I passed in the nomber leading them euen too the howse of God, in the voyce of reioycing and prayse, as a multitude that daunced for ioy.

6. VVhy art thow cast downe, ô my sowle, and vvhy art thow vnquiet vvithin mee? vvayt on God, for yit vvill I confesse vnto him the helpes

helpes of his countenance

7 My GOD, my sowle is cast downe vppon me when I remember thee from the land of Iordane, and of Hermonim from mount Mizar.

5 [When I bethink me &c.] This verse is somewhat darke by reason of the varietie of tymes. Notwithstanding, I dowt not but the naturall sence is, that when Dauid called his former state too rememberance, he felt more heauynesse by the cōparing of it: I saye his remembering of the tyme past, added not a little force to the augmentacion of his miseries, ẏ he should now be disbarred fro the temple, who had bin a Captein and a standerdbearer to the rest in haūting holy assemblyes. We know that those which haue bin enured to miserie from theyr chyldhold, wex brawned: and the very continewance of miseries breedeth a certeyne hardnesse in vs. No maruell therefore though Dauid, (who had not bin one of the common sort, but late ago a leader of the foremost rankes among the faythful,) bee more greeuously disquietted, than others, seeing himselfe vtterly shaken of, and not to haue so much as one of the basest roomes left him. And I knit the woords [theis things,] with the declaracion folowing, thus: Namely that Dauid remembered how he was wont to march in the nomber of the godly, and to leade them to the house of god. [To powre out the soule,] is metaphoricall expounded by some, [to vtter foorth his sorows:] and to othersome, it implyeth as much as to be very merry and glad. But vntoo me hee seemeth rather to saye that his affections were shed foorth, whether it were for ioy or sorow. For when the sowle of man which susteinerh him, gathereth not in his force too hold it too it selfe: it is loozened through immoderate affection, and after a sort melteth away. Therefore he is sayde to powre out his sowle: which is not maister of himself, but hath his wittes dispersed and flying abrode: as if Dauid should say, his sowle melteth & faynteth for sorow whē he remembereth from whence hee is falne. If yee list to vnderstand it of gladnesse, the comparison wilbe after this sort. It was such a pleasure to me in tyme past to leade ranks of people to the Sanctuarie, that my hart melted for ioy, & I was not maister of my selfe: and if I myght haue ẏ same good lucke restored me agein, it woold rauish my wittes with the same gladnesse. Notwithstanding, I haue shewed before, what I liked best. Neuerthelesse it is not too bee thought, that Dauid was ouerwhelmed with sorow after the maner of men. But forasmuch as he gaue iudgment of Gods wrath by his present miserie: he disquieted himselfe after a godly fashyon, for feare of prouoking GOD ageinst him through his owne fault. And to let this passe, wee see wherevppon this sorow was conceyued. For being loden with so many pryuate displeasures, hee is greeued only for ẏ Sāctuary, to the end he may shew how it wer lesse greefe to him to forgo his lyfe, thā to be banished frō gods presence. And it becommeth vs to temper our affections after the same sort: namely that our gladnesse may haue respecte too gods fatherly goodwill: and that the cause of our greef may bee to haue him displeased. For this is the sorow that is according to God, wherof Paule maketh mencion. 2. Corin. 7. 10. I dout not but that by the nomber which in Hebrew is called [Sak] Dauid ment ranks: bycause they went not confusedly or in a throng, but in orderly rowes whē they came to the Tabernacle vppon the holy dayes.

6 [Why art thou cast downe &c. It appeereth heereby that Dauid wrestled manfully with his sorowe, least he myght yeeld to temptacion. But we may note, that hee had a sore & hard encounter before he could scape with victorie: or rather that he could not be rid with one or two assaults or battels, but was often called backe too newe combats. And no maruel though hee were so sore striken, sith he met with no signe of Gods fauour. Moreouer Dauid setteth himselfe beefore vs a man deuyded in two halues. For so far foorth as he leaneth to Gods promises by fayth, he ryseth vp armed with inuincible stowtnesse of spirit, ageinst ẏ affections of his flesh, to keepe thē vnder: and therewithal also chastyzeth his owne nycenesse. And although he hold war

ageinst

ageinst the diuell and the world: yit feyghteth he not w̄ thē forthright or with open defyance, but rather maketh his match ageinst his own self. And surely the best way that can be to ouercome Satan, is, not too go out of our selues, but to vndertake inward battell ageinst our owne affections. Also it is to be noted how Dauid cōfesseth that his sowle was cast downe. For when our infirmities ryse vp as it wer a flud, by cause we presuppose that our fayth is alredy forlorne, we are so ouercome with the onely feare of it, that we dare not come to hand strokes. Therefore as oft as this cowardlynesse shall shall kreepe vpon vs: let it come to our remembrance, how it is the ordinarie encounter of the godly, to reclayme theyr own affections, & specially to wage battel ageinst distrust. Furthermore heere is set down two vices, dyuerse to see to, which yit notwithstanding assault our myndes ioyntly togither: that is too wit, [Discouragement, and vnquietnes.] For though we lye vnder foote, yit doth vnquietnes driue vs also to fretting. The remedy of them both is added, namely Hope in God, which alone causeth our mynds first to stay euen in ẏ midds of greatest storms, & secondly to quiet thē selues with patiēce. Afterward Dauid expresseth very wel the force & nature of hope in theis words, [yit will I confesse vnto thee:] Namely that it carieth forth our mynds a great way off, to behold the grace ẏ is hiddē. For by this word [yit,] he cōfesseth that his mouth is stopped for the present time so as he cannot sing Gods prayses, bycause that although he be pinched on al sydes with distresse, yit neuertheles he extēdeth his hope to a long tyme. And to the intēt he may wade out of his present heauinesse, he behyghteth himselfe the thing that appeereth not. And yit he imagineth not any thing rashly, of his owne brayne: but trusting too Gods promises, he both taketh hart to him too hope well, and also warranteth himselfe assured deliuerance. For otherwise we shal not be sufficient witnesses of gods grace too our brethren, if we witnesse it not first to our selues in our owne harts. The parcel that foloweth may be expounded dyuersly. The more part of Interpreters supply ẏ word [for,] that it myght betoken the matter or cause of thanksgiuing, as thus: [yit will I giue prayse or thankes too him for the helps of his countenaunce:] which thing I willingly admit. Howbeeit the sence will not fal out amisse, if we set it seuerally by it selfe, [that Gods countenance is our help:] bycause that assone as he voutsaueth to looke vppon his seruants, he setteth them in safety. For Gods countenaunce is taken for the declaracion of his fauour, bycause his face dooth then shyne cleere: like as aduersitie darkens it or ouercastes it with clouds.

7 [My God, my sowle &c.] If ye list to supply nothing, the verse shall consist of two distinct sentences. For word for woord it is thus: my God, my sowle is cast downe vppon mee, therefore will I remember thee &c. But the most parte of Interpreters expound [Gnalchen] bycause too the intent it may bee a rendering of a cause. And surely it will agree very well, that Dauids sorow was the more encreased as oft as he cast his mynd too thinking vppon the Sanctuary, out of the lande of Iordan in which hee hid himselfe as a banisshed man. But if it like yee too make distinction in the verse, yee muste beare in mynde, that his musing vppon God in his banishment, is not too nurrish his greefe, but to asswage it. For he played not ẏ part of those, that tynde no solace but in forgetting GOD. But being wounded by his hand, he neuerthelesse acknowledgeth him to bee his surgion. And so the sentence shal imply as much as if he had sayd. Although I be now banisshed from the Temple, & seeme to bee a straunger from the household of God: yit shall not all this let, but that I will haue an eye vntoo him. For howsoeuer I be destitute of Sacryfyses, which might be a furtherance to mee: yit hath he not bereft me of his woord. Howbeit forasmuch as the former sence is more receyued, and also seemeth too be added in sted of an exposition: It is not best to depart from it. Dauid then complayneth, that his sowle is oppressed with sorow, bycause he saw himself cast out from ẏ church of god. And heerein there is a couert matching of contraries: as if he should say, he is not so much disquietted for the forgoing of wyfe, or of house, no nor of any worldly goods, as w̄ this only one care, ẏ he seeth him-

himself shet out from the presence of god. And herby it is too bee learned, ỹ although we be barred from the helpes, which God hath ordeyned to the edifying of our fayth and deuotion: yit must we busyly sharpen our wittes, that it neuer kreepe vppon vs too forget God. But this is the thing to bee chiefly noted, ỹ like as in the last verse wee sawe Dauid encounter like a stowt champion ageinst his owne affections: so now is shewed by what meanes hee hild out stedfadly: namely, bycause hee fled too God for succour, as to an holy sanctuarie. And surely, onlesse the mynding of Gods promises prouoke vs to praying, the same mynding of them wilbee to weake to susteyne vs. For how is it possible for vs too gette the vpper hand of so many euill thoughtes, which preace vppon vs euery twincling of an eye, onlesse GOD giue vs strength? For mannes sowle is as it were a woorkhowse for Sathan, to forge a thousand maner of deuises in. Wherfore not without cause dooth Dauid (after long stryuing with himself) renne streight wayes vntoo prayer, and call GOD too witnes of his greef. By [the land of Jordan] is ment the countrye, which in respect of Jewry was beyond the riuer of Jordan: which thing is proued ỹ better by ỹ name [Hermonim, or Hermons.] For so is ỹ coast that lyeth all a long mount [Hermon] called in the plurall number, by reason of his diuerse toppes: and peraduenture he put the plurall nomber for the nonce, bycause feare forced him to fleete and wander hither and thither. Many interpret ỹ woord [Mizar] to signifye [small,] and will that it bee indirectly compared with mount Sion, as though Dauid preferred a small Hillocke before a very hygh mountayn: which thing seemeth to mee to bee constrayned.

8. Depth calleth vnto depth, at the noyse of thy vvaterspoute: all thy vvaues and all thy fluds staue passed vppon mee.

9. In the daytyme shall the Lord graunt his louingkyndnesse, and in the nyghttyme shall I sing of him, *euen* a prayer too the GOD of my lyfe.

8. [Depth calleth vntoo. &c.] In theis woordes is expressed as well ỹ greeuousnes, as also the howgenes and long continuance of his miseries: as if he had sayd, he had not bin oppressed with one kynd of miserie only, but sundry miseries retyred vppon him from tyme to tyme, so as there was no end nor measure. First, by ỹ name of [depth] he sheweth that ỹ temptacions, wherwith he was assaulted, might woorthely bee compared too seaguikes. Afterward he complayneth of their long continuance, and that with a most apt figure: namely, that his temptacions call one vnto another a far of, and one of them toll on another. In the second part of the verse, he pursueth the Metaphor, that [all the waues and fluds of GOD had passed vppon his head. By which woordes hee meeneth, that hee was ouerwhelmed, and as it were swalowed by of the howgenesse of afflictions.] But it is to bee noted, that hee calleth the cruelties of Saule and other his enemyes, [Gods fluds,] to ỹ end wee may alwayes beare in mynd to humble our selues in all aduersities vnder the mighty hand of GOD, which afflicteth vs. And it is woorth the labour to proceede yit further, that if it pleas God to rayne downe violently vpon vs, assoone as he hath opened his sluces or waterspoutes, there will bee no end of our miseries, till hee bee pacified. For he hath woonderous and vnknowē meanes wherwith to persecute vs. And so when his wrath is wexed whot ageinst vs, ther shalnot be one depth alone too swalowe vs, but depth shall call depth still on. And bycause the sluggishnes of men is such, that they feare not GODS threats inough: as oft as mention is made of his vengeance, let vs call this verse too mynd.

9. [In the daytyme. &c.] Although the Verbe bee of the future tence, yit I deny not but it may bee resolued intoo the preter tence, according as some doo. Who thinke that Dauid gathereth toogither Gods former benefytes, too the end hee the more vehemently complayne of the sorowfull and miserable state in which he was

he was distressed: as if he had sayd, How comes it too passe, that GOD, who hathe shewed himself so mercyfull to mee heertofore, should now as it were alter his mynd, & vtter extreme rigour? But forasmuch as no reason constreyneth too chaunge the tyme of the Verb, & the other exposition seemeth to fit the text better, let vs folowe it. In good soothe I gepnsay not, but that Dauid may, for the strengthening of his fayth, alledge the benefites of GOD, which he had had experience of: neuertheleſſe, I think that he promiseth himself deliuerance herafter, though it bee hid from him as yit: and therefore I woold not quarell about the tyme past, or the tyme to come, so it bee fully agreed vppon, that Dauid reasoneth in this wyse: Why should I not hope that GOD wilbee mercyfull too mee, so as his louingkyndneſſe may meete mee in the daytyme, and the song of gladneſſe lodge with mee all nyght? Surely hee setteth this comfort against the sorowe, which he myght conceyue of the horrible signes of Gods wrath, which he reherſed in the last verſe. The [prayer] wherof hee maketh mencion in the end, is not the prayer of an afflicted or sorowfull persone: but it comprehendeth a reioycing, at what tyme God cheereth vs with his fauour, and openeth vs free accesse vntoo him. And therfore he termeth him the GOD of his lyfe, bycause that out of this knowledge springeth cheerfulneſſe of hart.

10. I vvill say too God my rocke, vvhy haſte thow forgotten mee? vvherfore go I moorning vvhyle myne enemye oppreſſeth mee?

11. Slaughter is in my bones, vvhyle myne enemyes offer mee reproche, saying too mee dayly, vvhere is thy God?

12. VVhy art thow caſt downe my sowle? and vvhy art thow diſquieted vvithin mee? put thy truſt in God, for I vvill yit confeſſe vntoo him, the helpes of my countenance, and my God.

10. [I will say too God my rocke, &c.] If wee reade the last verse in the tyme past, the sence wilbee: Sith that GOD hath shewed himself so beneficiall too mee heertofore, I will pray with so much the more boldneſſe: for experience shall make mee bold. If any man lyke the tyme to come, Dauid shall ioyne his prayer to ỹ mynd fulnes, which hee had conceyued by fayth. And surely, whosoeuer beleeueth that which hee sayd euen now concerning Gods fatherly fauour, shall also pray the more cheerfully after his example. Therfore the sence shalbee such as this: Forasmuch as I assure myself of Gods fauour, that he will stand stedfastly his mercye to mee on the day tyme, and continew the same, so as I may haue occasion too sing of him in the nyghttyme. I will the more frankly bewayle my miseryes vntoo him, saying: [Lord, my rocke, why haste thow forgotten mee?] Howbeeit, by this complaynt the faythfull meene not that they be vtterly reiected of God. For onleſſe they beleeued themselues too bee vnder his charge & tuition, it were in vayne for them to call vpon him: but they speake so after the perceyuerance of the flesh. Wherfore this [forgetting,] is referred as well too the outward appearance, as too the vnquietneſſe wherwith the faythfull are troubled according too the flesh, although in the meane tyme they persuade themselues by fayth, that GOD regardeth them, and wilnot bee deaf of heering towardes them.

11. [Slaughter is in my bones.] Although the sentence be crabbed in woordes, yit in the effect of the matter there is no darknes at all. For Dauid auoucheth that he was wounded with no leſſe greef through the reproches of his enemyes, than if they had bored through his bones. Bycause [Beretsack] signifyeth too slea, I haue kept still the same sence in translating it. And yit I disallow not their opinion, which translate it [a slaughter swoord.] Howbeeit, ỹ wording is vpuerse, for some

put

put [Beth] the marke of ſikines, in ſted of [Caph.] For my part (inaſmuch as the matter is doutfnl) I thought beſt to leaue the letter out al togither, which moſt commonly is ſuperfluous. But as concerning the matter itſelf, (as I ſayd before) the caſe is playne: ſauing that the Interpreters conſider not ſufficiently, howe vnder the terme of [Bones] heere is betokened the ſharpneſſe of the ſorowe, which is felt to be greater by the ſtriking of the bones, than if a ſworde ſhould bee thruſt through a mannes bowels or the other ſyther parts of his body. Neyther muſt the children of God think this ſimilitude to bee ouerreaching. And if any man maruell why Dauid tooke the ſkoffing of his enemies ſo ſore to hart: he bewrayeth the blockiſhnes of himſelf. For among the ſoreſt miſeries that may bee, nothing can happen more greeuouſe, than when our fayth is mortally aſſaulted by the tearing of Gods Maieſtie. Paules doctrine concerning the perſecutien of Iſmael is knowen, Gal: 4: 29 For although many make but a thing of nothing of his childiſh ieſting: yit notwithſtanding byeauſe it tended too this end, ſ Gods couenant ſhuld be but a toy to play withal by the iudgment of ſ holy Ghoſte, it is too bee counted a moſt cruell perſecution. Therefore not vnworthily doth Dauid compare ſ tauntes of his enemies, (wher through he ſawe Gods woord together with his owne fayth trampled vnder foote,) too a ſteaing ſwoorde that pereeth through the bones & marow to. And ſwoold God that as many as bolde themſelues too bee Gods children, ſwold learne to bear their priuate harmes more meekly: & when their fayth is aſſaulted to the diſhonor of God, yea and the woord alſo ſ giueth them life, is drawen into the ſame reproche, then to put on this zeale of Dauids.

12. [Why art thou caſt downe. &c.] This repetition dooeth vs too vnderſtand, that Dauid had not ſo vanquiſhed his temptations at one encounter: but that hee was fayne to come to the ſame combate new again. By which example we bee warned, that although Satan worke vs the ſame trubble: yit muſt not wee be diſcouraged with weerines. The latter parte of the verſe hath one word diuers from the ſixth verſe, whereas notwithſtanding all things elſe agree. For in this place is put [my] the Pronowne relatiue of the firſt perſone as thus: [the helpes of my countenance.] It is vnknowen whither there want heere the letter Vau which maketh the third perſon. Notwithſtanding forasmuch as all bookes agree in this writing which I haue ſet downe: Dauid myght without any abſurditie terme God the help or welfare of his countenaunce, byeauſe he hoped for manifeſt and aſſured deliuerance, as if God ſhould by inuiſible maner offer himſelf to bee his defender. Trewe it is in deed that in this place God is iointly called his [help or welfare:] for immediatly after followeth [and my God.]

The Conteints of the .xliij. Pſalme.

This Pſalme is of the ſame purport that the laſt is. For Dauid (who by all likelyhod is the Author of it) beeing chaſed and driuen out of his countrye by the vniuſt violence and tyranny of his enemies, calleth vppon God for vengeance, and encorageth himſelf to hope for reſtorement.

The .xliij. pſalme.

1 Iudge mee ô God, and pleade my cace ageinſt the mercyleſſe generation: rid mee from the deceitfull and wicked man.

2 For thou art the [illegible] of my ſtrength: wherfore art thou eſtraunged from mee: why go I heauely while mine enimy oppreſſeth mee?

3 Send thy light and thy truth: let them gwyde mee, let them leade mee too the hill of thy holyneſſe and to thy Tabernacles.

4 And I will enter in vnto the altar of God, to the God of the ioy of my gladneſſe, and I will prayſe thee vpon the Harp, ô God my God.

5 VVhy doſt thou caſt thyſelf down ô my ſoule, and why art thou ſo diſquieted within mee? put thy truſt in the Lord: for I will yit prayſe him the help of my countenance and my God.

IVdge me O God &c.] Firſt Dauid findeth fault with the cruelty of his enemyes: but yit within a whyle after he will ſhewe that no thing greeued him more that to be barred from acceſſe to the Sanctuary. And it is a token of a good conſcience, that hee commendeth the defence of his cace vnto god. For this [iudging] which he putteth here in ỹ firſt place, is nought elſe but to vnder take the defending of his cace. And byanby after he expreſſeth his meening more clerely, [by pleading his cace.] The effect of his deſire was, to be deliuered from wicked and miſchieuous perſons, by whom he was perſecuted vnworthyly. But forasmuchas God promiſeth not his help but to miſerable and guiltleſſe perſons that are vexed without deſert: Dauid firſt and for moſt offereth himſelf to be examined: that when the goodnes of his cace is tryed and throughly ſeene, hee may in the ende gyue him ſuccour. And like as moſt ſweet comfort redoundeth vnto vs hereby, that god diſdeineth not to ſitte in inquiſition of our cace: ſo is it vayne for vs to looke that hee ſhould reuenge our wronges, except our own innocencie bee able to come forth to procure vs fauour againſt our aduerſaries. By the [mercileſſe generation] is ment the whole rout of his enimies which were vnmercifull and voyd of al manhod. That which foloweth cõcerning the [man of deceyt and wickednelle,] may in deede be applyed vnto Saule, but it ſeemeth rather to bee a putting of the ſingular number for the plurall.

2 [For thou art the God &c.] This verſe differeth ſmally from the tenth verſe of the laſt Pſalme: and the difference that is, conſiſteth more in words than in matter. For by ſetting this ſheeld againſt temptacion: namely that he had felt Gods power preſent with him: he complayneth that he goeth ſadly, bicauſe hee is as it were caſt vp to the luſt of his enimies. For inaſmuchas hee had taken it for a thing certeine and graunted, that his enemies had no more power to doo him harme than the Lord would permit: therfore he demaundeth as of a thing againſt reaſon: how it ſhould come to paſſe that his enemyes preuayle, ſeeing he is vnder the aſſurance and protection of God? And herupon hee gathereth corage to pray to God that he ſhould vtter forth his fauour ageine, which hee ſeemed to haue hid away for a tyme. By [lyght] is ment fauour. For like as aduerſities not onely darken Gods face, but alſo ouercaſt the heauen with cloudes to vs ward: ſo in Gods bleſſing there ſhyneth forth cheer full cleerenceſſe, or rather the light of lyfe driueth away the miſt vnder which wee were wyclined in heauineſſe. And by this word he doth vs to wit, that all myſteries befal not for any other cauſe, than for that God withdraweth the ſignes of his father ly loue: and that as ſone as he voutſaueth to ſhew his mery & cheerfull countenance byanby deliuerance and welfare appeere. Hee addeth [Truth] bicauſe he hoped not for light, but by the promiſes of god. For although miſbeleuers couet to haue gods fauor: yit lift they not theyr eyes vp to his light, bycauſe mannes nature is euermore groueling to the groundward, onleſſe it be rayſed vp by the word of God. Herupon then doth Dauid conceyue truſt of Gods fauour, bycauſe God who is iothfaſt and cannot deceiue, hath promiſed his ſeruãs to ſuccour them. Therefore the ſentence muſt be laid forth in this wiſe: ſend forth thy light that it may bee vnto mee a warrant and aſſurance of thy faythfulneſſe, or that it may in very deede and in effect

proue

proue thee too bee faithfuland voyde of all deceit in thy promises. For althogh the knowledge of Gods fauour be to bee fetched out of his word, and faith cannot else be stable, except it be stayed vpon the word: yet notwithstanding experience is no smal confirmation, both of the word & of faith, when GOD stretcheth out his hand to help vs. Now sheweth hee what he coueteth most, and what bounds of restorement he setteth too himselfe, saying: [Let them guide mee and let them leade me too thy holy hil. For like as the cheefe cause of his sorowe, was too be banished from the congregation of the godly: so also he counteth it to be the cheef of al good things, if hee may haue liberty to enioye the exercises of godlynesse, & to worship God in his sanctuary. Also Dauid doth couertly make a vowe of thanksgiuing: howbeeit there is no doubt, but by these words, is betokened the ende of his deliuerance which he had an eye vnto: namely that he might haue free returne vntoo the sanctuary, from whence he was dryuen and chased by the tiranny of his enemies. And it is a thing right worthy too be noted, that wheras he was spoyled of wife, goods, house, and all other commodities: he alwaies burned with such longing after the temple, that in maner hee neglected all the other things. But it is inough for me to touche this thing breefly as newe, bicause I haue entreated of that so godly affectiō of his more at large in the last Psalme. Notwithstanding, it is demaunded how there should be mention made of Mount Sion, which was not appointed too the seruice of God till after the death of Saule? I meete with none other thyng that can vnknyt thys knot, but ye Dauid endyting this Psalm a long time after, turned that thing (whiche otherwise hee woulde haue spoken in generall of the Tabernacle) vnto the reuelation that was giuen him afterward in which doing there is no absurditie.

4. And I wil enter. &c.] He promyseth God a solemne sacrifice in remembrance of his deliuerance, for he speaketh not all only of the daily or ordinarye seruice, but also vnder the name of the [Altar] wher vpon peace offrings were wont to be offred, he expresseth that token of thankfulnes which I haue spokē of: & therfore he termeth him the God of his ioy, bicause ye being brought from sadnes to mirth, his minde was bent to acknowledge this benefite openly. And hee termeth him [the ioy of his gladnes] to the end he may set forthe the grace of his deliueraunce more lightsomly. For the latter word (whiche is gladnes) importeth as much as [gladsome or mery] wherby he signifieth how it was no small ioy, that he was touched with at what time God restored him too quietnes beyond all hope. As for ye fifth verse, bicause I'haue entreated of it in the last Psalme so much as is sufficient: I ceale to speake of it any more heere.

The conteints of the xliiij. Psalme.

This Psalme consisteth of three speciall members. For in the beginning of it the faithful commend the infinite mercy of God towards his people, & the nomber of proofs wherby he had witnessed his fatherly loue. Afterward they complaine that they finde not God fauourable to them now as he had bin too their fathers of olde time. Thirdly they alledge the couenant made with Abraham, the which they auouche themselues to haue kept with all faithfulnes, although they had bin hardlye afflicted: and therewithall they obiect, that their cruell handling is for none other cause, but for that they abide sted fastly in the pure worshipping of God. In the end is added a prayer of request that God would not neglect the wrongful oppression of his seruants, specially seeing it redoundeth to the reproche and despite of religion.

The. xliiii. Psalme.

An instruction to the cheef Chaunter of the Sonnes of Korah.

IT is vncerteine who was the author of the Psalm, sauing that it manifestly appeereth too haue bin made by another man rather than by Dauid. And the complaints which it cōteyneth, do properly agree too that wretched and troublesome time, wherein the moste outragious tiranny of Antiochus reigned: oniesse perhaps a man list to extend it further. For after the returne of the Iewes from the captiuitie of Babylon, they had almoste no time spare from hardnes and trouble. Certesse such matter would not agree too the time of Dauid, vnder whose reigne the Church florished. It may bee also that some one of the Prophetes gaue out this complaint to the people in the very time of the captiuitie. Howbeeit, it is to be noted heere withall, that in this place is peinted oute an Image of the Church, such as it was shewed it should be after Christes time. For Paule. Rom. 8. 26. (as shalbe seene agein when we come to it) taketh it not so as if that were the state of one age: but admonisheth vs that the Christians are ordeyned to the same miseries, & that it is not for them too hope for any other state vnto the worlds end, than the same that God hath (as it were by way of preface) shewed in the Iewes after their returne from captiuitie. In deede Chryste appeered afterwarde a redeemer of the Church: howbeeit not too the ende that the fleshe shoulde ronne at ryot vpon the earth, but rather ẏ we should go a warfare vnder the crosse, vntil we may be taken vp into the rest of the heauenly kingdome. What is ment by the word [Maskil] is declared alredy elswhere, for although it be nowe and then intituled to matters of mirth: yitnotwithstanding it is more cōmonly vsed where matters of sorowe are intreated of, for the beste kinde of instruction is, when the Lord compelleth vs to his yoke by taming our fiercenes.

2. O God we haue heard with our eares, *and* our fathers haue declared vntoo vs, the woorke that thou diddest in their dayes, *and* in the dayes of olde.

3. Thou drauest out the heathen with thine own hand, & plantedst them: thou destroyedst the nations, and madest them to growe.

4. For they got not the land with their owne swoord, neyther was it their own arme that saued them but it was thy hand & thinearm & the light of thy countenance, bicause thou hadst a fauour to them.

2. [O God wee haue heard. &c.] They reherce vp Gods goodnes which he had vsed in olde time towards their fathers, too the intent that by the vnlikenesse of their estate, they may prouoke him to releeue their miseries. And they professe, ẏ they speak not of things dark or doutful: but reporte true stories auouched by authors of good credite. For whereas they say they haue [heard with their eares:] it is not a superfluitie of words, but they piththely expres, how the fame of Gods grace was so renowmed, that all doubte was taken away. They ad ẏ this knowledge was deliuered then from hand too hand by those that sawe it. Not that the fathers which were deliuered out of Egipt, declared Gods benefits to their ofspring a thousand & fiue hundred yeeres after: but bicause not only ẏ first deliuerāce, but also the sundry helps which god had giuen too his people from time too time, as it were on a row one after another, came from hand to hand euen vnto the last age. Thē forasmuch as they whiche after manye hundred yeeres became witnesses and publishers of gods grace, spake vpon the report of the first generation: the faithful do a right, to saye that they knew the thing of a certeintie, whiche was declared too them by their Fathers, bycause the knoweledge was not

outworn

outworne by processe of time, but was stil fresh by reason of the continuall minding of it. The effect is, that God was not beneficiall to the children of Abraham for a ten or twenty yeeres only: but that he had neuer ceased from continuall proofs of his fauor, from the first time that hee had cast a loue towards them

3 [Thou drauest out &c.] It is an exposition of the former verse. For hee had not as yit expresly declared the said woork of God so renowmed by the report of the fathers. Now therfore he addeth that god with his own hand draue out the heathen, to plant the children of Abraham in their roome: & that hee vndid them, to encrease the children of Abraham. Hee compareth the old inhabiters of the land of Canaan to trees, bicause they had taken root there by long continued possession. Therfore the sodein alteracion that happened, was like as if a man should pluck vp trees by the rootes, and plant other in their steedes. But forasmuchas it had not bin inough for the people to haue bin planted in one day: there is added another Metaphor, wherby the faithfull shew how it came to passe through the blissing of the Lord, that the chozen people multiplyed: like as in processe of time a tree is the more strengthened in the place that hee hath gotten, by spredding forth farre, aswell his boughes, as his rootes. And it is a thing worth the labour to marke to what end the faithfull do now set forth this grace of god. For oft times ther springeth to vs occasiō of despair in ẏ we surmise our selues to be reiected of god, bicause he cōtinueth not ẏ same benefits towards vs. which he voutsaued vpon our fathers. But it were ageinst reason that the faithfull which prepare thē selues to praying, should hinder their confidence with so small a let. As for me, surely I confesse it to be trew, that the more it cometh to our mind what benefites God hath bestowed vpon others: so much are wee stinged with greater greef, when hee succoureth not our aduersities. But fayth guideth vs to another end: namely to perswade our selues, that wee also shall at length feele some releef, bycause God remayneth always at one stay. And no dout but the intent why the faythfull do nowe call to remembrance the things that God had done for the welfare of his Carcain old time, is this: namely to rayse themselues vp to better hope, like as hath bin seen in the beginning of the xxij. Psalme. For they tary not vppon the bare comparison that should make oddes betweene those that haue bin preserued by the power of God in times past, and those that trauayle and grone now vnder afflictions: But rather they set before themselues the bond of holy coniunction in the couenaunt of God, to gather there vpon, that whatsoeuer goodnesse the church hath at any tyme found at Gods hand heeretofore, the same perteyneth now also vnto them. In deede they finde fault with God in their firste words, demaunding what hee meenes by breking of his fatherly fauor: but streight wayes they bethinke themselues, bycause ther cometh in their minds a new thought concerning the faithfulnesse and constancy of god, who hath adopted them no lesse than their fathers. Howbeeit it is no maruell though contrarie affections fyght one ageinst another in the mindes of the faithfull, euen whyle they bee praying. But the holy Ghost by asswaging the vnmeasurablenes of sorowe, pacifyeth all complayntes with patience and willingnesse to obey. Neuerthelesse wheras they say that the sayd deliuerance, was declared to them by theyr fathers: it answereth to the commaundement of the Law, wherein the fathers are charged to teach their children And the faythfull must beare in mynde, that the same burthen is layd vpon them also at this dyy. For hee bestoweth the doctrine of saluation in their custody to this end, that they should conuey it ouer to their posteritie, and (as much as in them lyeth) endeuer to spred abrode the souereinty therof, to thentent his trew seruis may florish continewally from age to age.

4 [For they got not &c.] He confirmeth by contraries, that whych he taught euen now. For if they got not the inheritance of the Land by their owne force and pollicy: it foloweth that they were plantes by another bodyes hand. For although there went a great multitude of men out of Aegipt: yit notwithstanding forasmuch as

they were vnable for the warres, and accustomed onlye too slauish workes: they would soone haue bin consumed by theyr enemyes, who far exceded them in multitudes and strength. Finally the people were by euident signes certified, as wel of their own weakines, as of Gods strength: so as they ought of dewty to confesse, both that the land was not conquered by their own puissance, and also that they were preserued by the hand of God. And vnto [hand] is added [arme,] to amplifie the matter withall: to thentent wee may know, that they were not preserued by any common meane. The [light of his countenance] is in this place (like as in diuers other) taken for the declaration of his fauour. For like as God after a sort cloudeth & winketh his face by ouercasting it with mysteries: so again at what time the Israelites vppon assurance of their strength ouerthrew their enimies farre and wyde without any great difficultie: they behild hys face cleere and bright, as if he had shewed himself openly to be neer at hand to them. And heere is to bee marked the inferring which the Prophet vseth: namely that the people inherit the Land by the free gyft of God: Ergo they got it not by their own power. For then do wee begin to yeeld to God that which is his, when wee wey how small or none at all our owne strength is. And surely the cause why men for the most part maliciously bury Gods benefites, ryseth not from elsewhere, than for that through a false ouerweening, they chalenge somewhat to themselues as their owne. Therfore the best maner of thankfulnes is, to banish the fond opinion of our own ablenes. Afterward followeth a more notable commendation of Gods grace: When as the whole cause is imputed to Gods good pleasure. For the Prophet surmiseth not any worthinesse in the persone of Abraham, ne forgeth any desertes in his posteritie, why God should deale so bountefully with them: but ascribeth altogither to Gods good will: which thinge seemeth to bee taken out of Moyses his protestacion: God hath not chozen you by cause yee were mo than other nacions, or better than they, but bicause he loued your fathers. Deut. 4.37. Now although here bee speciall mention made of the Land of Canaan, yit the Prophet toke a generall ground, why God vouchsaued to reckon that people in his flock. And certesse this is the fountain and original of the church, namely the free loue of God, and whatsoeuer benefits God bestoweth vppon his Church, they flow out of the same fountain. Therfore, that we be gathered into the Church, and that we be cherished and defended by the hand of God: the cause is not to bee sought elsewhere than in God. Neyther entreateth hee heere of gods vniuersall good will, which extendeth itselfe to all mankind: but the elect people is distinguished from the rest of the world, and for difference sake, is referred to the mere good will of God.

5. Thou thy self art my king O God send help vnto Iacob.
6. In thee haue wee stryken our aduersaries with our horne: in thy name haue we troden them vnder foot that rose vp against vs.
7. For I wil not put my trust in my bow, neyther shal my sword saue me.
8. Truly it is thou that hast saued vs from our enemies, and put our il willers to shame.
9. In God wil we praise all the day long, and confesse vntoo thy name for euer and euer.

5 [Thou thy self art my king &c.] In this verse they expresse somewhat more plainly, that which I touched euen a litle afore: namely, that Gods goodnesse not only was apparant in deliuering his people, but also flowed vpon them continually from age to age: and therfore saith he, thou thyself art my king. For (in my iudgment) the pronoun demonstratiue [How thy self] importeth asmuch as if the Prophet should in the first deliuerāce knit together a long row or sequele of Gods benefites: so as it might appeere that god who had once bin the deliuerer of his people, continued to be the

the selfsame still too their posteritie. Onlesse peraduenture it bee put enforcingly for assurance sake, ẏ excluding all others & bidding thē farewel, they should praise God as the only maintayner of their welfare. From hence also fetche they a prayer, that God should ordeine & send forthe new deliuerances to his people, for inasmuch as he hath innumerable wayes of sauing in his hand: he is said to send forth deliuerances as it were messengers whither soeuer he thinketh good.

6. [In thee haue we. &c.] The prophet sheweth in what wise, God hath shewed himself king to the people: namely in giuing them so much strength, that al their enemies stode in fear of them. For the similitude taken of Bulles maketh to this effect, ẏ they were indewed w̄ more than mans strength: so as whatsoeuer came in their way, they pushed it downe w̄ their hornes & trāpled it vnder their feet. [In God] & [in the name of God] import both one thing, sauing ẏ the latter speech signifieth that the people had therfore gotten the vpper haude, bicause they fought vnder Gods stāderd. Howbeeit, loke what they had spoken alate concerning their fathers that do they now apply to themselues, bicause they were of the bodye of the same church: and they do it of set purpose, too gather confidence. For if they should seperate themselues from their fathers, the diuersitie of the maner shoulde after a sorte breake of the course of Gods grace. And forasmuche as they confesse ẏ whatsoeuer God hathe bestowed vppon their forefathers, the same is bestowed vpon themselues: they may with safe cōscience desire him to continew his worke stil. Moreouer the thing is to be remembred which I told you euen now: namely that the reason why they ascribe their victories wholy vntoo God, is for that they were able to compasse no such thing by their owne sword or their own bowe. For this matching of contraries dooth better commend Gods grace, what time we consider how great our owne vnablenes is, and how nought worth we be w̄out God. Therefore they repeate ageine howe they were saued by the power of God, and that their enemies were driuē out and put to shame by the same God.

9. [Wee will praise God. &c.] It is the conclusion of the first part. For in effect they acknoweledge Gods goodnesse too haue bin so great in all ages towardes ẏ children of Abraham, that there was cōtinewall occasion of thankesgiuing. For euen as if they were still present in the case, they acknoweledge themselues too owe continewall thankesgiuing: bycause they had florished, not in one age or for a small time: but continewally from time to time. For whatsoeuer had befalne thē luckely, that do they acknoweledge thēselues too haue receyued of his free gift. And truely, then is holy and weldisposed gladnes conceyued of prosperitie, when it bursteth forth into the prayses of god. Therfore let vs remēber, that this verse hath relation to that time, in which God folowed his people with his fauour and secondly that the faithfull doo heere witnes their owne thankfulnes, when laying away all false bragging: they confesse all their victories whereby they had bin aduaunced, to haue come of GOD, and that it was by his power onely, ẏ they had continewed hitherto in safetie. And thirdly that they had not had matter of ioy ministred to them once or twice only: but diuers proofs of his fatherly louing kindenesse had bin vttered in long continewaunce of time, so as the long possession therof ought of ryght to stablish their hope.

10. Neuerthelesse, thou hast lothed vs and put vs to shame, and thou goest not forth with our armies.

11. Thou hast turned our back vpon the persecutor, and they that hate vs haue made a spoile of vs to themselues.

12. Thou hast giuen vs as Sheepe to be eaten: and hast scattered vs among the Heathen.

13. Thou haſt ſolde thy people without gaine, and haſt not inhaunced the prices of them.

14. Thou haſt made vs a reproche to our neighbors, a ieſt and a laughing ſtock to them that be round about vs.

15. Thou haſt made vs a by woord too the Heathen, and a nodding of the head among nations.

10. [Neuertheles, ỹ haſt lothed vs. &c] Now followeth the fault finding, wherewith they bewaile their preſent miſeries & extreme calamitie. And heer is deſcribed ſuch an alteration, as not onely witneſſeth God too haue ceaſed from his accuſtomd good will: but alſo to be become an open aduerſary and enemy to his people. Firſte they complaine that they are caſt of for hatred, for ſo ſignifieth ỹ woord [zenicah] properly, whiche wee with others haue tranſlated [lothed] albeeit ỹ if any man had leuer tranſlate it [to forgee, or to be farre of] I will not ſtriue againſt him. They ad afterward that thei were made a reproche: namely bycauſe there was no ſhifte, but all thinges muſt needs fall out vnluckely, whē they were once bereft of Gods protection. Whiche thing alſo they declare by & by after, whē they ſay that God [goeth not forth] with thē as their captaine or ſtandard bearer when they go to battel. Afterward they extend their complaints yit further, that God hath made them ronne away, & that he hath giuen them ouer too be ſpoyled & eaten vp. For inaſmuch as holy men are fully perſuaded ỹ men are ſtrong & ſtout ſo far forth as God maintaineth them by his ſecret power: they determine that in their flight & amazednes, the fear is ſtriken into thē by God, ſo as bothe wit and courage fayled the wretched ſoules. And this opinion is takē out of the law, Deu. 32. 30. where Moyſes ſaith, How ſhuld a thouſande flee before one man, or howe ſhould two men chace ten thouſande, but bicauſe the Lorde hath deliuered vs, and ſhet vs vp in the hands of our enemies? Seing then that the faithfull were aſſured of this: they impute it not to fortune ỹ they were amazed at the ſighte of their enemies, vppon whome they were wont erſt to make ſtout aſſaults without fear, but they think that their diſcomfiture commeth to paſſe by appointment from Heauen. And like as erſt they confeſſed that their former ſtrength was Gods gift: ſo on the contrary part, they acknowleage that their fearfulnes is ſtriken into them by God alſo. Now when God hath broken their harts in ſuch wiſe, they ſay thei lie open to the luſt of their enemies. For ſo do I interpret the percel [Lamo,] that their enemies riffled them as their pray, at their pleſure and bout any reſiſtence. To the ſame purpoſe perteineth alſo that other compariſon, where they ſay they were giuen ouer to be eaten vp. Wherby the Prophet ſignifieth, ỹ they were aire by vaquiſhed before the battel & fel down of themſelues at the feet of their enemies that they might feed their fil vpon them. And it is too be noted, that God is made the author of theſe miſeries, not in waye of quareling, but too the end the faithfull may the more boldely ſeek remedy at the ſame hand that ſtrake them and woūded them. And ſurely it is not poſſible ỹ they which father their miſeries vppon Fortune, ſhould flee earneſtly vntoo God, or wayt for helpe and ſauegard at his hand. Therefore to the intent God may remedy our miſeries, it behoueth vs to beleue not that they happen by chaunce or caſualtie, but that they be layd vpō vs by the hand of God. Moreouer when they haue ſayd, that they be caſt down by their enemies, they ad therwithal, that they were ſcattred among the heathen, which ſcattering was bitterer too them than a hundred deaths. For inaſmuch as the whole glorie & felicitie of that people conſiſted in this point, that beeing gathered togyther vnder one God and one King, they were one body: to be mingled like rotne members with the heathen, was a ſigne of extreme curſednes.

12. Thou haſt ſolde thy people. &c.] In ſaying that they were ſold without gain, they

they meene that they were set too sale as vyle bondslaues that were noughtwoyth. Also in the seconde member they seeme too allude to the maner of cheapening. For we knowe that bondmen were not wont to be deliuered too the byers, beefore such tyme as the pryce of them was encreased by louing and bidding. They meene then, ỹ forasmuch as they wer counted noughtwoyth, they wer cast out, so as theyr case was far worse than the case of all bondslaues. And in that they turne themselues to GOD rather than to theyr enemyes, of whose pryde and crueltie they had iust cause to haue complayned: we may lerne therby, that nothing is better or more behoofefull for vs, than to think vppon gods prouidence and iudgment in our aduersitie. For although at such tyme as men trubble vs, we haue too deale with the diuell who stirreth them forewarde: yit notwithstanding we must mount vnto God, to know that we bee tryed and examined by him, eyther to thentent to chastyse vs, or too subdew the sinfull affections of our flesh, or else too humble and too nurture vs to the denyall of our selues. Now when we heere that the fathers which liued vnder the law were handled so reprochefully: there is no cause why any reproches should pluck downe our harts, if GOD at any tyme draw vs therevnto. For God is not sayd heere to haue simply sold a people: but to haue sold his owne people, as though he had now fayne too misliking of his owne inheritance. The same thing also may wee bewayle in our prayers at this day, so our fayth be staped vp with this example, that our harts faynt not, how much soeuer wee be afflicted. In Esay. 52.3. God sayth hee hath sold his people for nought in another sence: namely to shew, that it wilbe no matter at all to him to raunsome them, he hath not bound his credit to his enemies.

14 [Thou hast made vs.&c.] He speaketh of the neybours, who bare eyther grudge or open hatred to ỹ people of god. And ofttymes it befalleth that neyborhood which ought to anayle to the procurement of mutuall loue, engendreth enuy, discord, and debate. But there was a peculiar respect in the Iewes, who had conquered the lande maugre them all, and whose Religion was as it were a trumpet to warre. Also ther were many that vntowardly counterfeited them: as the Edomites whose mynds were puffed vp by reason of theyr circumcision, as if they also had worshipped the God of Abraham. But it was a greater displeasure to be made subiect to the reproches of suche as hated them for theyr true fayth of God. The faythfull amplyfy the grieuousnesse of the mischeefe by another circumstãce: namely that theis reproches are forced vppon thẽ on all sydes: for they were beset rownd about with enemies. so as they should not haue had one minute of an howres rest from trubble, except god had wonderfully defended them. They procede yit further, that they were a bywoord euen among the nacions that were far of. Although the woorde [Mishel] which they trãslate a[prouerb or bywoord] may bee taken as well for a sore curse, as also for a hysse: yit notwithstanding the meening wilbe all one, namely, that there was no people vnder heauen more abhorred: insomuch that the name of them stew comonly abrode among prouerbyall figures in way of reproche. Heerevnto also pertayneth the [wagging and nodding of the head,] wherof wee haue spoken in the Psalme. 22.8. And no doubt but the faythfull perceyued the vengeance of god wherof there was mention made in the law, to be fulfilled in themselues. For to thentent they myght the better waken themselues to consider Gods iudgmentes, they had a care too compare the punishmentes that God executed vpon them, with his former threatnings. Now the law had beforehãd told word for word, theis mockages of ỹ heathen which they make mẽtion of. And whereas he sayeth [among the heethen or among nations,] it is a repetition full of force, bycause it was in no wyse seemely, that the heathen nations, should teare the elect people of God with their raylings. Moreouer, that they complained not without cause, euen that one place of Ciceroes in his oration for Flaccus doth euidently witnesse, where that heathen Rhetorician of his own pryde, vaunteth no lesse against God than against the Iewes, auowching it too bee certeyn enough that the Iewes were a nation beehated of the Gods, bycause they hadde bin consumed from tyme

to tyme with so many misfortunes, and in the ende oppressed with moste miserable bondage.

16 My confusion is dayly befoore mee, and the shame of my face hath couered me ouer.

17 At the voyce of the vpbrayder and the rayler, at the face of the aduersarie and reuenger.

18 All this is come vppon vs, and yit haue wee not forgotten thee, nor dealed falsly in thy couenant.

19 Our hart is not turned backe, neyther are our footesteppes gone asyde from thy path.

20 Although thou haue smitten vs in the place of dragons, and couered vs with the shadowe of death.

21 If wee haue forgotten the name of our god, & haue hild vp our hands to a strange God:

22 Shal not GOD serche it out? For hee knowets the secreth of the hart.

16 [My cōfusiō is dayly. &c.] [Col haiom] signifyeth a long continewance: but it may be takē for the whole or ful day from morning to euening, or for the recourse of one day after another. Which of theis expositions so euer you choose, the effect is, that there is no end of theyr miseries. Whereas the nōber is chaunged agein, it is no whit ageinst reason: for ẏ talke of whole church to be vttered as in the person of one man. Afterward foloweth the cause why they were so ouerwhelmed with shame, that they durst not lift vp theyr countenance or theyr eyes: namely bycause they had no respit giuen them from the malapertnesse & reuylings of theyr enemyes. For if they myght haue had leaue too hyde themselues in corners: they woold after a sort haue swalowed vp theyr miseries. But theyr wound was dubbled, by reason that theyr enemyes skoffed malapertly at thē. Therfore they lament that their miseries should bee so heaped vppon them, as they must be fayne to heere reuylings and blasphemyes continually. And they call theyr enemies [Reuengers:] by which terme the Hebrewes betoken feercenesse & crueltie ioyned with skornfulnesse, according as wee haue sayd in the nyneteenth Psalme.

18 [All this is come vppon vs &c] Seing they haue erst ascribed vntoo GOD whatsoeuer misfortune they endured: if they shuld now say they were afflicted vndeseruedly, they should accuse God of vnryghtuousenes: & so consequently it should be no holy prayer, but rather a trayterous blasphemie. But it is to bee noted, that although the faythfull perceiue no euident causes of theyr aduersities: yit they abyde fast by this principle, that God is surely led by good reason to handle thē so roughly and hardly. Neuerthelesse it is behoofful to note herewithall, that they speake not heere of the tyme paste, but rather auouch theyr sufferāce, which was no smal token of godlynesse, when they obedyently submitted theyr necke to Gods yoke. For wee see how the more parte kicke at GOD like wylde horses, fretting ageinst him, and frowardly playing the madmen. Wherfore that man hath not a little profited in the feare of god, which in afflictions brydleth himselfe by godly restreynt, that he bee not caryed frowardly away by any impatiencie. For it is an easy matter euen for hypocryts to blisse god in prosperitie: who burst forth into rage if he shew himselfe rough vnto them. The faythfull then auouch, ẏ although they myght haue bin driuen from theyr ryght course by so many miseries: yit they neuer forgate god, but alwayes worshipped him, although hee were not altogither so fauorable and mercyfull. Then commend they not the good behaui-

behauiour that they had vsed in tymes past, but only alledge that euen in the middes of afflictions, they kept the couenant of God stedfastly. And verely it is certeyn ynough, that long before Antiochus persecuted thē, the people was fraughted with many corruptions, which prouoked gods vengeance, so as ỹ soundnes, which is cōmended here, ought not too haue bin boasted of on their behalf. Trew it is in deede (as we shall see anon after) ỹ God bare with them, so as they were afflicted rather for his namesake than for their own offences: but yt this fauorablenes of Gods, should not haue caused them to exempt thēselues frō giltynes. Therfore it is to be considered, ỹ they doo nothing else now, but shew foorth their patience, in ỹ among so greeuous & hard temptations, they had not shrinked frō ỹ seruis of God. And first they deny ỹ they forgate god. For aduersitie dooth after a sort ouercast the heauen, so as the remembrance of God may so one slip from vs, as though we were set a great way off from him. They ad ỹ they were not false or [trayterous in his couenant.] For (as I sayd) ỹ wickednes of men is then most disclosed, whē they are enforced against their wills. Thirdly, they say [their hart was not turned back.] And lastly, ỹ they [footsteppes went not aside out of gods path.] for lyke as god alloureth vs dayly, so must our hartes bee alwayes redy at his calling. Herbyon enseweth the direction of our wayes, in ỹ we witnes by our outward woorkes, & by all our whole lyfe, ỹ our hart is vnfeynedly addicted vnto God. Wheras I haue translated it, [our footsteppes are not gone aside] ther is also an other allowable translation alledged by some [thou hast made our footing to slyde.] For both ỹ woord [Tor] may be take translatiuely, & also there is no negation put in. Howbeeit, as touching the sense, I dissent from them, bycause they cōpare this place with that of Esay. 63. 17. Wherfore haste thou made vs to stray, that we should not walk in thy wayes? For the cōplaint tendeth rather to this purpose, that forasmuch as GOD had withdrawen his hand from them, they wandered wretchedly in bywayes. For gods paths haue not alwayes relation to his doctrine, but sometyme too prosperous & desirable successes.

10. [Although thou haue smitten vs. &c.] The particle [Chi] (which is [for]) must be resolued eyther into the aduersatiue part [although] or else into some aduerb of tyme. For theirs next three verses cleaue one too an other, & the sentence hangeth vntoo this clause, [For he knoweth the secrets of the hart.] They repete in many woordes that which wee haue seene erewhyle: namely, that though they were plunged into the bottom of all miseries, yt they kept themselues vppon their feete, and remoued not. Moreouer, if wee way too what distresse they were brought: it will not seeme too vs too bee any ouerreaching, in that they say, they were smitten into the bottomlesse pit. For by [the place of dragons] I vnderstand not deserts and wildernesses, but the deapest gulfes of the sea. And therfore I deeme it too come neerer to the matter, to interpret [Tanim, of scales or poppises,] like as it is taken in many other places. And this exposition is confirmed by the latter member, where they complayne, that they were ouerwhelmed with the shadow of death: which thing importeth as much, as that they were swalowed vp of death itself. Now, wee must vnderstand, that in theis woordes the holy Ghost inditeth vntoo vs a forme of prayer: and therfore there is enioyned vs an inuincible corage, such as may susteyne vs vnder the burthen of all miseries, so as wee may truly auouche, that euen at the vttermost poynt of despayre wee trusted in GOD, and no temptations could shake of the feare of God from vs, and finally that wee could by no howgeneese of afflictions bee so dismayed, but that wee had alwayes an eye too him. But it is behoofull for vs too marke more neerly the maner of speeches which they vse. For too thentent they may shew how they retayned the pure seruis of God, they auouche themselues not to haue lifted vp eyther hart or hand, saue only too ỹ one God of Israell. For it had not bin ynough for them to haue conceyued in themselues some cōfused opinio of the godhead, onelesse trew Religion had flourished among them. For euen they that murmur against God, although they bee compelled too acknowledge some maner of godhead, yt doo they forge a God to themselues after their owne fancye. And this is one of the diuells knacks, ỹ bycause he cannot byandby pull

pull all feeling of religion out of our harts: he battereth our mynds with theis engins, that wee must seeke an other God, or that the God, whom wee haue hitherto serued, must bee pacifyde after an other maner, or else that the certeintie of his fauour must be sought elswhere than out of the Lawe & the Gospell. Forasmuch then as among the tossinges & waues of aduersities it is to hard a matter for vs to cōtinew ryghtly disposed in pure fayth, this protestation must bee stikt vnto, that the holy fathers being distressed with all kynd of miseries, did neuertheles not cease to leane vnto the trew GOD. Which thing they expresse more cleerly afterward in the text, saying, [wee stretch not out our hands. &c.] By which woords they doo vs to vnderstand, that they were contented with ẏ one God, and had not their hope fleeting hither and thither, nor gazed about to seeke other succours. Wher vpon wee gather, ẏ as many as haue their myndes rouing after sundry hopes, forget the trew GOD, to whom wee yeeld not his dew honour, except we rest vpon him alone. And truly in the lawfull woorshipping of him, fayth obteyneth the first place, & (which springeth therof) inuocation. For God is abridged of the cheef part of his honour, when wee seeke neuer so lutle part of our welfare without him. Then let vs beare in mynd, that the trew tryall of godlines is, when being cast into the bottomlesse pittes, wee direct our eyes, our hope, and hartes vntoo GOD alone. Wherby is cōuinced the wickednes of Papistrie: in which, after they haue cōfessed themselues to beleeue in the one God from the teethe outward, they yeeld ouer his glorie vnto creatures. For albeit they excuse themselues in resorting to Christofer, and other Sainctes, of their owne making, to fynd fauour in gods syght by their intercession: yit is it certein, that there is no difference in the forme of inuocation. Agein, although wee admit ẏ which they say, yit is it but a trifling excuse, to seeke aduocats to themselues. For in so dooing, Christ sufficeth them not, yea rather his office is buryed among them. The circumstance of this place is to be marked aduysedly. For ẏ faythfull deny themselues too haue hild vp their handes to straūge gods, bycause it is to comon a vice (if continuall aduersitie take place) to set God asyde, and too seeke for other remedies. As long as God cherisheth vs gently & sweetly, wee resort vnto him. But if any aduersitie happen, by and by wee begin too cast doubtes. And if we be pinched further, or if there be no end of our miseries, the very continuāce stirreth vs to despayre, despayre breedeth vntoward trusts, & her vpon springeth the forgery of new Goddes. Of the lifting vp of hands wee haue spoken elswhere.

22. [Shal not God serch it out? &c.] It is a sore & earnest protestacion, when they dare make God Judge of their soundnesse. Wherby it is manifest, that they pleaded not their cace afore ẏ world, but cōmoned with themselues as it had bin at the iudgmentseate of GOD: yea and they ad with greater boldnesse, that nothing is hidden from God. For wher vppon comes it that hypocrits call God ofttymes to witnesse, but that whyle they cloke their leawdnes vnder a colour, they think themselues too haue slipped from Gods iudgment, and so transāgure GOD, as though they could blere his eyes with their slyghtes. Therfore as oft as wee preace into Gods sight, let the rememberance of this come also too our mynd, that forasmuch as he is the sercher of mennes hartes, there is no good to be doone with him by vayne colours.

23. Surely, for thy sake are vvee dayly slayne, and are accounted as sheepe appoynted too the slaughter.

24. Vp, vvhy sleepest thou, ô Lord? avvake, *and* forget vs not for euer.

25. VVhy hydest thou thy face? vvilt thou forget our miserie and our affliction.

26, Bycause our sowle is smitten downe too the dust, our belly cleaueth too the dust.

27. Ryse

27 Ryſe vp to our reskew, and raunſome vs for thy mercyes ſake.

23 [Surely for thy ſake &c.] The faithfull ſeeke too win Gods mercy in another reſpect: namely bycauſe they are not puniſhed for theyr owne miſdeeds, but bycauſe the vnbeleuers hateh them onely for Gods namesake. Truly at the firſt ſyght it ſeemeth a fooliſh complaynt. For it was a gaper anſwer which Socrates made in chyding his wyfe, when hee ſayd, it was better for him too periſh giltleſſe, than for his own fault. Yea and the comfort which Chryſt expondeth in Math. 5. 10. ſeemeth to differ far from this woords: bleſſed are they that ſuffer perſecution for ryghtuouſneſſe ſake. Alſo Peter, If any man ſuffer for the name of Chriſt, it is rather a cauſe of ioy and gladneſſe, 1. Pet. 4. 13. 14. I anſwer ✠ although it be the beſt comfort of ſorow, to haue our cace ioyned ✠ Chriſts cace: yit is it neyther in vayne nor amiſſe for the faythfull to lay for themſelues, that they are vnworthely perſecuted for his ſake, to thentent he may ſet himſelfe more ſharply in theyr defence. For it is good ryght ✠ he ſhould haue regard of his own glorie, againſt which the wicked doo then vaunt theſelues, whē they malapertly rage againſt his worſhippers. And hereby it appeareth more cleerely, ✠ this Pſalme was made at ſuch tyme as ✠ people languiſhed in captiuitie, or elſe when Antiochus waſted the Church, bycauſe religion was at thoſe tymes a cauſe of perſecution. For the conſtancie of the people made the Babylonians ſtark mad, when they ſawe their ſuperſtitions cōdemnede ſuch as were theyr vaſſals & vnderlings: & all ✠ whole rage of Antiochus was bent too quench out the name of GOD. This alſo increaſeth the greefe, that God ſo little bryddeth the outrage of the vngodly, that they ronne forward continually in theyr crueltie with the reynes looce in theyr necke. Therefore they ſay [they are ſlayne daply,] and alſo that ther is no better account made of thē, than of ſheepe appoynted to the ſlaughter. Howbeeit, it behoueth to call that thing to mynd which I touched erewhyle: namely that they were not ſo cleere from all offence but god myght iuſtly lay puniſhmēt vppon them for theyr ſinnes. But of his incomparable louing kyndnes, he buryeth our ſinnes, and puttech vs too wrongfull perſecutions, to the end we may glorie the more cheerfully that we beare the croſſe ✠ Chriſt, and thereby beecome felowes and partakers of his glorious reſurrection. Wee haue told you that the rage of theyr enemyes was for none other cauſe ſo ſore kindled, but for that the people ſhould not reuolt from the law, & caſtaway the true worſhipping of god. Now muſt the doctrine bee fitted to our vſe: and firſt this is to be cōſidered, that according to thexample of the fathers, the afflictions, wherewith the profeſſion of our fayth is to bee ſtabliſhed, muſt be borne patiently: and ſecondly, that euen in the deepeſt darknes of death, wee muſt ſtedfaſtly call vppon the name of GOD and continew in his feare. But Paule procedeth yit further Rom. 8 23. not only eyting this for an example, but alſo auouching the continuall ioy of the church to be peynted out in it. Thus then behoueth it vs to beleeue, that the continuall warfare of bearing the croſſe is enioyned vs by Gods appoyntment: and yit it is trew, that ſometyme ther is a truce or reſpit giuen vs, bycauſe God beareth with our infirmitie. And although ſwoords bee not alwayes drawen againſt vs: yit bycauſe we be the members of Chriſt, it behoueth vs to bee redy too beare the croſſe with him. Therefore leaſt the ſharpnes of the croſſe may make vs afraid: we muſt alwayes haue this ſtate of the Church before our eyes, that inaſmuch as we be adopted in Chriſt, we are appoynted too the ſlaughter. Otherwyſe the ſame will happen vnto vs which we ſee happen to many renegates. For inaſmuch as (in theyr iudgment) it is to hard & wretched a cace, in liuing to dye continually, to bee made a laughingſtocke, and not too haue one minute of an houre free from feare: they to rid themſelues of that neceſſitie, do ſhamefully forſake and deny Chriſt. Therefore to thentent the weerynes or the dreadfulneſſe of the Croſſe pluck vs not from godlyneſſe, let vs alwayes thinke vppon this, that we muſt drink of the cup which GOD reacheth to vs, and that hee cannot be a Chriſten man which offereth not himſelfe in Sacrifyce to God.

24 [Vp

14 [Vp, why sleepest thou?] now the saincts desyre god to pitie thē at the length and to send them help & remedy. Although god beare with this babbling of the saints in theyr praying, when they desyre him to ryse vp or to awake: yit it behoueth them to bee perswaded for a certeintie, that hee keepeth watch for theyr welfare. For wee may not surmyse him to be Epicures god that delyteth himself in ydlenesse, and pleasure. But bycause that by reason of the dulnesse of our nature wee conceyue not byanby the care that hee hath of vs: the faithful request him to shew in very deede, how he is neyther forgetful nor slothfull. Verely we must beleeue that God regardeth vs, although hee make countenance otherwyse. Notwithstanding bycause this beleefe is a propretie of fayth and not of the flesh: they vnburthen that contrarie sence which they conceyue by the present syght of the matter: familiarly into the lap of God, & by that meanes cast the festred affections out of theyr mynds, to thentent that pure and cleere fayth may afterward put vp hir head. If any man make exception, ẏ by this meanes prayer (than which nothing is more holy) is defyled, whē the froward imaginacion of the flesh is mingled with it: I confesse it to be so in deede: howbeit when wee vse this libertie which the Lord permitteth, we must vnderstand that hee of his tender loue wypeth away this fault, so as it defileth not our prayers.

16 [Bycause our soule is smitten &c.] Ageine they beewayle the greuousnesse of theyr miseries, and report that they are afflicted beyond ordinarie, to thentent God should be the the forewarder to help them. For by this metaphor they meene, not only that they be cast downe, but also that they bee crushed and hild down, so as they be not able to ryse ageine. Some take the word [soeale] for the [body,] so as it shuld be a repeting of the same sentence. But I like better that it should bee taken for the part that giueth lyfe: as if they had sayd, they are cast down to the earth, & lye vpon it without any hope of getting vp agein. Heere to theyr cōplaynt they ad a prayer, that god [should ryse vp to their reskew.] In meane while by the word [Raunsom] they meene, that they desyre not a comon kynd of help, because they cannot be saued otherwyse than by raunsoming. And yit no doubt but theyr mynds were thinking vppon the cheefe [Raunsome] which sendeth foorth his streames when god raunsometh and deliuereth vs dayly by sundry meeanes. Although they boasted euē now after a godly fashyon, of the stedfastnes of their faith: yit notwithstanding to thentēt it may be sene ẏ they bosted not of their merits: they claym not heere any recōpence of earning: but are contentented w̄ gods free goodned, as ẏ only cause of theyr welfare.

The Conteints of the. xlv. Psalme.

Salomons grace and comlynes, his vertues in ruling of the kingdome, his puissance & his riches are described & commended with notable titles in this psalme. And forasmuch as he had taken a straunger to wyfe out of Agypt: God promiseth to blisse this mariage, if so be that the new bryde forsake the loue of hir owne nacion, and set hir hart wholly vppon hir husband. In the meane season, no doubt but that vnder this image, the maiestie, welthinesse, and far spredding abrode of Christes kingdome are adorned with their tytles: that the faythfull may know how there is nothing more blissed or more to be desyred, than to be vnder the gouernance of this most excellent King.

The. xlv. Psalme.

To the cheefe Chaunter vppon the Lillyes of the sonnes of Core, a song of loue to instruct.

Lyke as it is certein that this Psalme was made vpon Salomon, so is it vncertein who is the author of it. It seemeth lykely vnto mee, that some one of the Prophets, or godly teachers (whither it were after Salomons death, or whyle hee was yit alyue) tooke this ground to entreat of, too teache foolk, that whatsoeuer had bin seene

ſeene in Salomon, had a deeper reſpect. Moreouer it is called a ſong of Loue, not becauſe he cõmendeth Gods fatherly loue in the benefites wherwith Salomon was adorned, as ſome ſuppoſe: but becauſe it contepneth a reioycement for his proſperous and happy match: & ſo the Genitiue [of loue] ſhall ſtand for a propre Relatiue, that it may be [a louelong, or a bydſong.] In deede Salomon was called [yedidia,] as it were, beloued of the Lord, 2. Sam. 12.25. But the ſequele (in my iudgment) requyreth that [yedidoth] ſhould be referred to the mutuall loue, wherwithall maryed cupples ought too embrace one an other. Howbeit forasmuch as loues incipne now and then too the wrong part, yea and euen the loue betweene man and wyfe is neuer ſo ryghtly diſpoſed, but that there is ſome vntemperatneſſe of the fleſh mingled with it: therfore the ſong is therwithall called [Maski] to thentent we may knowe that heere is no talk of filthy or vnchaſte loues: but that vnder the figure of Salomon, heere is ſet foorth vnto vs the holy & diuine knitting together of Chriſt and his Churche. The reſidew of the tytle is wreſted diuerſly by the Interpreters. [Toſhan] ſignifyeth properly [a lilly,] and the threeſcore the Pſalme is intytled [A lilly,] by the ſingular nomber. But here & in the fewer ſcore the Pſalme, there is put ỹ plurall nomber [Lillyes.] Wherfore it ſhould ſeeme it was eyther ỹ beginning of ſome comen balade, or elſe ſome inſtrumẽt of Muſis. As for me, I ſuſpẽd myn opiniõ, as in a matter of no great importãce, becauſe it ſhalbe free for mẽ to folow this or ỹ. Bout hinderãce.

2. My hart is boyling of a good vvoord. The vvoork that I endite shal bee of the King. My tung is the pen of a ſwift vvryter.

3. Thou art much fayrer than the ſonnes of men, grace is shed foorthe in thy lippes, therfore hathe God bliſſed thee for euer.

4. Gird thee with thy ſwoord vpon thy thygh, ô thou myghty, in beauty

5. Good lucke haue thou with thy woorship: thou rydeſt (and glorie. vpon the woord of truthe, meeknes, and ryghtuouſnes, and thy right hand shall teache thee terrible thinges.

6. Thyne arowes are sharp too perce intoo the hartes of the Kinges enemyes, that Nacions may fall vnder thee.

2. [My hart is boylyng.] This preface ſheweth ſufficiently, that ỹ ground of this Pſalme is no comon matter. For whoſoeuer was the author of it, he promiſeth too entreate of greate & notable matters. And ſeing, that the holy Ghoſt is not woont to puffe out mẽes cheeks to ruſh out a vain ſound, a man may gather that heer not only entreateth here of a tranſitorie kingdome: but alſo diſcuſſeth ſom more excellẽt thing. For too what purpoſe ſerueth ſo ſtately a ſtyle, as that [the Prophets hart ſhould boyle] to beſtowe his labour and trauell in ſetting foorth the Kinges prayſes? Now although others lyke better of the woord [vtter,] put notwithſtãding the other ſignification of the verb ſeemeth to agree better, which is proued by ỹ nowne ỹ is deriued of ỹ ſame verb, ỹ is to wit by [Mereki ſhoth,] which is a [frying pã] wherin ſweete meates are fryed, which word is to be met withall once or twice in Moyſes: as if he had ſayd, ỹ his hart was brewing of ſome notable & excellent matter. Afterward he declareth ỹ conſent of his hart & his tung, whẽ he likeneth his [tung to ỹ pen of a swift wryter.] And he beginneth at ỹ cõmendacion of his beawtye, & afterward addeth the prayſe of eloquẽce. Moreouer, ỹ excellẽtnes of beawty is cõmended in ỹ King, not for ỹ ỹ fayrnes of face is a thing ſo greatly to be ſet by, cõſidering how it hath no place among vertues: but becauſe ỹ oftymes ỹ noble diſpoſition of a mã ſhineth foorth in ỹ very countenance of him: like as it is poſſible ỹ Salomons only look ſhewed him to be endewed wt h moſt excellent gifts. And not without cauſe is eloquẽce cõmended in a King, conſidering how it belongeth vnto him not only to rule ỹ people with authoritie, but alſo to allure them to obedience by grace of ſpeech: according as men of old tyme feyned ỹ there were golde cheins in Hercules mouth, wher wt he drew ỹ comõ ſort of people by ỹ eares.

And

And heereby is conuinced the fondnes of Kinges in our dayes, which think it standeth not with the honour of their estate, to make orations too their subiectes too win the withall. Nay rather they bewray their Barbarous Tyrannye, in that theyr purpose is rather to compell them, thã to perswade them: & to abuse them rather as slaues, than to gouerne them with Iustice & Lawes, as tractable and obedyent people. Howbeit lyke as this courtelye was seene in Salomon, so did it shyne foorth more fully afterward in Christ, to whõ doctrine was in lied of a Scepter, according as I must shewe anõ at large. The parcell [Gratiosen] is not put heere by way of inferring, as though Salomon were blessed for the grace of his beawty and eloquence. For eyther of theis is the blessing of God. But rather it is the rendering of the cause why Salomon excelled in theis giftes: namely, bycause God had blessed him. For whereas some expound it, God shall bliste thee for thyne excellencie, it is bothe cold and constreyned.

4. [Gird thy swoord. &c.] Here Salomon is praysed as well for his warlyke valeantnesse, which striketh his enemyes in a feare, as for his vertues, which purchace him reuerence among his subiectes. For neyther can a King maynteyn and defend his people, onlesse hee bee dread of his enemyes: and it shalbee too small purpose too warre stoutly vpon forrein Realmes, except the inward state of his Realme bee settled by vprightnes & iustice. First therfore he sayeth, that the swoord, wherwith he shalbee gorded, shalbee a token of warlyke force to put his enemyes to flyght: & secondly also of puissance, that he bee not disputable among his owne subiectes. Herevnto he addeth, that the glorie, wherwith he shall florish, shalnot bee flyghtfull, lyke the fond glorioutnes of Kings, which decayeth by and by: but shall haue prosperous and long continewing speede. Secondly, he cometh downe to his vertues, that thyne foorth best in a paceable & quiet state: which hee sheweth by a very trim Metaphor to bee the trew vpholders of a Kingdome. It seemeth at the first syght to bee a harsh speech to say, [he rydeth vpõ truthe, meeknes, and ryghteousnes:] but according as I haue sayd, he likeneth theis vertues most aptly vnto wagons, that carye Kinges aloft. And they are set, not only ageinst the vayne pompes, wherin earthly Kinges vaunt themselues: but also ageinst their vyces and corruptions, with which most comonly they go about too purchace themselues estimacion. Salomon himself in his Prouerbes sayeth, that a Kinges throne is stablished by iustice and mercy. But whẽ worldly Kinges will needes enlarge and fortify their dominion, their horses & chariots are Ambition, Pryde, Feercenes, Crueltie, Exactions, Rauin, and Violence: and therfore it is no maruell though GOD doo oftentymes tumble them downe from their wyndshaken and rotten seeges. Wherfore the trew and substantiall stablissching of Kingdomes, is to execute faithfulnes and iustice, and to temper the gouernement with mercy. The later member dooeth by wit, that what soeuer Salomon attempteth, shall haue luckye successe, if he temper his warlyke stoutnes with iustice and meeknesse. For as for such Kinges as are carped & blynd and heady stoutnes, although they fill all thinges with feare and amasednes for the present bray, yet they soone fall downe of their owne weight. Therfore a ryghtfull & euen measure [Lenes] maketh ẏ hardes of ẏ valeant to be dreadfull. In ẏ next verse he returneth to the warlyke puissance, when he sayeth, that [the Kings arowes shalbee sharp] to perce [the harts of his enemyes.] By which woordes he meeneth that hee hath weapons in his hand, wherwith too strik his enemyes a far of, whosoeuer they bee that withstand his soueereintie. In which sence also he sayeth, that [Nacions shalbe cast downe vnder him:] as if hee should say, whosoeuer they bee that dare ryse vp too impeace the state of his Kingdome, they shall miserably perish: bycause the King shall haue sufficient abilitie in his owne hand, too breake the stoutnes of them all.

7. Thy throne, o God, is for euer and euer: the scepter of vpryghtnesse is the scepter of thy Kingdome.

8. Thou

8 Thou loueſt rightuouſneſſe and hateſt vngodlineſſe: therfore hath God *euen* thy God anoynted thee with the oyle of gladneſſe aboue thy felowes.

7 [Thy throne O God &c.] He commendeth other princely vertues in Salomon: namely that his throne is euerlaſting: and alſo that the maner of his gouernment is iuſt and rightfull. For wheras the Jews miſconſter this place, as though the word were ſpoken vnto god: it is to piuiſh. Alſo wheras others read [Elohim] in the genetyue cace thus, [the throne of thy God:] it is void of reaſon, & bewrayeth their ſhamelesneſſe, in that they ſticke not to mangle ye ſcripture ſo ſhamefully, rather than they wold bee conſtreyned to acknowledge the godhead of the Meſſias. But the ſimple and natural ſence is, ye Salomon reigneth not tyrantlike as many Kyngs do: but wt ryghtful and indiferent lawes, and therfor his throne ſhalbe ſtedfaſt for euer. Now although he be called [God,] bicauſe God hath imprinted ſome mark of his glorie in kinges: yet could not this ſtyle be verified of a mortall man, bicauſe we read not that euer any man or angel was adorned with this title wout aniother additiō. Truly in the plurall number aſwell Angels as Judges are termed Gods: but no one perſon is called Elochim but with additiō of ſome reſtreint: like as when Moyſes is appoynted to bee Pharaos God Exod. 7.1. wher vpō we may gather, that this pſalm hath a deeper reſpect than to the ſhadowiſh kingdom, as wee ſhal ſee anon. In the next verſe is put a cleerer definition of vprightnes, that is to wit, that he is no leſſe a ſharp punniſher of wickednes, than a mainteyner of ryghtuouſeneſſe. For wee know how great myſcheefs bred of nonpuniſhment & libertie, when kings are ſoft & ſlack in puniſhing wicked deeds. Wherupon cometh that old byword, that it is worſe to liue vnder a Prince vnder whō all thinges are lawfull, than vnder whom nothing is lawefull. Alſo the ſentence of Salomon Pro. 17.15. is knowen, he that iuſtifieth the wicked and he that condemneth the ryghtuouſe, are both of them abhominable vnto God. Therfore the rightfull gouernement conſiſteth of theis two parts: namely that they which be in authoritie do ſtrenly reſtreyne euill deedes, and ſtoutly mainteyne ryghtuouſeneſſe: according as it is ſkilfully & aduyſedly ſayd of Plato, that ciuill order conſiſteth of two parts, that is to wit, of rewarding & puniſhing wheras he addeth ye he [was anoynted aboue his felowes.] It is not ſet down as the effect or frute of rightuouſenes, but rather as the cauſe of it. For her vpō came it that Salomons mynd was bent to vprightnes & iuſtyce: namely bicauſe he was ſet ouer the people to bee their king by the appointment of God. For God ordeining him to this honour of ſouereinty, did therwithall furniſh him with needfull giftes. Therefore the percell [Gnal Ken] agein in this place importeth as much as bycauſe, as if he ſhuld ſay, it is no maruell though Salomon be ſo notable an executer of iuſtice, ſeeing he is chozen out of ye nomber of his brethren, to be adopted king by holy anointing. For before he was born he was appointed to be ſucceſſor of the kingdome by anſwere from heauen, and after that he was ſet vpon the throne, he was alſo adorned with princely vertues. Wherevpon it foloweth that Anoynting was in order before rightuouſnes, and ſo rightuouſnes cannot be counted the cauſe of it. It is termed the [oyle of gladnes] by reaſon of the effect of it, bicauſe the felicitie & welfare of the church depended vpon that kingdom.

Hitherto I haue expounded the literall ſence: now muſt I handle ſomewhat more at large the compariſon of Salomon vnto Chriſt. Albeit that godly and modeſt men wil be ſuffized with that which is knowen by the often vſe of ye ſcripture: namely that the image of Chriſt was repreſēted to the people of old time, in the poſteritie of Dauid: yit notwithſtanding bycauſe the Jews & other heathenish perſons will not eaſely yeeld to the truth: it is worth the labor to ſhew breefly by the very proces of the text it ſelf, how part of the thinges which are ſpoken here, agree not fully & perfectly to Salomō. But (as I told you at the firſt) the Prophets meening was, to call backe the godly minds frō the fearfulnes which the ſorowfull alteration that hapned with in a while after, might ſtrike into them.

There was promised an euerlastingnesse of the kingdome which decayed assone as that one man Salomon was dead. The prophet therfore maketh exception, that al though Rehabeam who was the first successor of that glorious & puissit kingdom, was brought into a narow streight, by hauing a great part of the realme cut of from him: yit ther was no cause why the fayth of the church should quayle: bicause the figure of ỹ euerlasting kingdom which was still to bee hoped for, was exhibited there. And first of all the name of king is giuen to Salomon in way of excellencie, to the intent we should vnderstand, that he speaketh not of euery maner of king, but of ỹ notable king whose throne god had promised should endure as long as the sunne and the moone shine in ỹ sky Ps. 72.5. Surely, Dauid was a king, & so were ther that folowed afterward. There is then in this terme a special watch word giuē, as though the holy ghost should choose out this one man from al ỹ rest, to place him in the highest rome. But how can it agree, that warlik valyantnesse should be so greatly commended in Salomō, who both was of a meek disposition, & also hauing obteyned a quiet state, folowed only the feates of peace, and neuer shawed any proof of himself in battel? Surely nothing can be alledged more euident than this testimony wherin the euerlastingnes of ỹ kingdom is auouched. For ther is no dout but that the ansvvere is noted, wherof I spake euen now, that the throne of Dauid should continue as lōg as the sunne & the moone abyde in the sky Ps. 72.5. But euen the very Iewes them selues are constreyned to refer this to the Messias. Therfore although the prophet begā his treatise vpō the sonne of Dauid: yit he mounted vp higher in spirite, & comprehended the kingdom of the true & euerlasting Messias. Hereunto maketh the name Elohim, which though it be comonly referred both to angels & men: yit it agreeth not simply to any one man alone. And therfore no dout but the godly maiestie of Christ is betokened heere precisely. Now come I down to the seueral parts, which notvvithstanding I vvil but lightly run ouer. We haue said ỹ it was called a [louesong,] or a [wedding song,] in respect of holy instruction which obteyneth the first place, lest we should imagin any wanton or earthly loues. In the same sence must we vnderstād ỹ Christ is called [beautiful of fauor] not ỹ hee was so goodly to behold for the beauty of his countenance, as grosheaded folk dreame: but bicause he was endued vvith singular gifts, wherin he far surmounteth all men. For it is no nouelty for ỹ thing which is spirituall in Christ, to be described vnder earthly figures. Christes kingdom is said to be puissant, therunto is added princely pomp & royalty, such as is seen in abundant prosperity & great Maiestie: & vnto that also are ioyned pleasurs: & yit none of all theis things agree to Christs kingdom which is nothing acquainted vvith the pomps of ỹ vvorld. But forasmuch as the Prophets minded to apply their doctrine to the capacity of ỹ people: thei spake no otherwise of Salomon, than of the secrets of God, which they shadow vnder the ceremonies of the Law. If we bear this propriety in mind, ther remaineth no darknesse in this place. Moreover, ỹ the heauenly king (after hee is praysed for his eloquēce) is also armed with the svvord: it is a thing vvorthy ỹ marking. For like as eloquence of speech gouerneth such as be vvilling & teachable, euen so bicause ther haue bin many rebellious & vnruly persons in al ages, & so shalbe stil: it must needs be ỹ al rebelleuers should fele by their owne destructiō, that Christ is not come vnarmed. Therfore vvhile he sweetly allureth vs vnto him, let vs vvith forevvard obedience receyue his yoke, that he fal not vpon vs, armed vvith svvord & deadly arowes. Worthily in good sooth is grace sayd to be shed in his lippes, bicause ỹ of his owne nature he breatheth forth ỹ Ghospel vvhich is ỹ sent of life. Neuerthelater if we be stiffnecked, this grace is turned into terriblenes, & of his doctrine of saluation Christ shal make himself svvords & arowes. Hereby is ministred vnto vs no smal comfort, least ỹ multitude & pride of Christes enemyes might discorage vs. We se how proudly ỹ papists reiect Christ, vvhom they boast to be their king: & heathnish contempt the more part of the vvorld maketh but a iest of him: and how malapertly also the Turks & Iewes raple vpon him. Therfore in such confusion of thinges, let vs bethink vs of this prophesie, that he hath svvords & arowes to ouerthrow &

ouerthrow & destroy hys enemies. Heer wil I breefly repete ẏ which I touched afore ẏ howsoeuer ẏ Iews striue to iest out this verse with their cauylles [Thy throne O God is for euer and euer:] yit is it of sufficient force to proue the euerlasting Godhed of Chryst: bycause that whensoeuer the name of [Elohim] is ascrybed eyther to Angels or men, there is alwais wont to be added to it some mark that putteth a difference between them & the only true God: but heer it is applyed vnto Chryst simply and without any exception. Furthermore this also is worth the noting, that Christ is spoken of heer inasmuch as hee was manifested God in the flesh. For although he be called God, bicause he is the word begotten of the father before all worlds: yit notwitstãding he is set heer in the person of mediatour: wherupon euen by and by after he is submitted vnto GOD. And surely if ye restreine that thing to his Godhead which is spoken of his euerlasting kingdome: we shalbe bereft of the inestimable frute which we reape of this doctrine, namely that inasmuche as hee is the heade of the Churche & the preseruer and president of our welfare: hee reigneth not for a time, but enioyeth and endles souereintie, bycause that from hence springeth substantiall quyetnes as wel in death as in life. Also it appeereth cleerely by the text following, that Christ is set forth to vs as our mediatour, bicause he is sayd too bee annointed of his GOD, yea and that aboue his felowes. But this cannot agree to the eternall woord of GOD, but too Chryst clad with fleshe, in which flesh he is both Gods seruant and our brother.

9. All thy garments smel of Mirrhe and Aloes & Cassiã out of the Iuory palaces from whence they made thee glad.

10. Kings daughters were among thy honorable women: Thy wife stode on thy right hand in golde of Ophir.

11. Harken O daughter, and consider, and bow downe thine eare: and forget thine owne people and thy Fathers house.

12. So shall the king haue pleasure in thy beautie: for he is thy Lorde and thou shalt worship him.

13. And the daughter of Tire with a gift: the riche people shall doo homage before thy face.

9. [All thy garments smel. &c.] I will not stand curiously in skanning ẏ words For not euẽ the Hebrues are wel agreed among themselues what ẏ thirde worde should signifie, sauing that by the likelynes a man may coniecture it to be Casia. It is inough that the Prophet sayth the Kings garments are perfumed with precious spices and sweete smelling drugs. And hee descrybeth Salomon comming foorth of an Iuory palace, from whence all men haile him, clapping their handes for ioy. For I translate not the particle [Meni] [out of me] bicause a man can pick no tollerable sence therof: but I referre it to [Palaces.] Now althoughe excesse and superfluitie of delights are not blameles not onely in the communaltie, but also euen in Kings: yit notwithstanding on the other side wee must beware of too much precisenes, that wee condemne not vtterly the measurable setting out of thẽselues which is ãswerable to their estate, like as anon after, the Queen is brought in sumptuously and royallye apparayled. Neuerthelesse it is to be knowen by the way, that all that is praysed here in Salomon, was not alowed of God. And too omit other things, surely euen by and by frõ his first beginning, God was displeased with his marying of so many wiues. But Concubines are put among the blissings of God: for it is not to be doubted but that [by the honorable women] the Prophet meeneth his wiues, of whom mẽtion is made in another place. For although his Egiptian wife were ẏ cheefe of them: yit it appeereth that the residue whome the holy story placeth in meaner

degree, were enterteyned liberally & honorably: whō the Prophet calleth kings daughters, bicause manye of them were issued of blud royall. How then dooth the Prophet accounte it among the prayses of Salomon that hee had many wiues, whiche thing God disaloweth in all pryuate persones, and in Kings by expresse name? Certesse it is easie too gather that when the kings riches & glorie are commended after an ordinary maner: yit is not the abuse of them allowed, for it was not the Prophets purpose to matche the example of a man in contention with the rule of God. In deed the puissance, dignitie, & glory of Salomō were Gods singuler blissing: howbeit such as he himself (according as it is wōt to come to passe) defiled with many corruptions while he had no stay of himselfe, but abused his abundant plentie too licentiousnesse of his fleshe. To be breef, heer is declared how bountifully God poured out abūdance of all things vpon Salomon. Now that he toke so many wiues, and kept not a measurable meane in his gloriousnes, it was as an extraordinary thing.

11. [Harken O daughter. &c.] I doubt not but he speaketh of the Egiptian woman whom hee mentioned euen now too stand at the right hand of the king. And although it was not lawful for Salomō to mary a straunge woman: yit notwithstanding euen this thing also is iustly to bee accounted among the giftes of God, that a moste puissant king sought his alyaunce. Nowe forasmuche as by the appointment of the Law, the Iewes were boūd to endeuer to acquaint their wiues with the pure worshipping of God, and too rid them of their superstitions before they matched with them. The Prophet calling backe the heathen borne damozell (which by hir new mariage was graffed into the bodie of the Churche) from hir euil bringing vp, willeth hir to put away the remembrance of hir cuntry and of hir fathers house, and to endue hir selfe with another nature and other conditions, for otherwise it was a hazard not onely that she would priuely keep to hir self the fals worshippings to whiche she had bin enured: but also by hir publike example draw many intoo the felowship of hir offence: whiche thing came afterward too passe. This was the maner of his exhortation, in which (to win himself authoritie) hee vseth the name of [Daughter] which had bin a foly to doo in the person of any priuate man. And to the intent it may the better appeer how much it stode the new bride in hand to become altogyther a new woman: he requireth hir too giue heed to him with many words, saying. Herken [cōsider, & bowe down thine eare.] For surely ther needeth vehemēcy and sharp spurres, when we come too the renouncing of all such things as wee are wedded too, eyther by nature or by custome. And he dooth Pharaos daughter to vnderstand, that there is no cause why it should greeue hir to forsake hir father, hir kinsfolke, and all Egipt: bicause she should meet with a right noble recōpence too assuage the greefe of forgoing them. And therfore he biddeth hir be contented, for she should match with suche a husband as she might be glad to forbeare hir own cuntrie for his sake. Now let vs returne vnto Christ. And let vs remember first, that that thing which is spiritu all in his kingdome, is descrybed too vs heer in figures: like as for the grossenes of men, the prophets were compelled to borowe similitudes of earthly things. If wee beare in minde this maner of speaking, whiche is rife euery where in the scripture: we shall not wonder that the Prophete speaketh of Iuorye palaces, golde, precious stones, and spicerie. For it signifieth that hee shalbee furnished w plentiful abundaunce & foyzon of all good things. Now although the gloriousnesse and dignitie of the spirituall giftes with whiche God enricheth his Churche, bee despised of the worlde: yit are they better in the sight of God than al the riches of the world: albeeit that we need not to apply euery seuerall member curiously to Chryst, of which sort ẏ is, which is spoken of his manye wiues. For if there bee many Churches surmised, the vnitie of Chrysts body shalbe rent in peces. True it is in deede, that like as eche one of the faithful is called the tēple of God, 1. Cor. 3. 17. so also they may after a maner bee called ẏ spouse of Chryste: but in proper speeche

speech there is but one spouse, which is compacted of the vniuersall congregacion of the godly. And she is said to sitte by the kinges side: not that she beareth any soueremtie, but bycause Christ beareth the soueremtie in hir: in which sence shee is called the mother of vs all. Gal. 4. 26. This place conteyneth a notable prophesy of the calling of the Gentiles as then to come: by which it came to passe that the sonne of god ioyned aliance with strangers, and with such as were his enemies. For there was betwene God and all vncircumcised people a deadly debate and a portcullis set to make a difference betwene them and those that were the chosen of the flocke of Abraham: bycause the couenant that God had made with Abraham, kept of the Gentiles from the kingdome of heauen, til the comming of Christ. Therfore hee voutsaued to take the world in holy wedlock, in no worse sort than if a Jew in old time had taken a wife from a forein and heathen nacion. Moreouer to thentent the Prophet may bring the Bryde chast and vndefyled vnto Christes presence: hee exhorteth the Church which is gathered of the Gentils to forget hir former life, and to vow hirself wholly to her husband. And bycause this change is hard, wherby the impes of Adā beginning to become the children of God, are transformed into new men: the Prophet practeth it the more vehemently. For by this thronging of words. [Herken, cōsider, bow down thine eare,] hee signifieth that the faithfull put not out themselues & their old bringing vp, without vneasy and peinfull endeuer: for vnto those that be forward & willing, such exhortacio were but superfluous. And surely experience sheweth how dull and slow wee bee to follow God. Furthermore by the word [cōsider] our slothfulnesse is worthely reproued. For heereupon groweth our so blynd self loue, and false ouerweening of our owne wysedome and strength: heereupon groweth it that wee like the enticements of the world, and finally that wee be so proud & stately: euen bycause we consider not how precious a treasure god offereth vs in his only begotten sonne. If this vnthankfulnes letted not, it wold not greue vs after the example of Paule Phil. 3. 8. to acount whatsoeuer we set most store by, to be but as dung or as rightnought, that Christ might enrich vs with his goods. Now like as hee gently & sweetly delighteth the new Church by calling hir daughter: so also doth hee allow hir with reward, to the intent that for Christs sake, she may willingly, despyse and forsake whatsoeuer she made account of heretofore For it is more than a comon consort, that wee shalbe the cheef darlings of the sonne of God, assone as wee shall haue put off our earthly dispositon. In the meane whyle let vs lern, that ỹ denying of our self is the beginning of our holy cupplyng vnto Christ. For doubtlesse by [hir fathers house and by hir people,] the Prophete meeneth all maner of corruptnes which wee bring from our mothers womb, or which we drink in by euill custome. Or rather vnder this kynd of speech, hee comprehendeth whatsoeuer men haue of themselues: bicause no part of nature is sownd or free from corruption. Also the reason that is added is to bee noted, that the church shaketh of hir dew and lawfull subiection, onelesse she giue hirself wholly vnto Christ. For by the worde [worship] not only the outward ceremonie, but also the godly affection of reuerence and performing obedience is betoken ned by the figure Synecdoche And wooid god this warning had bin throughly weyed as it ought to be: for then had Christes church bin better at his becke, & we shuld not in theis dayes haue so great contentiō about the authoritie of it against the Papistes, who think that the church is not honorably inough delt with, onelesse she may ouercrow hir husband with vnbridled liberty. For although they graunt the soueremty to Christ in words: that all knees shuld bow before him: yit considering how they chalenge infinite power to the church in making lawes: what else is it but to take bridle in the neck, that she may run riot without measure? I omit how they full wickedly put to themselues the title of the church. But it is an intolerable treason to rob Christ, to deck hirself withall. Truly it is no small dignitie to sit at the kinges right hand, like as also it is no small honor to be counted the mother of all the godly to hold them in awe vnder hir. But it is easy to gather by innumerable texts of scripture, that Christ doth not in any wyse so

aduaunce his church, that he diminisheth or impeacheth any part of his owne right.

13 [And the daughter of Tyre &c.] This is a part of the recompence wherewithall the Prophet mitigateth or rather putteth quyte away the longing after hir former state: that the Tirians that come with presentes. We know how renowmed the fame of Tyre hath bin in old tyme: and therfore he putteth it as a cheef honour, that they shall come owt of so noble and welthy a citie to make submission vnder hir. And although it bee not needfull too go throwgh with euery smal parcell, that wee should find all those thinges in the church, which are spoken here of Salomons wyfe: yit notwithstãding we tast some frute of this prophesie at this day, when God maketh many great men of the world to foster and maintayne the church with their curtesie, although they themselues receyue not the yoke of Christ.

14 The kinges Daughter is altogither glorious within, hir rayment is of cloth of Tissew.

15 She shalbe brought to the King in raiment of needle work: hir maidens that are nexte about hir shalbe brought vnto thee.

16 They shalbe brought with ioy and gladnes, and they shall enter intoo the kinges Palace.

17 Thy children shalbe in sted of thy fathers, thou shalt make them Princes through the whole earth.

18 I will make thy name renoumed through out all generacions: Therfore shall the Nacions magnifie thee for euer world without end.

14 [The kinges Daughter &c.] There may bee a dubble vnderstandinge of this verse; namely, eyther that the Queene is alwayes sumptuously apparcled, not only when she cometh abrode intoo the face of the world, but also when she sitteth in hir chamber, or else that the gorgeousenesse of hir attyre is not counterfet to dazle ỹ eyes of the simple sort, but was made of substãcial and rich stuffe. The Prophet therfore amplifieth the happy state of the Queene by this circumstance, that she hath sumptuous apparell not only to shew hirself in now & then at times: but also to attire hir self in, daily. Others expound it that al hir gloriousnes consisteth in this, ỹ the king taketh hir familiarly into his company: by cause that byandby after, hir palling by into hir chamber is described to be with a great & gorgeous train folowing hir. Now although this pomp exceede measure: yit the prophet teacheth by the way, ỹ the church is not so sumptuously apparcled to thentent she should make the people stand gazing at hir, but only to please the king shall. And, that the church at this day glysstereth not with spiritual bewty, wherin the riches of Christ may shine forth, it is to be imputed to the vnthãkfulnes of men, who through their own slothfulnes either refuse Gods liberalitie, or else after they are enriched, be brought agein to powertie.

17 [Thy children shalbe &c.] This also furthereth the excellency of his kingdome, that the posteritie shalnot bee inferiour to their forefathers in worthynes, and so the nobilitie of descent shalnot bee diminished after ỹ deth of Salomõ: bicause ỹ offspring that shall come of him, shall match their forefathers in all excellentnesse of vertew. Afterward hee addeth [that they shalbee Princes throwgh the whole earth,] with dominion so far spred abrode that it myght easily bee deuided into many kingdomes. Truly it is easie to be gathered, that this prophesie concerneth Christ. For Salomons sonnes were so far of from hauing so large a kingdom as to diuide prouinces among them: that his first heire reteyned but a smal portion only. And so none of his lawfull successours atteyned to be so puissant as he, but all of them were as it were pent vp in a streight, within the Lordship of one tribe and a half. But when it came to Christ, who was the middlemost betweene the old Church and the new, he in deed begat childrẽ no whit inferiour to their fathers eyther in nomber or in excellency, whom

whom hee ſette ouer rulers of the whole worlde. For although the ill fauouredneſs of the croſſe darken the glorie of the chur che before the worlde: yet if wee conſider how wonderfully it hath bin encreaſed, & by what gifts of ghoſtly vertues it hath bin garniſhed: we muſt confeſs how it is not without cauſe, that the glory thereof is renowmed. Notwithſtanding, it is to be noted, that the princely neſſe whereof mention is made, cõſiſteth not in the perſons of men, but is referred too the head. For the dominion and power which properly belongeth to the head, and agreeth peculiarly vnto Chriſt, is commonly put ouer too his members. For wee knowe that thoſe which haue cheef preheminẽce in the Churche, take not vppon them as Lordes vnder the name of Chryſte, but rather are as handſeruants, howbeit for aſmuch as Chryſt hath put them in truſt with his Goſpel, whiche is the ſcepter of his kingdome, they (after a ſort) execute his power. Surely Chryſt hath ſubdued the worlde vntoo him by his miniſters, & hath ſet vs as many dominions, as ther haue bin Churches gathered too him in ſundry nations.

18. [I will make thy name renowmed. &c.] No whit the more agreeth thys too Salomon who by his ſhameful and vnſpeakable reuolting, did foully diſtein the renowm of his name, for ſeing that he by the filthynes of his ſuperſtitions defiled the land that was halowed vntoo God, did he not deſpoile himſelf with endleſſe ſhame & reproche? Surely he was worthy to haue had his name buryed in euer laſting forgetfulneſſe, neuer a whit more glory deſerued Rehabeam, who loſt the beſte parte of his kingdome through his owne doltiſhe pride. Too the intent then that the truthe of this title may be aſſured, we had need to paſſe vntoo Chryſte, whoſe renown liueth and floriſheth euer more, for although the worlde deſpiſe him or rather proude folke do eyther teare or reprochefully throwe down his renown: yit the maieſtie of it remayneth ſafe ſtill. Although enemies without nomber ſtep vp on all ſides to oppreſſe his kingdome: yit notwithſtanding all knees begin too bow before him, vntill hee haue throwen all powers that are againſte him, vnder his feete. For the furious attempts of ſathan and all the whole worlde could not quenche the name of Chryſte, but that it was conueyed ouer too them that came after, and holdeth ſtil his glory from age to age, like as we ſee it too bee renowmed with all tunges euen at this day. Now al beeit that the more parte of the world do rend it with trayt rous blaſphemies: yit is it inough that God dooth euery where ſtir vp preachers to ſound forth the prayſes of Chryſt with a pure harte. In the meane time it is our dutie, to ſtryue our ſelues to the vttermoſt, that this renown decay not at any time, which muſt continew and floriſh through all ages too the endleſſe welfare of all men.

The conteints of the xlvj. Pſalme.

It ſeemeth to be a thankegiuing, rather for ſome certeine deliuerance, thẽ for Gods continewall help wherewith hee hath alwayes defended the ſtate of the Churche. For it may be gathered that Ieruſalem was beyond expectation preſerued by the ſodeine and wonderfull working of God, at what time it was ſtriken in great feare, and ſtode in hazard of extreme daunger. Therfore the Prophet (whoſoeuer was the author of the Pſalme) commending ſo ſingular a benefite of God, exhorteth the faithful to commit themſelues into his tuition without feare, and not to doubt but that vppon aſſuredneſs of his keeping and his mainteyning of their welfare, they ſhalbe euermore ſafe againſt all aſſaultes of their enemies, bycauſe it is his proper charge too appeaſe all motions.

The. xlvi. Psalme.

To the cheefe of the sonnes of Core, a song vpon Alamoth.

2. God is our defece & strēgth, he is foūd greatly our help in tribulations.
3. Therfore wil we not feare though the earth be moued, and though the Mountaines fall into the hart of the Sea.

Vpon Alamoth.] The Interpreters agree not about the woorde Gnalmuth neuertheleſſe, omitting the more part of opinions I wil reherce but two: eyther that it was an inſtrument of Muſick, or els the beginning of ſome common and well knowen ſong: & I like beſt of this latter opinion. Moreouer it is vncertaine at what time thys Pſalme was made, excepte it were peraduenture at ſuch time as the ſiege brake vp about the Citie, when the ſore ſlaughter was made in the hoſte of Sennacherib by the hand of God, 2. Reg. 19. 35. Whiche thing I willingly admit, bicauſe it agreeth very wel with the whole proceſſe of the matter. Surely it is manifeſt that ſome ſuch notable benefit of God as that was is commended in this place.

2. [God is our defence. &c.] Hee beginneth with a generall ſentence, before hee go in hande & the maner of deliuerance. For he proteſteth that there is ſufficient ſtrength in God to preſerue his ſeruāts, & that he giueth them due cauſe too hope ſo, for ſo ſignifieth properly the woorde [Matsa.] In the ſecond part of the verſe, the woord [Nammatsa] is of the time paſt, howbeeit it might (not vnfitly) be reſtreined to the ſafety once giuen, like as other ſom alſo tranſlated [he hath bin found an help.] But bicauſe the Prophete ioyneth [tribulations] in the plurall nomber, it liked me to expound it of continual doing, namely that God offereth himſelf in ſeaſon, as ofte as any afflictions pinche vs. Howbeit if the Prophet ſpeak of the experiences of Gods fauor, the pretertence will fit the place better. The Prophetes intent is to extoll the goodnes and puiſſance of God and alſo his ſpeedy help towardes his ſeruantes, that in aduerſitie they ſhould not gaze about els wher, but content thēſelues with his only protection. And therfore it is ſet down in expres woords that God is ſuche a one towards his ſeruantes, as that the Churche may perceiue it self to bee defended peculiarly by him. And there is no dout but that by this ſaying, hee ſeperateth his elect people frō ſtrange & heathen nations and ſo he cōmendeth the priuiledge of adoption, which God bouſſaued vpon the offspring of Abraham. Therfore when I ſaied it was a general ſentence, I minded not to extend it without exception to all maner of perſons, but to al times: bicauſe he teacheth no more but how God is wont too behaue himſelf towards all thoſe that be his. Afterward enſueth an inferring, that there is no cauſe of diſmaying in ỹ faythful, ſeing ỹ God is alwayes redy to deliuer them, yea & always armed & inuincible power. And ỹ prophet ſheweth which is the true & right tryal of hope: that is to wit when things are ſo confuſed, that in maner the heauens ſeemes to fal, ỹ earth to remoue out of his place, & the mountaines to cliue from their rotes, & yit we ſtand ſtedy & calme & quyet minds. For it is an eaſye matter too make a countenance of great faith, as long as no perill hangeth ouer a man: but if the cruſhing of the whole woorlde giue aſſault too our minds, & put thē not out of quiet: then it eaſily appereth ỹ we yeeld vnto God the due honor of mightines. Moreouer whē he ſaith [we ſhall not fear] he doth not vterly exempt ỹ godly minds frō al thoght or fear, as if they were ſenſles (for there is far ods between inſenſibilitie & the conſtancy of faith) but he only ſheweth, that whatſoeuer betide, they are neuer ouerwhelmed & terrour, but rather gather ſtrength ſufficient to alay all fear. [The earth to moue, & the mountains to fal in to the hart of the ſea, are ouerreching ſpeches, but yit ſuch as ſignifie the turning of the whole woorlde vpſidedowne. For whereas ſome expound the hart of the ſea, too be the earth, I alow it not. But too the entent we may haue the ful doctrine, let vs proceed to the reſidue.

4 The waters thereof shall rore and be trubbled : the mountaines shalbe shaken in the lifting vp thereof.

5 The streames of hir riuers shall glad the Citie of God, euen the sanctuarie of the Tabernacles of the most hyghest.

6 God is in the mids of it, therfore shall it not be moued : God shal help hir at the syght of the morning.

4 [The waters thereof &c.] The latter verse must be ioyned with this, bycause it filleth the sentence, as if he had sayde, although the waters rage and swell, yea and shake the very mountaines with their hideous russhing: yit shall the Citie of God merely & quietly take hir rest, euen in the mids of those horrible turmoyles, contēting hirselfe with hir smal brookes. For ẏ pronown relatiue [Hir] is superfluous according to the comon customs of the Hebrew tung. For the prophet ment to say no more, but that the small streames of hir little brooke, should minister full occasion of gladnesse to the holy Citie, though it shuld perhaps betyde that the whole world did quayle. I told a little afore how profitable a lesson this place conteyneth, namely that our fayth is then ryghtly tryed, when it comes too most greeuous conflicts, insomuch that the very hells seeme to bee opened to swalowe vs vp. So also is the victorie of fayth ageinst the whole world peinted out vnto vs: namely when it wadeth out of trubblesomnesse in such wyse, that although all creatures manace destructiō, yit it vanquissheth all feare. Not that the children of God laugh & fleere in theyr perills, or scoffe and iest at death: but bycause they make more account of the help promised by god, than of all the inconueniences that put them in feare. Horacis senttence, concerning the ryghtuowse man and him that hath a cleere conscience, seemeth notable where he sayeth.

Though all the world should fly about his eares
The fall thereof no whit at all he feares.

But forasmuch as ẏ man that he speaketh of could neuer yit be foūd, he doth nothing else but tryfle. The stoutnesse of courage then that I speake of, is founded vpon the only defence of God, so as they which lean vppon God may truly make their boast, ẏ they shall not onely be vnfearfull, but also safe & sound when all the world is redy to fall in peeces. And the prophet sayth by expresse words, that [the Citie of god shalbe glad,] although it haue not any trubblesome sea to set ageinst those waues that he spake of, but a small brooke only, and he alludeth to that little stream which flowed out of Silo downe by Hierusalem. More ouer I dout not but ẏ the Prophet dooth ouerthwartly taunt the vayn trust of such as dreame thēselues to be out of all gonneshot, bycause they are fenced with earthly helps. For they that lay too fortifie themselues on all sydes & the inuincible helps of the world, seeme in deede too be able to keepe their enemies a far of from cōming ny them, as if they were enuyroned round about & the Sea: & yit it ofttymes happeneth that theyr owne furniture turneth to theyr vndooing, like as if a tēpest shuld wast and destroy an yland by ouerflowing it. But they that cōmit themselues too the tuicion of God, although as to the worldward they be set open too all wrongs, and are not sufficiently fenced too hold out ageinst assaults: yit are they quiet without care. In this respect Esay. 8. 6. reproueth the Iewes, bycause they despysed the soft ronning waters of Silo, and had a mynd to deepe and swift ronning riuers. There is in that place a trim matching of contraries betweene the little brooke Silo of the one parte, and Nilus and Euphrates on the other part: as if he should say, they defraud god of his honour, as though whē he chose the Citie of Hierusalem hee had not forseene what helps shuld neede for the defence of it. And surely if this psalme wer made after the slaughter and chacing of Sennacheribs hoste, it is a likelyhod that the author of it vsed the same metaphor of

set purpose: that the faythful myght heereafter lerne how the onely grace of God is ynough for them without the helps of the worlde. By the same meane also doeth the holy Ghost exhort & encourage vs to this constancie at this day, that delyghting their hosts which vaunt themselues stoutly against vs, we should stand vnmouable among all disquietnes and trubbles, and not be greeued or ashamed of our nakednes, seing that the hand of God is stretched out to saue vs. Therefore although gods help trickle downe but softly to looke too, as it were but by small streames: yet notwithstanding it bringeth vs more quietnes, than if all the power of the world wer thronged togither to help vs. Whereas hee termeth Hierusalem [the Sanctuary of the Tabernacles of the most myghtie,] it is a trim allusion to the state of that tyme. For although ỳ god had his souereintie through enerye one of the Trybes: yet hee chose Hierusalem for his royal sea, from whence to rule all the Realme. Therefore albeeit that the tabernacles or tents of the moste myghtie, were diuided through al Iewry: yet behoued it thẽ to be gathered all vnder one Sanctuary, that they myght be vnder god.

6 [God is in the mids of it. &c.] now hee sheweth from whence that so great suertie of the church cõmeth, namely bycause god sitteth in ỳ mids of [for ỳ world [shalbe moued] belongeth to the feminine gender, and cannot be referred vnto god as though he shuld be vnmouable: but ỳ sentẽces must bes resolued thus: The holy Citie shal not be moued out of hir state, bycause god sitteth in hir, & is alwayes redy to succour hir. For the [syght of the morning] importeth as much as if hee had sayd, euery daye assone as the sonne ryseth vnto the earth. The effect is, ỳ if we couet to be shrouded vnder ỳ hand of god, we must in any wise endeuer, that he may dwel among vs: bycause all hope of welfare dependeth vppon his only presence. And he dwelleth not among vs for any other cause, but only too keepe vs in safty. Howbeit although God help vs not alwaies in post haste according to the heate of our desyres: yet will he be at vs tyme ynough, so as it may easly appeere too bee trew which is spoken in another place, that is to wit, that the keeper of the Church dooth neyther sleepe nor slomber at any tyme. Psalme. 121. 4.

7 The nacions raged, the kingdomes wer moued, he put forth his voyce, and the earth melted.

8 The Lord of hostes is vvith vs: the God of Iacob is our strong hold. *Selah.*

9 Come, consider the works of the Lord: what wildernesses he hath made vppon the earth.

10 He maketh battells to cease, euen to the vttermost coasts of the earth: He breaketh the bow, scattereth the harnesse, & burneth vp the charyots with fyre.

11 Bee still, and knowe yee that I am God? I wilbee exalted among the Gentyles, I wilbee exalted on earth.

12 The Lord of hosts is with vs: The God of Iacob is our strong hold. *Selah.*

7 [The nacions raged. &c.] Bycause the Church of God neuer wanteth enemyes, yea and to strong enemyes, and consequently such as through vnbrydled outrage assault it cruelly: the Prophet now by experience cõfirmeth ỳ doctrine which he set down concerning the inuincible tuicion of gods: & afterward picketh out a generall cõfort, how it is the cõtinual charge of god too asswage all troublousenesse and to appease it: & that his hand is strong ynough too breake all the attempts of enemyes. I confesse, this place myght be take infinitely: that gods citie is subiect to many stormes, & yit abydeth alwayes safe by the benefyte of GOD. But it is a more lykelyhod

lykelyhod (as I ſayd at the beginning) that the treatyſe concerneth ſome notable deliuerance, wherin God had ſhewed ſome tryall of his endleſſe power and fauour in preſeruing his Churche. The Prophet therfor repoꝛteth what had happened, that is to wit, that the enemyes of the Church came with dreadfull furniture to deſtroy it, and that they were vanyſhed as it were molten away by the voyce of GOD. And heerby redoundeth vnto vs an ineſtimable comfoꝛt, when wee heere that although the whole woꝛld ryſe againſt vs, and turmoyleth all things with frentik heate, they may be bꝛought to nought in the turning of a hand, aſſoone as God ſhall ſhewe himſelf to fauour vs. Now, although Gods voyce betoken his commaundment oꝛ becke, yit ỹ Pꝛophet ſeemeth to allude to Gods pꝛomiſſes, by which he hath aſſured vs, that he wilbe the keeper of his church. By ỹ way, the matching of contraꝛies is to bee noted betweene the voyce of God, & the trubblesome noyſes of Kingdomes.

8. [The Lord of hoſts. &c.] We be taught by this verſe in what wyſe we may apply to our owne vſe the things which the ſcrꝛipture vttereth euerywhere concerning the vnmeaſurable power of GOD, if we beleeue ourſelues to be of that nomber, whō God hath embꝛaced with his fatherly loue & whom he will cheriſh. Foꝛ he cōmendeth ageyn the adoption, by which Iſraell was ſet a part from the comon lot of all nacions: otherwyſe ỹ mencioning of Gods almightines ſhould but ſtrike vs in feare. Hervpō then cometh our boldnes to glozie, namely that he had chozen vs foꝛ his peculiar peoꝛple, to vtter his myght in preſeruing vs.

In which reſpect, after that the Pꝛophet hath ſet out his puiſſance, by calling him [the God of hoſts,] immediatly he addeth the other tytle, by which he made his couenant in old tyme with Abꝛaham: to thentent his poſteritie, to whom the inheritāce of the pꝛomiſed grace belōgeth, ſhould not doubt, but that God fauoꝛed them alſo. Foꝛ to thentent our fayth may thꝛoughly ſettle itſelf, theis twoo things muſt be conſidered in God togither, namely, his vnmeaſurable power, with which he is armed to ſubdew the whole woꝛld: and alſo his fatherly loue, which he hath ſet abꝛode by his woꝛd. Now, when theis twoo be toyned togither, nothing cā let but that our fayth can vaunt itſelf ageinſt all enemyes. Foꝛ it is not to be doubted, whither God will ſuccour vs, oꝛ no, bycauſe he hath pꝛomiſed he will doo it: and as foꝛ power, he hath ſufficient to perfoꝛme it, bycauſe he is the God of hoſts. Heerby we gather that thoſe perſones wander wꝛetchedly in the Scripture, which leaue hanging in ỹ aire whatſoeuer is ſpoken concerning Gods myghtyneſſe, and beleeue not that he will bee a father to them, bycauſe they be of his flocke, and partakers of his adoption.

9. [Come, conſider. &c.] He ſeemeth to pꝛocede ſtill with the ſtozie of the deliuerance, wherby God had auouched himſelf to be ỹ beſt and faythfulleſt defender of his Churche: to thentent the faythfull ſhould fetch fro thence both armour and ſtrength to ouercomme temptations, whatſoeuer ſhould ſtep vp herafter. Foꝛ ỹ aſſurances of Gods fauour, which he had perfoꝛmed in very deede by ſauing vs, muſt bee continually bekoꝛe our eyes, that they may ſtablith the faithfulnes of his pꝛomiſes in our harts. Neuertheles in this exhoꝛtation he couertly rebuketh the dulnes of thoſe that make not ſo greate account of Gods puiſſance as they ought to doo: oꝛ rather he repꝛoueth the whole woꝛld foꝛ vnthankfulnes, bycauſe ſcarce one among an hundꝛed acknowledgeth that God is able ynough to defend him: and ſo they are all purblynd in Gods woꝛkes, oꝛ rather they wilfully ſhet their eyes at that which ſhould further them moſt to ỹ buylding vp of their fayth. Wee ſee how in any aſcribe that thing to foꝛtune, which it ſhould become thē to father vpon Gods pꝛouidence. Others imagin themſelues to haue gotten by their owne cōning, whatſoeuer GOD had beſtowed vpon them: oꝛ elſe looke whatſoeuer pꝛoceedeth from him alone, that impute they to ſecond cauſes: & otherſome are vtterly witleſſe. Wherfoꝛe not without cauſe doth he ſend foꝛ them all, & exhoꝛt them to the conſideracion of Gods woꝛkes: as if he ſhould ſay, the cauſe why men repoſe not the hope of their welfare in God, is foꝛ that they be eyther blockeheaded, oꝛ malicious in conſidering his woꝛkes. And foꝛaſmuch as he directeth his talk to all men indifferently,

Sace

wee gather, ỹ euen the godly also are drowsye & benommed, till they be waked & quickened vp. Moreouer, he extolleth mightely Gods power in preseruing his chozen people, which is woont to be eyther despised, or else is not weyed according to the woorthynes of it, when it woorketh after the ordinarie maner. Therfore he setteth foorth wastinges and other miracles, that may moue mẽnes wittes moze effectually. That which followeth next, [that hee maketh battelles to cease,] if any man lyke to vnderstand it of gods speciall help, yit must it be referred to this end, that the faythfull must looke for the same in tyme to come, which they haue had tryall of by experiẽce alredye. And surely the Prophet seemeth by one deede to shewe infinitely how migh tely God is woont to defend his Churche. Howbeit that it hath happened moze than once, that GOD discoraging the enemies hartes, breaking their bowes, & burning vp their charpots, hathe pacifyed all commotions through Iewry, and driuen away warres a far of. And it is like ynough, that the Prophet tooke occasion hervpõ, to put the Iewes in mynd, how oft God had disappoynted the greatest attemptes of their enemies. Sure it is in deede, that God is adorned with theis tytles, to thentent that wee should hope for peace at his hand, euẽ when all the woorld is on a roze.

11. [Bee still, and knowe yee, &c.] Hee seemeth now to turn his talk peculyarly to the enemyes of Gods people, that folowe their lust moze boldly in dooing mischeef: bycause that when they put the sainctes to trubble, they think not that in so dooing they make war ageinst God. Inasmuch then as they thinking themselues to deale only ageinst men, ronne a head presumptuously without feare or shame: ỹ Prophet restreyneth heere their headynesse, and to thentent his talk may haue the moze force, he bringeth in God himself speaking. And first he biddeth them be still, that they may knowe him to be God. For wee see when men ronne a head without aduisement, there is no roome for moderatenesse: and therfore the Prophet (not without cause) requireth the enemyes of the Churche to bee still, that when their heate is alayed, they may perceiue how they feyght ageinst God. Wee had almoste the lyke sentence in the fowrth Psalme and the fifth verse: [Stand in awe, and sin not: bethink your selues in your harts, and bee still.] The effect is, that the woorld subdewing their trubblesome affections, should yeeld to the God of Israell the glozie that he had deserued: and if they proceede to play the madmen, he telleth them flatly, that his power is not enclosed within the bounds of Iewry, and that it shalbee no hard matter for him to stretch out his arme a far to the Gentyls, to glozifye himself euerywhere. Afterward is repeted that which was spoken before: that GOD is puissant ynough, and to much, bothe in weapon and strength, to defend the church, which he hath adopted.

The Contemtes of the. xlvij. Psalme.

Some are of opinion that this Psalme was made at such tyme as the Temple was dedicated, and the Ark of couenant placed in the sanctuary. But bycause it is but a weake cõiecture, it is better (if I bee not deceyued) to omit that circũstance, and to consider what it cõteyneth, and to what vse it is to be cheefly applyed. There is no doubt but it was appoynted for solemne assemblyes, which is easy to be gathered by the whole text. Yea truly it may be so, that Dauid endyted it to the Leuytes before the Temple was builded, when the Ark rested as yit in the Tabernacle. But whosoeuer was the author of it, he exhorteth not only the Israelits, but also all naciõs, to the worshipping of the one trew God. And although it cheefly extoll the fauour that God vouchsaued vpõ the offspring of Abrahã for the tyme present, lyke as saluacion also was as thẽ to spring foorth to all the world out of that fountayn: yit notwithstanding it entreateth of the Kingdome of Christ. For it declareth that the glorie, which shone in the shadowish sanctuary should be manifested far & wyd, whẽ god himself

should

should spred out the beames of his grace a far of, so as kings and nacions should grow into felowship with the children of Abraham.

The.xlvii. Psalme.

A song to the cheefe of the sonnes of Core.

2 All people clap your hands, sing cheerfully to GOD with the voyce of leaping.

3 For the LORD is hygh, terrible, and a great King aboue all the Earth.

4 He hath brought nacions in obedience vnder vs, and put the gentyles vnder our feete.

5 He hath chozen our inheritance for vs, the glorie of Iacob whom hee loued. *Selah.*

ALl people clap your handes &c.] Forasmuch as he setteth all people to clap their handes at God in token of gladnesse and ioy, or rather exhorteth them to such vnwonted ioy, as the vehemencie thereof may burst forth into leaping and skipping: sure it is that he intreateth of their saluation. For if god should set vp a dreadful kingdome among the Gentyles, he should rather cast downe all mens harts & ouerwhelme them with despayre, than giue them occasion of dancing. Besyds this, he preacheth not of the ordinarie grace of God, but of such a grace as shedding foorth incredible ioy vpon the whole world, may stir vp the mynds of all men to set out Gods prayses. Therefore wheras within a little after, he addeth that nacions were brought in obedience to Israel: it must needs bee vnderstood, not of slauish subiection, but of such a subiectiō as were better & more to be desyred, than all ỹ kingdoms of the world. For it were no reason ỹ such as are brought in thraldome by force and feare, should leape for ioy. In deede many nacions were tributaries too Dauid and to his sonne Salomon: howbeit in such wyse as they repyned at it, and were greeued at the hart that ỹ yoke was layd vppon them: so far were they of frō giuing thanks to god merily & cheerfully. Then seing ther is no bondage happy and desyrable, saue that whereby God (by the leading of Christ his sonne) tameth & subdeweth those that were rebells before: it foloweth that this style agreeth not but to Christs kingdome, who is called a hygh and dreadful king, not bycause he amazeth the wretched folke ouer whome hee reygneth, with tyrannicall violence: but bycause his maiestie which erst was had in contempt, is of ability to breake the stoutnes of the whole world. For it is to be noted that the meening of the holy Ghost is, that seeing the Iewes had bin spytefully handled and oppressed a long whyle, & afflicted with sundry calamities from tyme to time: gods gracious goodnes was now so much the more notable towardes them, bycause the nacions that bordered rounde about them were subdewed, and Dauids kingdome become most florishing. And by the way the thing is trew which I told you of, namely that it is easy too gather by the laying togither of the woords where [God is called a terrible and mighty king aboue all the earth,] that the same agreeth to the kingdome of Christ. Therefore no doubt but that gods grace was commended vnto theis tytles, to the intent to strengthen the mynds of the godly in that meane tyme: in which not only the dignitie of the people of Israel was decayed, but also they themselues being oppressed with forein reproch, could bee refreshed with no taste of gods fauour, saue only by resting vppon his only promises. We know how long the ceasing of this royall power continewed, euen from the death of Salomon too the cōming of Christ. This was as it were a whirlepoople ỹ myght haue swalowed vp ỹ godly mynds, if they had not bin vphild by the word of god. Therfore inasmuch as there was a hansel of this kingdome that

is

is now spokē of, giuen by god vnder Dauid: (although there folowed a sorowful & almost a shameful alteraciō within a while after: & immediatly vppon that most greeuous misfortunes: & lastly captiuitie and most miserable dispersing, which differed little frō vtter destructiō:) the holy ghost hath exhorted ẏ faythfull to continew their ioyfulnes, vntill the Redemer were come.

4 [He hath brought &c.] Whereas other translate it, [He hath put nacions in subiection. &c] It agreeth with this translation of myne. It is somewhat further of that some translate it, [He leadeth nacions vnder vs:] but it is vtterly from the meening of the prophet that othersome take the woord [Ierabec] to destroy. For it is not to bee dowted, but that heere is betokened a profitable, ioyful, and desyrable subiectiō. If any man had leuer to keepe still the future tence of ẏ verb, I mislike it not. Notwithstanding forasmuch as it is certein ẏ the grace of god to come, is cōmended vnder a shadowe, I willingly embraced that which other translaters haue liked better of. Moreouer although that in this verse the prophet do peculyarly exhort his owne countrymen to thankfulnes: bycause that through ẏ grace of god they wer souereins of all people: yit is it certein, ẏ those which wer brought vnder the yoke of ẏ Iewes, are ioyned with them in felowship of their ioy. Therefore looke how much the bodye differeth from the shadow, so much odds was there betweene the feyned reioycing which the heathē nacions made at Dauid in old tyme, and the ioy wherwith the faithfull receyue Christ, bycause it floweth frō the willing obedience of the hart. And surely if after the bringing of the Ark into the Temple, there had appered none other hygher truth: it had bin but as a chyldish toy to lodge vp god in that narow lodging roome. But when that maiestie that had dwelt in the Tabernacle, was disclosed to the whole world, and all nacions brought in subiection to it: then appeered this prerogatiue of the offspring of Abraham. Therfore in theis woords the prophet defyneth that kingdome of which he made mētion: declaring the subiection of the Gentyles, that they shuld not refuse to obey the chozen people. For he intreateth not heere of the secret prouidence wherby God gouerneth the whole world: but of his speciall power which he executeth by his woord. Therefore to thentent he may be properly called a King, it is needfull that his owne people acknowledge him to be so. Notwithstanding, it is demaunded, that sith Christ repayreth his Church by his owne trauel and heuenly puissāce, in what sence it may be sayde that the nacions are subiect to the Iewes: for we know that the order of the Church is not otherwyse settled aryght, onlesse ther be but only one head aboue all, and that all the faithfull from the hyghest to the lowest, hold themselues in the state of members. Nay rather since ẏ tyme that Christ spred his dominion ouer the whole world, the adoption which heretofore had bin peculiar to one people, began to bee comon to al naciōs. And by this meanes was freedome giuen too all at once, that being knit among themselues in brotherly loue, they should all attayne togither to the heritage of Heauen. But the solution is easye: that at what tyme the church should lay the yoke of the lawe vpon the heathen, then did the Iewes obteyne the souereintie. For like as Pastors execute the iurisdiction of the spirit, by the preaching of the woord: so the Church is called a Queene and the mother of all the godly. Gal. 4. 26 bycause she is put in trust with the heauēly lerning, which is as good as a mace too subdew vs all. Therefore although the Iewes at such tyme as Christs kingdome came abrode intoo the face of the worlde, were miserably and reprochefully in bondage too Heathen nacions, and were in maner slaues too them: yit is the souereintie trewly and deseruedly attributed too them, bycause GOD sent foorth the rod of his power out of Sion. And inasmuch as they had the custodye of the Lawe, it beelonged too theyr charge, too brydle the Gentyles, by the authoritie thereof. For the rest of the world was not otherwyse gathered too the obedyence of GOD, than when men were so renewed by the spirit of GOD, that they yeelded themselues of theyr owne accorde teachable and obedyent too the Iewes, and suffered them too rule them as theyr maysters: according as is sayde in an other place: In that daye seuen men shall take hold of the skirtes of one

Iewe,

Iewe, and ſhall ſaye: wee will walk after your GOD. &c. Zacharie in the eyght Chapter and the thyrde and twentie verſe.

5. [He had chozen our. &c.] The Prophet ſetteth out moze eindently ẏ peculiar grace which God had bouchſaued vpon the chozen and holy generacion of Abraham. For like as he ſetting all the world aſyde, had adopted to himſelf a feawe vnnoble perſones: ſo it behoued that ſo notable pledge of his fatherly loue to bee ſet aſyde by itſelf from the vniuerſall fauozablenesſe wherwith he embraceth all mankynd. Therfore the woozd [chozen] importeth a force in it, as if he ſhould ſay: God hath not delt with the children of Abraham, as he is comonly woont to deale with other Nacions: but rather hath beſtowed a peculiar dignitie vpon them, as it were by ryght of inheritance, wherein they excell all the reſidew: which thing hee expreſſeth immediatly after vnder the name of [Glozie.] The Prophet then willeth them to giue god thankes for aduauncing his elect people to the hyghest degree of honour, in the perſon of Iacob: ſo as they may boaſt that they haue a ſeuerall lot of prerogatiue by themſelues. And therwithall he teacheth, that the ſame thing came to paſſe by ẏ free fauour of god. For the Pronowne relatiue [whom,] is put in ſted of a part of ſpeeche that importeth a cauſe: as though ẏ Prophet ſhould father the cauſe of their woozſhip and excellencie vppon God himſelf. And this is to bee hild for a rule, that as oft as Gods fauour towardes the Iewes is commended for louing their fathers, all their deſeruinges are brought to nought. Now, if the whole woozthynes of the holy Patriarke hang vpon the only good will of GOD, who dares chalendge any thing propze to himſelf? Let vs learne then to attribute to Gods fatherly loue, whatſoeuer hee beſtoweth vpon vs peculiarly aboue others, becauſe he hath chozen vs to be his flocke. Alſo wee gather by this place, that the fauour, which God bitterly towardes his chozen, pertepneth not vniuerſally to all men, but is a priuiledge, wherby he ſeparateth a feawe from the greater nomber.

6. God is gone vp vvith tryumphe, the Lord *is gone vp* vvith the ſownd of Trumpetes.
7. Sing vntoo God, ſing, ſing vntoo our King, ſing.
8. For God is King of the vvhole earth, ſing yee euery one of you that hathe vnderſtanding.
9. God hathe obteyned too reigne ouer the Heathen, God ſitteth vppon the throne of his holyneſſe.
10. The Princes of Nacions are aſſembled toogither too the people of the God of Abraham: for the sheeldes of the earth belong vntoo God, he is greatly exalted.

6. [God is gone vp. &c.] It is an alluſion to the auncient ceremonie of ẏ Lawe. For inaſmuch as the ſownding of trumpets was woont to be vſed in ſolemnizing holy aſſemblyes, the Prophet ſayeth, that God goeth vp at ſuch tyme as the trumpets encozage and harten the people to extoll his mzghtynesſe. For that implyed as much in old tyme, as if a King ſhould go foozth to his people with ropall pomp, to make them haue him in reuerence. In the meane whyle there is no doubt, but that vnder that ſhadowiſh ceremonie the Prophet commended an other maner of going vp: that is to wit, when Chriſt mounting aboue all the Heauens, got the dommion of the whole woozld, and armed himſelf with heauenly puiſſance, ſubdewed all pryde and loftynes. Moreouer, yee muſt call to remembrance that whych I warned you of before, that is to wit, that the name of [Iehouah] is giuen to the Iuis, becauſe that althowgh GOD being

beeing, & Maiestie, were not inclosed in it, nor his power & operation tyed too it: yit was it no vayne warrant of his presentnesse. For lyke as God had promised ỹ he woold dwell in the middes of his people, so long as the Iewes worshipped him after the appoyntment of the Lawe: so hee showed in very deede, ỹ he was present wt them, & ỹ he was not called vpon in vaine amõg them. Notwithstanding, this thing agreeth better too the manifestation of the glorie, which at length shined fourth in the persone of Christ. The effect is, that at such tymes as the trompettes were sownded among the Iewes, accoỹding too the appoyntment of the Lawe, that sownding vanished not away in ỹ aire, bycause God, who in the Ark of Couenant had giuen a signe & pledge of his presence, was verely present in that assemblie. Herupon ỹ Prophet toeke his ground to exhort the faithfull to sing vnto God, bycause they should not doo it at all auenture, like the superstitious sort, who hauing no certentie at all to leane vntoo, howle out in vayne before their Idolles. The Prophet therfore teacheth, that there is good cause why ỹ faithfull should sound out the prayses of God cheerfully: inasmuch as they know certein ly, that he is as present with them, as if he had placed his Royall throne amõg them. Howbeit, after that he hath called him the King of his chozen people, by and by after he sayeth, he is King of the whole earth: by meanes wherof he auoucheth the ryght & honour of firstbozne vnto the Iewes, and afterward ioyneth the Gentyles in felowship with them. And by theis wozdes the Prophet dooeth them to wit, that Gods Kingdome shalbe far moze noble at the coming of the Messias, thã it was vnder the figures of the Lawe, bycause it should bee spred abzode into the vttermost coastes of the earth. Therfore, for ỹ moze vehemẽcie, he repeteth the wozd [Sing] fyue tymes.

In the wozd [Malhkil] there is an alteration of the nomber. For he exhorteth all that haue skill of singing, vntoo this exercyse. But although he speake of ỹ knowledge of Musik, yit notwithstanding he requireth trew vnderstanding in singing of Gods prayses, that mennes tunges should not only rore, as wee knowe is doone in the Papistrie. Therfore vntoo the lawfull maner of singing, there is required knowledge, that the name of God be not vnhalowed with vayne pelting.

8. [God hath obteyned. &c.] Bycause the wozd [Malach] vnder the tyme past betokeneth a cõtinuall dooing, therfore I haue trãslated it [god hath obteineth to reigne.] Moreouer, seing that the Prophet so oftẽtymes repeteth, that God reigneth ouer the Gentyles, it is easye to gather, that he speaketh of a new maner of reigning not heertofore herd of. For the matching of contraries is too bee considered, betweene the tyme of the Law, when God withheld his dominion within the bounds of Iewrye: and the comming of Christ, when he enlarged it as farre as the wozld is wyde and brode. Now, although the Maiestie of God glistered in certeine small sparkes among the Gentyles, at such tyme as Dauid made them tributaire to him, yit could not the Prophet haue properly sayd, that GOD had reigned among them, bycause they did both disdayne his seruis, and also could haue found in their hartes, that the Churche had bin quyte quenched. Wherfore that the fulfilling of this Prophesye may bee apparant, we must needs repayre vnto Christ. Wheras in the second member it is added, [that God sitteth vpon the throne of his holines:] it admitteth a dubble vnderstanding. For oftymes by this maner of speaking is ment the Tabernacle, or the Temple: and now and then it signifyeth Heauen also. If yee lyke to expound it of the Temple, the meaning will bee, that God in such wyse reigneth ouer the whole wozld, and holdeth all peonle vnder his dominion, as that his cheef fea remayneth neuertheless at Ierusalem: lyke as also from thence flowed ỹ doctrine of the Gospell, by which GOD hath subdewed all people vnto him. Notwithstanding, a man may take it fitly to bee spoken of Heauen, that GOD stretching out his hand to compell mẽ to his obedience, sheweth openly that he reigneth ouer men from his heauenly throne: bycause that onlesse hee shewe his power by neere and euident signes, hee is not acknowledged to bee the gouernour of the wozld.

10. [The Princes of Nacions. &c.] Hee garnisheth and enlargeth the last sentence with many wozds. For he distinctly agein in that

in what wise God hath gotten himself dominion ouer the Gentiles: that is to wit, when they that erst were straungers to him, were growen togither into one selfe same consent of fayth with the Iewes, and so the sundry nacions which were miserably scattered, were gathered togither ageín into one bodye. For when the doctrine of the Gospell shoone forth, it led not the Iewes away from the couenant that God had formerly made with them: but rather it hath ioyned vs vnto them. Then seeing that the calling of the Gentyles is nothing else but the grafting of them into the stock of Abraham: the Prophet dooth rightly to say, that the forreyners were gathered togither from all sides vnto ỹ chozen natiõ, to thentent that such an encrease should spred abrode Gods kingdome thorow all quarters of the earth. In which respect Paule sayeth Ephes. 3. 6. that the gentyles were made one body with the Iewes, to thentent they myght be partakers of the euerlasting heritage. Now although that by the abolishment of the ceremonies, the wal that was betwixt them bee taken away, which seperated the one from the other: yit is it true, that wee are not otherwise accounted among gods children, but byeause we be grafted into Abrahams stock. And the Prophete speaketh not only of the common sort, but also sayth that ther shalbe no better or redier way to the cheef felicitie euen for the princes themselues, than to accompany themselues to the Iewes: according as wee shall see it elsewhere sayd of Sion, [This man and that man was borne in hir.] Psal. 87. 5. Moreouer it is sayd that the gathering togither shalbe to the people of the god of Abraham, to thentent we may know that there is no worthines of the flesh giuen to the Iewes, that should remaine in the persons of themselues, but that all their worthines dependeth vpon this, that the pure worshipping of God florisheth, & the heauenly learning hath prehemínence amõg them. Wherefore this belongeth nothing to the ofcast Iewes whom their own misbeleef hath banished from the church. But for byeause (as Paule teacheth Rom. 11. 16. where the root is holy, the braunches are naturally holy also: the falling away of the greater part is no let, but that the remnant should haue their honour reserued them. Therfore that desolation which (according to the prophesie of Esay) flowed vp into the whole earth, is called the people of the God of Abraham: Esay. 10. 23. This place conteyneth a profitable doctrine, and that of two sorts. For first wee learne hereby, that as many as will be reckened among the children of God, must seeke to haue a roome in the Church, that they may mainteyn brotherly vnitie with all godly folk: and secondly that the vnitie of the Church is not esteemed otherwyse than by pure consent, to yeeld obedience to the word of God, that there may bee but one shepefold and one shepherd. Also they that excell in honour & riches in the world are warned to lay away all pryde, and willingly and meekely to take vpon them the comon yoke, that they may yeeld themselues obedient children to the church. Wher as it foloweth that [the shields of the earth belong vnto God,] many vnderstand it of the princes of the earth. And I confesse in deed that this Metaphor is rife to be met withall in the scripture: & moreouer it seemeth not to agree amisse to the text: as if the Prophet had sayd, It is in gods hand to ingraffe the great men of the world in to his Church, byeause hee is Lord ouer them also. Notwithstanding, the simpler vnderstanding is, that forasmuch as the world is defended and preserued by God alone, men ought of right to loke vp with woonderment at so great highnes, which is sufficient for so great a charge. For their fore putteth he [shoulders] in the plural number, bicause gods manifold prouidence (as it were many shields,) had need to step in, among the sundry and almost innumerable perrilles that continually hang ouer all partes of the world.

The Conteints of the.xlviij. Psalme.

In this Psalme is set forth some certein notable reskew of Ierusalem, what time many kinges had conspired the destruction of it. Now when the Prophet, who seemeth

was the author) hath giuen thanks vnto God, hee taketh occasion thervppon to extoll the happy state of that Citie with royall tytles, in that it hath God the continuall preseruer of hir welfare. For it had not bin inough for the godly to perceiue and acknowledge themselues once preserued by Gods hand, onlesse they had bin assured that the same God would also preserue them safe vnder his tuicion for the time to come, bicause hee had adopted them for his peculiar people. Therfore the Prophet standeth cheefly vpon this poynt, that Gods Sanctuary is not erected vpon mount Sion for nought, but that his name is called vpon there, to the intent his power may appere visibly to the welfare of his people. Moreouer by the conteints therof a man may gather, that this Psalme was made after Dauids death. I confesse in deede, that certein forrein kings were deadly enemies vnto Dauid, and that there was no let in them that Ierusalem was not vtterly destroyed: but yit wee reade not that they proceeded so farre as to beseege it, that God had neede to worke wonders to represse their marueilous power. Rather it is to bee beleeued that heere is betokened the time of king Achaz, when the seege was sodeinly raysed at the poynt of vtter despayre. Or else the time of Iosaphat and Asaph: for wee know that at those times Ierusalem was not saued from vtter destruction but by woonderfull help from heauen. Surely this is to bee hild for a certeintie, that heere is set forth vnto the faithfull one hansell of Gods grace, wherby they may acknowledge themselues to bee well and happily delt with, in that God hath chozen himselfe a dwelling place vpon mount Sion, from whence to ouersee them to their welfare.

The.xlviii. Psalme.

A song of prayse to the sonnes of Core.

1 Great is the Lord, and greatly to bee praysed, in the Citie of our God, and in the hill of his holynesse.

2 Mount Sion at the sides of the North, fayre in situacion, is the ioy of the whole earth, and the Citie of the great king.

3 God in the Palaces therof is knowen to bee a defence.

GReate is the Lord.] Before the Prophet speaketh of that speciall example of Gods grace which I haue touched, he teacheth in generall that Ierusalem is blessed, bycause God hath voutsaued too take vpon him the charge of defending it. And thus seperate he Gods church from all the world, like as it is an inestimable benefite, that God embraceth with his fatherly loue a smal nomber owt of all mankinde. Although then that hys wysedome, goodnesse and righteousnesse do shine forth in such wise in the vniuersal gouernment of the world, that there is no part of it voyd from his prayse, but matter of commendacion is to be met withall euerywher: yit notwithstanding the Prophet setteth forth gods glory here for defending his church, he sayth, he is great and to bee praysed in his holy Citie. Is he not so also in all the world? Truly (as I haue sayd) ther is no nook so secret, to which his wisdome,

righteousnes, goodnes, and all other his vertues perce not: but bicause his will is to haue them seene cheefly in his church, not without cause doeth hee set the same before vs as a looking Glasse, in whiche God expresseth and representeth his face after a more liuely maner. Howbeit in naming it his [holy hil] hee briefly putteth vs in mind, by what right Jerusalem is the Citie of God, namely bicause ỹ Ark of Couenant was placed there by the appointment of the Law: as if he should say that Jerusalem is not for his own desert the high stage on whiche God will haue his greatnes behild: but bicause the Ark of Couenant was set there by commaundement from heauen, in assurance of his singuler fauour.

2. [Mount Sion at the sides, &c.] For a confirmation of the former sentence, he commendeth the gifts in which Mount Sion excelled at that time, bicause that in them Gods glory (of whiche I spake euen now) was to be seen. Now although this goodlynesse of scituation whiche the Prophet reherceth in the first place, was naturall: yet notwithstanding he meneth that euen in the very beautifulnes of the Citie, there were marks of Gods fauor engrauen from the beginning, so as the very sight of it shewed that place to haue bin specially garnished by GOD, to the end it should in time to come be halowed vnto God. Howbeit I think it not to be called a faire place simply, in respect that it had not his matche in Jury: for it is well knowen that there were other Cities no whitte inferior too Jerusalem as wel in fruitefulnes, as in pleasant prospect & other cõmodities. But (in my iudgement) ioyntly together with the scituation, hee comprehendeth the bestowed dignitie which had his originall from ỹ Temple. Therfore when we hear the beautifulnes praysed, let vs call too minde that spiritual beautie which (according to the prophesie of the continuall standing of ỹ Arke) was an augmentation of the natural beautie of the place. The Interpreters agree not about the woorde [nouf] Some take it for a lifting vp, as if it had bin sayd, that Jerusalem had bin scituate in a high & loftie place. Othersome translate it a [Climate] in consideratiõ that the Hebrewes doo Metaphorically call Climates [Braunches] bicause they are spread out in length. As for me I meene not to be so curious in a matter of no greter weight: and therfore haue but chosen that whiche seemed most likely: namely that that cuntry was aboue others pleasant and goodly too beholde. Truely it is doubtfull whyther hee set it downe as a praise of Mount Sion, that it lay towardes the North: or whither it should bee resolued thus: Although Mount Sion lie toward the North, yet doth that abate nothing of his goodlynes. Howeuer the former seemeth too be the more naturall sence. For euen with the selfe same tytle dooth Esay commend this Mountaine, meening to betoken the excellency therof. For thus speaketh he in the person of Sennacherib. 14.13. I will climb aboue the heigh of the Cloudes, and will sit vpõ the hil of witnes, in the sides of ỹ North. Afterward hee termeth it [the ioy of the whole earth] not only bicause that region was helthfull by reason of the temperatenes of the aire, (as the Jewes vnsaverly tryfle) or bicause it brought forth swest and excellent frutes, of whiche foreine nations might be glad, whiche also is a colde deuice: but bicause frõ thence should spring saluation vnroo the whole world, according as all nations borowed the lyghte of life and assurance of heauenly grace from thence. For if men reioyce without GOD, the ende of it at length is destruction, and their laughter is turned into gnashyng of teeth. But Christe appeered with his Gospel out of Sion, to shead substantiall gladnesse and endles felicitie vppon the whole worlde. Although then that in the Prophetes dayes the knowledge of the Gospel was not yit spread abrode vntoo forreyners: yit did he ryght to vse this maner of speaking, too the intente the Jewes myghte knowe, that blissednesse was not too bee sought elsewhere than in the free couenãt of GOD, whiche was dedicated in that holye place. In the meane season also hee foreshewe that thing, which was fulfilled at length in the last time at Christes comming. And hereby wee may learne, that Gods onely fauour is fully sufficient too cheere the hartes of the godly: like as if

that be withdrawn, all mortall men must needs be wringed with miserable vnquyetnes and sorowe. That whiche is added immediatly after concerning the [Cittie of the greate King] tendeth to this ende, that Mount Sion is not oneiye holy it self, but also enfranchized with so great a priuiledge, that it maketh the whole Cittie holy, because God had chozen his seate there to reign ouer al the people. In the third verse where he sayth that [God is knowen in the palaces of Jerusalem] he commendeth agrine the dignitie thereof for the defence of God, like as wee haue seene in the Psalme. 46. 6. God is in the midst of it, therfore shall it not be moued. And he named palaces of set purpose, for matching of contraries, too the ende the Jewes might knowe that althoughe the holy Cittie were fortified with stronge towres, and had houses bothe beautifull and like vnto bulwarks: yet the safetie of it was the oneiy defence of God. The faythfull therefore are warned by these wordes, that although they dwell in strong holdes and palaces: they must take weil aboute them, that that gorgeousnesse or that loftines ouerperk not Gods power: like as worldly men contenting themselues with earthly helpes, count it nought worth too haue God too be their keeper. Moreouer because this lewdnes is bred in vs by nature, that worldly welthines shoulde dazle our eyes, and bring vppon vs forgetfulnes of God: wee must with singuler heed minde this doctrine, to the intent that no thing which seemeth woz thy estimation in vs, may dim the knowledge of Gods power and grace, but that in all gifts wherewith we shalbe garnished, Gods glozy may euermoze shine cleerly forth so as wee may beleeue our selues to bee happy no where but in him.

4. For beholde, kings are gathered togither, and are passed by togither.
5. They haue seene, so haue they wondered and trembled, and byn driuen headlong.
6. Fearfulnes hath caught holde of them, and sorowe is come vpon them as vpon a woman labouring of childe.
7. VVith an easterne winde shalt thou break the Ships of Tharsus.

4. [For beholde, kings. &c.] Heere is touched that speciall deliueraunce which I spake of. For the Prophete repoz teth that when kings were gathered togyther to destroy Jerusalem: yet their rage passed away in vaine as Clouds are wont to banishe: yea rather he sayth that they were destroyed with an onely looke, and that not after an ozdinarye manner, but like a woman that is ouercome with sodeyne throwes in tyme of hir trauaple. Now although it be not known for a certeintie what storie the Prophet maketh mention of: yet notwithstanding the thinges that be spoken heere, agree moste fitly as wel to the time of Achaz, as also to the times of Ezechias or Asa, for it was a wonderfull woorke of God, that when the two moste puissaunt kings of Syria & Israel furnished with a mighty hoste, had stryken the Cittie in suche a feare, & the king and his people lay almoste for dead: they should sodenly bee discouraged, yea and disappointed of their certen hope of winning the Citie: wherupon Esay. 7. 4. in iest, termeth them smoking matches: because they were as it were two firebrandes kindled to consume Jury & fire. And no lesse wonderful miracle was it, that the innumerable hoste of Senna cherib was in one night destroyed by an Angel without the hand of man. 2. Reg. 19. 35. Furthermoze, at what time the king of Aethiop came with ten hundzed thousand men to besiege Jerusalē, was it not a singuler proze of Gods puissance to ouerthowe so great a furniture? But whatsoeuer it was, hee sayeth that the Jewes founde by open experience, that God was the keeper of their Citie, whē he

he set himself agaynst the inuisible power of their enemyes. Therfore he sayeth that kinges assembled togither: by which saying hee meeneth that there was a leage made to the destructiō of the church. The word [passed by,] may bee expounded two wayes: eyther that the armies which they had gathered were brought to nothing, or else that they entered the voyage togither as it were in battell ray with one consent. And this second semeth to fit the text best, by cause it foloweth afterward, [that they stoode astonyed at the sight of the Citie.] Doubtles a man maye (not vnfitly) take this verse as added in the way of amplifyinge. But forasmuch as it maketh not so greatly to the effect of the matter, let the Readers choose which liketh them best. Now wheras he sayth [that when they saw the Citie, they wondered, trembled, were driuen headlonge, and ouertaken with sorowe as it were at some sodein mischiefe:] he garnisheth the miracle that God wrought in destroying so great furniture, with as many tytles of commendation as he can. For the sentence must be construed thus: Assone as they saue the Citie, they wondered. This sayinge of Caesars [I came, I saue, I wan,] (wherby he noted his speedinesse in conquering Aegipt,) is well knoune. The Prophet cōtrariwise in this place sayeth, that the wicked were amazed at the only beholdinge of the Citie, as if God had dimmed their eyes with the brightnesse of his glory. And the particle [Chen] is put in maner of putting ouer, as it were to point out the matter with ones fingar, like as also a little after foloweth the Aduerb of place Chem in the same sence. The similitude of the woman traueling of child maketh to the expressing of the sodeyne change. For by this circumstance the grace of God shined forth more brightly, because they were so striken with feare vnlooked for, that they were sodeinly at their wits ends, & were throwen down hedlong from their reched pride. And we be warned in this place, that there happeneth no new thing at this day, if the church be assaulted with puissaunt armyes, and suffryne dreadfull bruntes: For God hath ben wont to humble his seruants in such wyse from the beginning, to thentent to make his wonderfull power more apparent to the world. By the way let vs beare in minde, that Gods onely helpe suffyseth to deliuer vs: and howsoeuer our enemyes hem vs in on all sides to destroy vs, at lyeth in his power as oft as he listeth to strike their minds with amazednesse, so as they may perish in the twincling of an eye, euen in the myds of al their practyses. And let this thought hold our mindes as it were with a bryddle, that they gaze not about hyther & thither for worldly helpes.

7 [With an easterne wynd &c] Although the Interpreters expound this place ouerly: yet let vs content our selues with the natural sence, namely that the enemyes of the church were afflicted and drowned in destruction, none otherwyse than God by his stormes sinketh the ships of Silicia into the deepe Sea. And he rehearseth Gods power which he is wont to shew in great and violent tempests, as if he should say, it is no maruell if God who breaketh strong shippes by force of the winds, haue also ouerthrowen his enemyes that were puffed vp with trust of their own strength. By the [Sea of Tharsus] the Hebrewes meene the [Midland sea,] by reason of Silicia (which by the witnes of Iosephus) was called in the old time [Tharsus,] although that in continuance of tyme, that name was restreyned to this one Citie. And by cause the cheef traffik of the Iewes was into Silicia, by the figure Synecdoche they attribute that thing to this country alone, which was common to other countryes that were further off and lesse knowen.

8 As wee haue heard, so haue wee seene in the Citie of the LORD of hosts, in the Citie of our GOD: GOD shall stablish it for euermore. *Selah.*

9 LORD wee haue wayted for thy mercy in the middes of thy Temple.

Like as thy name is ô God, so is thy prayse vpon the vttermost Coastes of the earth: thy right hand is full of righteousenesse.

3 [As we haue herd &c.] A dubble vnder standing may agree vnto this place. The first is, that the Prophet should in the person of the faythfull say, that loke what maner a one God had vttered himself in old time in deliuering ỹ fathers, the same hath he vttered now also toward their children and posteritie. For they had herd by the report of their fathers, and they had lerned by the stories of the scriptures, how mercifully and fatherly God had holpen hys Church: and now they all euen themselues to haue seene as much with their eyes, because they had founde the same mercy towardes themselues by experience. The effect therfore is, that the faithfull not only haue record of Gods goodnes and puissaunce in the stories: but also that they fele it by vse & experience, yea and see the thing with their eyes, which they knew of afore by heere say and by the report of their fathers: and therefore than God abideth alwaies like himself, confirming the auncient examples of his grace with continuall experiences from time to time. The other sence is somewhat more curious, notwithstanding it agreeth very wel: namely that God had performed in very deede, the thing that he had promysed to his people: as if the faythfull should say, that the thing which they had but heard of before by report, was now performed afore their eies: bicause that as long as only bare promisses appeare, Gods grace and fatherly keeping are yet hidde in hope: but when they be brought to passe, then they be made apparant to the eye. If this Interpretation be liked, it conteyneth a plenteous doctrine, namely that God disappointeth not the beleefe that is geuen to his word, and that he is not vnconstant in promising, than faithfull in performing. Whereas it is said [in the Cittie, [the letter [Beth] is taken for [Mem] or [Lamed,] that is to say, for [concerning the Cittie or as touching ỹ Cittie.] For the Prophet minded not to say it was declared to the faithfull at Ierusalem, that god would succour his seruauntes: but that god had from the beginning bin a faithfull keeper of the Cittie, and euer would be. And mencion is made of the Cittie, of God by name, bycause he behighteth not the same safekeping to all people indifferently, but to his chozen & peculiar people. The name of [Lord] is put to expres Gods puissance But by and by after, the faythfull adde [that he is their God,] to betoken their adoption, that they may presume to trust in him and to flee familiarly vnto him. Now whereas in the second Councell at Nice the good fathers wrested this place to proue, that teaching in Churches was not sufficient, onlesse pictures and Images were added to confirme it withall: it was to shameful a dotage, and not worthy to bee reported again, sauing that it is profitable for vs to vnderstand, how they which went about to infect gods church with that corruptiõ, were striken with the spirit of giddines & insensibilitie. The closing vp of the verse discerneth Ierusalem from all Cities of the world which haue but their turnes, ỹ they should not florish but for a time. But inasmuch as the state of Ierusalem is foũded by God: it abydeth stedy among the sundry turnings of the world. No maruel therfore if god continually frõ age to age, maintein the Cittie that hee hath chozen, in which it is his will to haue the inuocation of his name to remain for euer. And wher as the Cittie was once destroyed & the people led into captiuity, it fighteth not against this exposition. For the repairing therof again was already shewed afore by the prophesy of Ieremy. 27. 22. And therfore euẽ then most of all did god shew how stedfast his worke was. And now after ỹ Christ hath by his comming renewed the world, whatsoeuer was spoken of that Cittie in old time, the same pertayneth to the spiritu all Ierusalem which is dispersed throughout all quarters of ỹ world. And as oft as our minds wauer, we must cal to remẽbrance this doctrine, ỹ whatsoeuer danger hang ouer vs, the welfare of the Church which God hath stablished, may in deede be sore shaken, but yet not so ouerwhelmed that it should fal. Moreouer the verb of the future tence may be turned into the preter tence, howbeit all in one sence.

9 Lord

9. [Lorde wee haue wayted.&c.] This verse teacheth that the faithful were preserued by the power of God, bicause that euen in the cheef broyle of al things, they quyeted themselues patiently vntil God at length pitying thē, sent thē helpe. For the Hebrew word [Damam] which properly signifieth too bee stil or too holde ones peace, betokeneth a calmenes of minde, wherby we gather that the faithful were turmoyled w̄ trobles, so as according to the fleshly vnderstāding they might haue bin abashed or besides thēselues for fear: According as we know ẏ men are in cōtinuall vnquietnes & tossed hither & thither as it were w̄ contrary waues, vntil faith do calm their minds & settle thē vnto stilnes. The effect therefore is that although the faithfull were piteously afflicted, yit were they not caste downe from their standing, but ẏ they leaned to gods help: or rather opened thēselues the gate of his grace, by their patience and hope. Furthermore it made greatly to the setting forth of Gods grace, ẏ wheras they depended vpon the expectatiō of his help they were not disappointed. Wherby also may be gathered a profitable lesson, that Gods help is w̄drawen from vs bicause we distrust his promises, & through our own vnquietnes suffer not the grace too flowe vnto vs which is layd vp for those that be stil. But what meeneth he by [in the mids of the temple?] That the faithful fostred their faith onely there? & that eche man ceased to hope assone as he was come home ageyne too hys owne house? Nay truly, it is certeine that they caryed home with them the hope that they had conceyued in the temple, so as they stode stedfastly in it. Howbeeit forasmuche as God had promised ẏ that place in which he would bee called vpon, should bee the seate and dwelling place of his might and grace: now the faithful saye that vppon trust of that assurance, they doubted not but God would shew him selfe mercifull and fauourable, bicause they had an assured pledge of his presence. For it becommeth not vs to imagin of our owne head that he wilbe our deliuerer, furtherforth than he offereth himself to vs of his owne accord. Now if that shadowish pledge of Gods presence vnder the lawe ought too carry such force with it, that the faithfull might hope for life in the mids of death: then is there iust cause that wee shoulde be quyet, yea though the worlde shoulde be turned vpside down, seing that Christ is descended vnto vs, to ioyne vs muche more fully vnto his Father. Onely wee muste endeuour that the worshipping of God may continewe pure and sounde among vs, too the intent his temple may shine forth in the mids of vs.

10. [Like as thy name is.&c.] Some knit this verse too the last sentence, as if it had bin sayd: Lord thou wilt not haue thy name published in vaine, for therew̄ all thou ministrest matter of praise. And so the sence will bee that Gods name is preached with effecte, or that his power vttereth it selfe togither with his promises. Some expounde it somewhat more finely, that Gods woorks are answerable to his renowme, bicause hee is called [El] of his puissance, when he sheweth in very deed that this name is not attributed too him in vaine, but that the prayle that is giuen him is ryghtfull and due. Like as the former exposition is lesse cōstreyned, so it approcheth neerer too the words and mening of the Prophet, that is to wit, that GOD auoucheth by his deedes that the Iewes worship him not in vaine for the true and only God. But when I weye the percell that foloweth that is to say [vpon the vttermost coasts of the earth] I think the Prophet ment another thing: namely that whitherloeuer the brute of Gods name cometh mē shall knowe that hee is worthy of moste high praise. For in these wordes there is a couert matching of cōtraries. We know that the names of Idols in those dayes flewe thicke abrode throughe the whole world: and yit that although those counterfette Gods were famous, they were voyd of rightful praise, bicause there appeered in them no resēblance of Godhed. But the Prophet in this place contrary wise sayth: Lorde wherfoeuer thy name is heard of, it shalbe ioyned with substātiall prayse, or it will always bring forth matter of praise: for al the world shal vnderstand what maner a one ẏ hast shewed thy self towards thy chozē people. To the same purpose perteyneth that which

is added by and by [that Gods right hād is ful of rightuousnes:] that is too wit ẏ in helping his seruaunts, he sheweth his rightuousnesse openly as it were by reaching forth his hand: and that hee giueth not one hansel or twoo of his rightuousnes, but that he fulfilleth it in al poynts. Moreouer it is to bee remembred heere (which we haue spoken elsewhere) that Gods rightuousnes is takē for his faithfulnes which he performeth in defending those that be his, wherby there redoundeth vntoo vs inestimable comfort, that he wil shew himself rightuous in caring for our welfare. Now we vnderstād the Prophets minde, that is to say, that the names of false Gods flie breeme in mens mouthes without matter of true praise: but that the cace standeth otherwyse w̄ the God of Israel: for whithersoeuer the report of him is brought all men shall vnderstand him to be such a deliuerer of his people, as disapointeth not the hope and desires of his seruants ne forsaketh them in daunger.

11. Mount Sion shall reioyce, the daughters of Iuda shall leape for ioy, for thy iudgements sake.

12. Encompasse ye Sion, and walke about it, and nomber the towers of it.

13. Mark wel the walles therof, exalt hir Towers, that ye may make report to the generations that commeth after you.

14. For this God is our God for euer and euer: he shall be our guide euen vnto the death.

11. [Mount Sion shall. &c.] Now he finisheth his reioysing, that Ierusalem and the other Cities of Iurie shall haue cause to commend Gods rightuousnesse, bicause they haue felte him in deed to bee the mainteyner of their welfare. For the word [iudgemēt] is put for this purpose, that GOD taking vpon him the cace of his Church, hath professed himselfe enemy to those that oppresse it, so as he will subdue their fiercenes. Afterward agein the Prophete commendeth the scituation & beutie of Ierusalem, as if he should say it were a Citie very wel fortified and vnassaultable: bicause Gods blissing shone foorth in some respecte in these outward marks. Howbeeit ye must bear in minde that which he sayd erewhile, that God is seen to be a defence in the palaces therof. For his meening is not by making mention of the [towers and walles] that the mindes of the godly shoulde staye vppon those things: but rather he setteth forth a Glasse that may represente Gods face. Therfore sayth he [encompasse ye Sion] that is too say, look about it aduisedlye: [Nūber ye hir towers, and employ your wits to consider hir wall:] esteem hir palaces according to their worthines: and so shall ye easly perceiue it too be a Citie chosen of God, bicause it far surmoūteth all other Citties. For all his endeuer is to make it appeer, what the qualitie and person was wherewith the Lord endued Ierusalem, in exalting it to be a sanctuarie to him selfe, & a dwelling place for his people. But the Prophete in noting the end (namely that the beautie & gloriousnes of the holy Citie should bee declared to them that come after) seemeth to giue a secrete incling, ẏ the time will one day come, that it may not be seene any more, for to what purpose shuld shewing serue in a thing that is manifest & whiche lieth before ones eyes? Therfore although he sayed a little before, that ẏ Cittie is stablished for euer: yit now by the waye of correction he declareth what maner of euerlastingnes it shalbe, namely suche as shal endure but onely to the renewing of the church. For we are that posterity to which ẏ sayd declaration is directed: bicause ẏ locke what benefites soeuer God bestowed vpon the people of olde time, ẏ same are ours as wel as thers. Not that that outward gloriousnes wherthrough Ierusalē was wōderful, hath preheminence among vs at this day, but bicause ẏ the church hath bin no lesse gloriously adorned w̄ ghostly giftes since the cōming of Christ, than Ierusalē was garnished w̄ walles & towers in old time vnder the

shadowes

ſhadowes of the law. I haue tranſlated the word [Peſinou] [exalt,] referring it to the conſideracion of hir excellencie. For whereas others expound it, [ſtrengthen yee] it ſeemeth not ſo well agreeable. And if any man like better of the trãſlation of others, which is, [behold, vew, or looke vppon,] I ſtriue not againſt it.

14 [For this God is our. &c.] Heere by it appeereth better that the Prophet ſpake not of the palaces of Hieruſalem, to thentent the eyes of the godly ſhould ſtand ſtaring ſtill vpon them: but that they ſhuld lift vp themſelues too beehold the glory of god. For whitherſoeuer they turned thẽſelues, God would haue the marks of his grace engrauen to bee ſeene, or rather to be knowen to be as it were preſent. Whereby we gather that whatſoeuer dignitie or excellentneſſe ſhyneth in the Church, there ought none other conſideracion to bee had of it, than that God may come too our remembrance and bee prayſed in his gifts. Moreouer the pronoune demonſtratiue [this] is not ſuperfluouſe, but ẅ right good aſſuredneſſe diſcerneth the onely one god from all the counterfet & forged gods. For how boldly ſo euer the vnbeleeuers vſurp the name of God, and prate about religion: yit if a man ſerch them any thing neerly, he ſhall fynde there is no certeintie nor ſubſtance in them. Yea rather whoſoeuer they be that be not grounded in ẏ trew fayth, they muſt needes vaniſh awaye in theyr owne ſorgeries. It is therfore the propertie of faith to ſet before vs a diſtinct knowledge of God, wherein we may not wauer: like as contrarywyſe ſuperſtition euermore fooyſteth in fantaſticall & manifold gods. Wherfore ſo much the more is the ſayd forcible poynting out to be noted, whereunto this of Eſay. 25. 9 is much like: [Behold this is our God:] We haue wayted for him: & he ſhal ſaue vs: [This is the Lord,] we haue wayted for him: As if the faythfull ſhuld proteſt that they haue not an vncertein god, or ſuch a one as they take hold on by confuſed opinion: but ſuch a one as they know for a certeintie and are well aſſured of. And the faythfull proteſt that God will alwayes be ſtedfaſt in preſeruing the Church, to thentent to encourage and confirme themſelues to procede in continewal holding on in the fayth. The member that foloweth next, (that is too wit) [he ſhalbe our guyde euen vnto the death:] ſeemeth to bee a maner of expoſition. For by this ſaying, the faythfull warrant themſelues that he wil be their guide and theyr keper for euermore. Howbeit they meene not that they ſhalbe ſafe vnder Gods gouernance in this lyfe onely, ſo as they ſhould bee forſaken in the mids of death: But they groſſely betoken that which I ſpake of, namely that as many as leane vnto GOD, are regarded of him euen to the end. If any man liſt too reade [Gnalimoth] whole togither ſo as it may be a ſimple word, and to take it for [a world or an age,] the ſence wilbe all one. Others tranſlate it [chyldhod,] too this meening: like as God hath from the fyrſt, begonne to cheriſh his church, after the ſame maner that the father bringeth vp his ſonnes frõ their chyldhod: ſo will hee procede in the ſame race. But in my iudgment the firſte ſence floweth more aptly. As far from the purpoſe is it that otherſome tranſlate it [in ſecret.] Vnleſſe peraduenture the Prophet ſhould of ſet purpoſe ſay, that gods gouernaunce is hidden, too thentent wee ſhould valew it, not accoyding too fleſhly vnderſtanding, but by fayth.

The Conteints of the .xlix. Pſalme.

Bycauſe it happeneth for the moſt part, that vngodly perſons or ſuch as are giuen to earthly pleaſures, liue proſperouſly and happely, and that the trewe worſhippers of God are eyther pinched with aduerſitie, or elſe languiſh vnder theyr miſeries: leaſt the former ſort ſhould take too much pryde in theyr proſperitie, or the other ſort caſt downe theyr harts: ths Prophet teacheth that although the heatheniſh ſwim at theyr pleaſure in all proſperitie, yit as

long as they be straungers from God, theyr shadowish feelicitie wherein they sooth themselues, and which vanissheth away like a dreame, is in no wyse too bee coueted: and that the good men although they be spytefully and reprochfully handled, or afflicted with many miseries, are notwithstanding regarded of God, so as he deliuereth them in the end.

The.xlix. Psalme.

A song to the cheefe of the sonnes of Core.

2 Heere this all people, herken all ye that dwell in the world.

3 As well yee sonnes of Adam, as yee sonnes of man, both riche and poore.

4 My mouth shall speake of wisdome, and my hart shall muse of vnderstanding.

5 I will inclyne myne eare to the parable: and I will open my riddle vppon the harp.

HEere this all people. &c.] Forasmuch as this Psalme (whosoeuer was the author therof) conteyneth one of the cheefe poyntes of of heauenly Philosophie: the author hath good cause to make his enterance with so goodly words, ẏ hee will speake of great & secret matters, to thẽtent he may procure attentyuenes. Some man wold perchaũce thinke at the first blush, that it is but a comen matter that is entreated of heere, bycause he discourseth of the shortnes of lyfe, and of the fond trust wherwith most men make themselues drunken, bothe which poynts seeme sufficiently knowen. But his drift is, that good and godly disposed persones that haue but little prosperitie or none in the world, should mitigate theyr sorow and asswage theyr weerynesse with this comfort, that it shalbe better with thẽ at the length, when God shall restore confused matters to order. But the Prophet mounteth yit hygher. That although God shew not openly out of hand that ẏ world is ruled by his prouidence: yit must they patiently wayt for the ende, which is not perceyued by the vnderstandinge of the flesh. This doo euen the Philosophers also teache, that although wee bee miserably vexed in the world: yit must wee not yeelde too any afflictions: and moreouer that they are in a fooles paradyce, that are counted happy, bycause nothing is more transitorie than riches, honours, and delyghtes. But they come not too the head of the spring: bycause when they dispute most clerkly concerning the blissed lyfe, they hold themselues content with vertue alone, and make not GOD a dooer that hee should gouerne mens affayres, that men myght lerne too rest vppon him, too whome otherwyse there can appeere nothing but despayre. Therfore it is but cold geere that the Philosophers teach in theis matters. But the holy ghost, although he bring foorth such things as are knowen by experience, yit afterward he mounteth vp hygher, that is too wit that the worlde is ruled by Gods prouidence, and that while the wicked vaunt themselues vnmeasurably, and the good are troden spytefully vnder foote, God sitteth euermore in heauen as a Iudge too shake the reprobates in time couenient out of the delyghts wherin they pleasure themselues: and to pul his worshippers out of deepe darknesse and too replenishe them with trewe ioye. From hence is substantiall comforte too

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bee fetched in all miseries, which woold ouerwhelme vs with the dreadfull syght of them, if Gods coũtenance shuld not shyne vpon vs. For except wee beleeue that hee careth for our welfare, wee see no remedy nor end. This (as I sayd) is the reason why the Prophet biddeth vs, lift vp our myndes and desyres more earnestly to his doctrine, bycause he intendeth to speake of notable & hygh matters. Notwithstãding, twoo thinges are noted in this verse, that is to wit, that the profitablenesse of ẏ doctrine, which he setteth foorth, is comon to all men: and also, that all men haue neede of earnest warning: bycause noman lifteth vp his mynd to consider things aryght, except he be wakened. Wheras I haue translated, [Yee that dwell in the world,] some translate it, [Yee inhabiters of the tyme:] which though it agree not amisse to ẏ present matter, yit is it somewhat with the harshest. Let it suffyze vs, that ẏ Prophet calleth all men without exception, bycause the thing that he is about to speake of, perteyneth alike to all men. By [the sonnes of Adam,] he meeneth the comon and the rascall sort, and by [the sonnes of man,] the Noblemen and Gentlemen, or such as excell in any dignitie. Therfore hee telleth them, that from the hyghest to the lowest, all without exception, must be tawght by him, bycause noman is wyse of himself, when notwithstanding he purposeth to vtter a doctrine that toucheth all mankynd alyke.

4. [My mouth shall speak. &c.] Of good ryght dooth the Prophet cõmend his doctrine with theis tytles. For although he reproue mennes foly by experience, yit notwithstanding the principle ground that he will take to teach, is more than comon reason can comprehend. Howbeit, he vseth this preface not only to defend his doctrine from contempt, but also to quicken vp the slombering myndes. And to thentent hee may doo that the more effectually, hee not only exhorteth others to the desyre of lerning, but also professeth to giue heede with them himself. And by this meanes he makes himself one of the Scholers, who in executing the dowtie of a teacher, coueteth to profit himself also. And surely, all Gods Prophetes ought to be so mynded, as they may fynd in their hartes to haue GOD the Schoolmayster of themselues as well as of the rest of the people, and too bee the first that giue eare too his message, which they vtter by their owne mouth vnto others. Howbeit, the purpose of the Prophet was, too auouche the authoritie and reuerence of his doctrine, how that he bableth not thinges lauishly of his owne deuice, but only vttereth that which hee had lerned in Gods Schoole. And the only way too teache well in Gods Churche, is, that he which is made a Master too teache others, should first bow downe his owne eare too lerne, before hee open his mouth to speake: and so deliuer faythfully from hand to hand, that which he hath receyued of the Lord. And doubtlesse, wisdome breedeth not in the naturall disposition of man, but must be fet from heauen: & therfore no man can euer speake wysely & skilfully to the edifying of the Churche, but he that hath first yeelded himself to bee taught of GOD. As perteyning to the woordes, in the fowrth verse some translate it, [And the musing of my hart shall speake vnderstandings.] But bycause it were an vnpropre & hard maner of speache too say, [that the musing of the hart speaketh,] I haue foloweth that which is more simple. In the fifth verse, the woord [Mishel] (which I haue trãslated [a parable]) signifyeth properly a similitude. Howbeit, it is oft referred to graue sentẽces, bycause they most comonly are garnished with figures and borowed speeches. In the same sence almost is the Nowne [Chidath] takẽ, which they translate [a Riddle:] & therfore in Ezechiel. 17. 2. the twoo Verbes & the Nownes are ioyned togither, [Houd hida ou mishol mashal,] that is to say, [Riddle thou in riddle, and parable thou in parable.] I cõfesse in deede, that in that place is betokened Allegoricall speeche. But I haue told you alredye, why the Hebrewes call sentences that be excellent & woorthy to be marked, by the name of Riddles and Similitudes. For by the woord [open, or disclose,] the Prophet auoucheth it to be no part of his mynd to wrap the thinges that he will intreate of, in crooked & dark wyndlasses. And surely, althowgh the Heauenly Doctrine bee farre aboue the reache of our wit, by reason of the loftynesse therof: yit notwithstanding, the holy

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Ghoſe hath ſo tempered his ſpeeches vnto our capacitie, that the whole Scripture is profitable to our edifying. Wherefore it is to no purpoſe that ſome catch pretence of ignorance: for there is nothing ſo hygh, or ſo hard, which is not layd open to the rude and vnlettered ſort. Whereas many Interpreters ſuppoſe that mencion is made of ỹ [Harp,] to thentent that the ſweetneſſe & the allurement of ſinging, ſhould mitigate the harſhneſſe, if any were: I can not tell whither it be ſubſtantiall prough, or no. Ie ſuffyzeth mee that the Pzophet ſpake after the ozdinarie maner, bycauſe it was a cuſtomable matter in thoſe dayes to ſing Pſalmes to the harp.

6. VVy ſhall I feare in the dayes of euill? the vvickedneſſe of my heele ſhall compaſſe mee about.
7. They truſt vppon theyr vvelthyneſſe, and make boaſt of the multitude of their riches.
8. The brother ſhalnot redeeme by redeeming: no man ſhall giue vntoo God the pryce of his raunſome.
9. And preciouſe ſhall the raunſome of the ſoule of them bee, and the continuance of them for euermore.
10. That he may liue ſtill for euer, and not ſee the graue.

6. [Why ſhall I feare. &c.] Now entereth the Pzophet into the very treatyſe of his doctryne, that the chyldzen of God muſt not bee diſquieted out of meaſure for aduerſitie, although the vngodly put them malaperttly to the plunoge, and hold them in enclofed on all ſydes at their pleaſure: namely, bycauſe the Lozd, although he diſſemble and ſit ſtill, yet ſleepeth not in heauen, but delayeth and ſuſpendeth his iudgments till tyme conuenient. Moreouer, the Interrogation is more puhythy, than if he ſhould ſimply auouche that hee will bee of an vpright and quiet mynd in aduerſitie. In the ſecond part of the verſe he ſpecially betokeneth the afflictions that haue more ſharpneſſe in them, and which wounde mennes myndes more greeuouſly: that is to wit, when the wicked rule the roſte, & execute their violence without controlment. Therfore the Aduerb of tyme is to bee ſupplyed thus, [when the wickednes. &c.] There bee ſome Interpreters that picke out an other ſence: If I ſhall bee afrayd in the dayes of aduerſitie, & prouyde for my ſelf ſo carefully, as the vnbeleeuers are woont to doo: aſſoone as I ſhall come to death, myne owne wickednelle ſhall hold mee as beſeeged. And ſo they take [the heele] for the end of the liſe. But I reiect all this as to far fet. Neyther doo I ſee by what reaſon others refer it to the thoughts: for I think there can not be found any example of this Metaphoz elſewhere. It hath more colour that other ſome tranſlate it [lyers in wait,] bycauſe the Woozd [Gnacak] ſignifyeth to deceyue: as if ỹ Pzophet had ſayd: Although falſe harted and crafty perſones lay wayt for mee, yit is there no cauſe why I ſhould bee afrayd. But I had leuer to take it without a figure: when the wickednes of myne enemyes ſhall beſeege mee, thruſting vpon mee to trip vp my heeles: accozding as they ſay in Frenche, [Pourſuyure iuſques aux talons.] That is to ſay in Engliſh: To folowe at the hard heeles. I confeſſe, he ſpeaketh of his enemies: but he ſayeth, that their wzongfull perſecutions ſticke to his heeles, bycauſe they ouermatch him in ſtrength, & purſewed him to ouerthzow him, as if a man ſhould haue trod vppon his heeles.

7. [They truſt vpon. &c.] Now foloweth the reaſon, why the chyldzen of God ought not to bee diſmayd in aduerſitie, and much leſſe to giue ouer. euē whē they ſeeme to be diſtreſſed vnder the hand of their enemies, ſo as they can not eſcape their violence and crafte: namely, bycauſe they are puffyd vp in vaine with a ſhadowish power, which vani ſheth away out of hand. The Pzophet the reaſo-

reasoneth in this wyse, that when we fear men wee are troubled with vayne and deceyuable feare: bycause wee consider not what the state of them is, in case as if a man should bee afrayd of a shadowe or of a Ghoste. They boaste (sayeth he) in [the multitude of theyr riches:] and wee like fooles are haled away into the same error, bycause we consider not how transitorie & of how short cõtinuance the state of this earthly lyfe is. Moreouer, the prophet looketh yt deeper into the matter. For he not only sheweth by the thing it selfe, that those are wrongly counted blissed which excel in pleasures, or in welth, or in honor, in this world: but also he proueth thẽ euen by theyr own vnderstanding, or rather by their blockishnes, to be but wretches. For inasmuch as happynesse consisteth in ỳ feeling of him that hath it to enioy: nomã can count fooles & dullards happy, who want vnderstãding. Now the Prophet sheweth that wicked men are witlesse: bycause it is an assured signe of madnesse too trust in a mans owne welthynes, and to boast of his riches, whẽ foolish folk see not the thing ỳ is set before theyr eyes. For they fynde by dayly proofe that no man can redeeme another mans lyfe for any mony. Wherupon it foloweth, that they are no lesse out of their wits, thã those that be in a frenzie. If any man like better to translate it thus, [Man shall not by raunsoming redeeme his brother:] the sence will abyde all one and the Hebrew phrase will well beare it. There are ỳ take [Ech] for [one:] which though I reiect not, yt it seemeth not to agree fitly. Wheras it is sayd afterward, that [No man hath the pryce to pay to God for the raunsome of another man: it pertayneth to this purpose, that the lyfe of all men is in the hand and at the pleasure of god alone, & cannot be compound for by any bargein, that the tyme should be prolonged as oft as god listeth too call away this man or that man. The same meening confirmeth he in the verse following, [That theyr raunsom is precious or costly.] For he meeneth not that it is rare, but that it can nowhere bee found: like as in the first boke of [Samuel. 3. 1. it is sayde, ỳ in the tyme of Heli the hygh preest answers from god were rare, bycause ỳ visions had ceased in those days. The effect then is, that there can no raunsome be found among men, wherwithal to purchace euerlastingnes in this world, eyther to themselues or to others. Wheras I haue translated it, [And the cõtinuance of them for euermore:] others take the word [Cadal] to be a verb, and expounde it [too cease:] as if the Prophet should say, [there can bee no raunsome so greate as too take place.] Therefore it shall cease for euermore, bycause it shal neuer take effect. But bycause the nowne [Cadal] (as wee haue seene in the Psalme. 39. 5.) signifyeth a foredetermined tyme of lyfe: it seemed too mee that the former interpretacion is the more natural. Wheras in the tenth verse it is sayd, [that he may liue stil,] the prophet expresseth more playnly, that not only men cannot bee bought agein whẽ they be once dead: but also that their lyfe cannot be prolonged any longer while they are yt alive in the world. For hee teacheth that euery man hath an end of his lyfe appoynted before hand, which he cannot ouerskip: and therfore that when worldly folk play the fooles in their vntoward trusse, they are neerer their graue, from which it shalbe in vayne for thẽ to assay to exempet thẽselues. Now although the prophet seeme not too speake in riddles, when hee debateth his matters in so low and base a style after a homely sort: yet notwithstãding forasmuch as he condemneth heere the blockishnesse of men as it were from the hygh throne of God, for that they being blynded & pryde forget themselues too be men: whosoeuer loketh throughly into the matter, shall cõfesse that heere be riddles propounded. In the meane tyme, the said [opening wherof he made mẽtion is to be seene in ỳ words: for god meeneth to deliuer an open sounded doctrine, that cannot escape the knowledge euen of the rudest & most vnlerned.

11 For he shall see how wysemen dye, the foole and the vnwyse man shal perish togither, and leaue their welth vnto straungers.

12 Yit think they that theyr house shall stand for euer, and theyr haby-

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tacion shall continew from age to age, they haue called theyr owne names vppon lands.

13 And man shalnot continew in honour, he is become like vntoo the beastes, they perish.

11 [For he shal see how. &c.] I reade the ninth and tenth verses ioyntly together by cause it is the Prophets purpose to shewe how great theyr blockishnesse is, which imagin that they shall liue for euer in this World, and apply al theyr endeuer to build themselues an euerlasting dwelling place vppon earth, when notwithstanding they see continually how all men slip awaye. It is sayd in a comon prouerb that experience is the schoolemistresse of fooles: then are they more than fooles, which be conuicted by so many and so euident examples, and yet wilnot gather their wittes to them, too remember that they are borne to dye. The words of the Prophet therfore hang togither in this wyse: Although theis blynde despysers of God, see that death is comon to all men, and that wyse men dye as well as fooles: yit cease they not to imagin that they shall dwell vppon the earth for euer. For they frame theyr lyfe after such a sort, as if they should neuer flecte from hence. Euery of them therefore sees what happeneth vnto others, that is to wit that all without difference are wrapped in one destruction, though theyr state were dyuerse vppon earth: nay rather, they see the welth of many men conueyed ouer vnto straungers. For although [Acharim] (which simply signifyeth as well [others as straungers) may be extended to any successors: yit I suppose it to bee set as a contrarie against a mans lawful or owne heires. For if a man leaue an heire of his owne begetting, he seemeth after a sort to remayne alyue still in the person of him. But when a man dyes childles, the name of him is vtterly quenched, & so the worldlings haue the lesse comfort, because theyr childre succede not in their roome to maynteyne their persone. And yit they profit so little or nothing by theis experiences, that theyr mynd rennes vppon nothing to much, as vppon liuing alwayes on earth. For the Hebrew word [Kedob] (inasmuch as it signifyeth the inwardes or any thing) is metaphorically taken for the hart or bowels of a man. The meening therefore is cleere, namely that the imaginatiue euerlastingnesse of the earthly lyfe possesseth their mu and sences. There is alledged by others, a more fyne interpretatiō. For inasmuch as Kedob is taken now and then for a graue, they think that the foly of such is laughed at, as build royall palaces with greate cost, for their memorial to dwel in after their death: but this deuyce is to cold. And that which followeth immediatly after cōfirmeth better the former sence: namely that theis men which are giuen altogither to the worlde, [do call their owne names vppon lands:] that is to say, doo endeuer themselues with myght and mayne to win renown among mortall men. Theyr despyes ought to tend to this end, that theyr names may be written in the booke of lyfe, and be blissed before God & his Angels: but now are they harryed to the contrary affection, that they may be famous vpon earth, & their names may sound aloft. For by the word [call,] the Prophet ouerthwartly noteth ỹ vaine sound, wherwithall worldly men are aduaunced. Some like better of another sēce: that is to say, that [They haue called cōtries after theyr owne names,] that they myght leaue a monument of theyr glorie to theyr posteritie. But I am out of dout, that the prohets meening is this, that they take greate paynes and trauel to purchace themselues a famous name vppon earth.

13 [And man shall not &c After that hee hath scorned the mad thoughts & which the vnbeleeuers do wilfully beguyle thēselues: now he addeth, that although they stand so much in theyr owne conceyts, yit shall they shortly come too the same ende that brute beastes doo. For albeit that in respect of ỹ mynd, ther is a great differēce betweene men & brute beastes: yit notwithstāding, in speaking of the state of this present lyfe, the prophet doth ryght to say that the misbeleeuers shal dye like beastes. For he needed not to dispute of the life to come, because hee had to deale with the children of this World, who perce not too the hope therof,

thereof, ne conceyue in mynd any other sencitie, than that which they enioye presently. Girdinge therefore at theyr doltishnes, yow (sayeth hee) as though yee were exempted from the comon lot of men, lift vp your hornes aboue the clouds: but death preaceth hard at your heeles, which shall doo away this your pride, so as there shalbee no oddes betweene you and asses or dogges. For I lyke it not ẏ some Interpreters daly more suttly, saying, ẏ men become lyke vnto beastes, bycause they vnderstand not to what excellencie they were created, that is to wit, when GOD gaue them a Sowle, which shall neuer sleepe or dye. For the meening of the Prophet is euident ynough, that worldlinges flatter themselues in vayn for the transitorie lyfe, bycause destruction shall lyght vpon them byanby, and gather them into the nomber of brute beastes. And in the last woord the Prophet himself declareth, why he lykeneth earthly folk to brute beastes: namely, bycause they are cut of or perish. Wheras some supply the relatiue [asher, which, or that,] there is in that but small weight.

14. This vvay of theirs is foolishnesse too them, and their posteritie shall agree too their mouthe. *Selah.*

15. Like sheepe are they layd in the graue, death shall feede them, and the ryghtuouse shall haue dominion ouer them early in the morning, and their strength shall vveare away: the graue from his house.

16. But God shall redeeme my sowle from the hand of the graue, bycause he hathe receyued mee.

14. [This way. &c.] Bycause the verse is expounded diuersly, before I set downe the trew sence, I will breefly touche the opinions of other men. Forasmuch as the woord [Kesel] among the Hebrewes signifyeth somtyme the kidneyes, some take it suttly in this place for fatnesse: as if it had bin sayd, this thought is to them as fat, wherwith they couer and choke their wittes. But this is harsher thā that it needeth long disproof. Some poynt it thus: This way of theirs is as it were foolishnesse: as though the Prophet should say, they leade their lyfe frowardly, bycause they are not well at ease in their wittes: for it could not come to passe, ẏ men should dote so shamefully, except they were vtterly voyd of all iudgment. For were they endewed with any drop of vnderstanding, woold they not consider to what purpose they are created, and lift vp their myndes to heauen? Thus say they. But I suppose that the Prophet ment simply, that the falling out of thinges proueth in ẏ end, that they were out of their wittes, that so place their felicitie in the world. As if he should say, that at the length the madnes of those that settle themselues in the world, is detected to their greate shame: and that although they esteeme themselues to be men of rare wisdome, and ouerioy themselues in their owne sharpnesse, yit notwithstanding it is disclosed with woorthy reproch, how witlesse they were. And this the Prophet speaketh of set purpose, to aggrauate the madnesse of the children, which wilnot be taught to wex wyse by the example of their fathers. And bycause this latter member also is diuersly wrested by the Interpreters, I will first declare what other men deeme. The Verb [Ratsa] is taken [to walk,] and the Nowne [Pi] is taken for [a measure:] as if it had bin sayd, that the children walk, or proceede, after ẏ maner of their fathers: & so they chaunge the letter [Beth] into [Caph] the mark of likelynesse, which is a ryfe thing emong ẏ Hebrewes. And I confesse, this sence differeth not much from the woordes and meening of the Prophet. Wheras othersome refer it to brute beastes, it is to much wrested. But more rightly deeme others in my opinion, taking the word [mouth] for instructions, or precepts. Agein, it agreeth better to take the woord [Retsa] according to his comon and most receyued significatiō, that it should betoken a consent or willingnes: & therfore I haue translated it [to agree.]

Now,

Now, the meening of the Prophet is this, that sith the fond confidence of worldlings turneth to flat folishnes, so as they are iustly a laughingstocke among all men: it is a monstruouse madnes in their posteritie, ẏ they can not take warning by such experience to begin to be wyse, but delyght themselues in the same dotages, and both deeme and speake the same that their fathers did. Howbeeit, sith it is Gods will ẏ his iudgmentes should bee wayed in the world, it woold become them to consider more aduisedly what is become of their fathers. But now inasmuch as they ouerskipping and neglecting so notable examples, ronne headlong into the same fondnes, so much the more are they conuinced of beastly witlessenesse.

15. [Lyke sheepe are they layd. &c.] The similitude is very fit, that theis men go downe into the graue, lyke as sheepe are gathered in their fold vnder ẏ hand of their shepeherd. For the whole world is scarce ynough for a prowd man. Eche one of thē swell so in their owne fond imaginacions, that they in a maner chalendge the sonne, the aire, and the earth, as their proper own to themselues from all other men. From this their vnmeasurable statelynes, wherby they stretch themselues far & wyde, the Prophet gathereth them in flockes lyke sheepe into the graue, and deliuereth them to death to feede. The meening therfore is that whereas they chalendge souereintie to thēselues aboue all mē, they shall at length come vnder the yoke of death, ẏ they may lerne when it is to late, ẏ they made their boast of a thing of nought. For to lye ouer throwen vnder the Tyrannie of death, is a more wretched & foule slauerie, than to be in subiection to any men, whatsoeuer they bee. In the second member the Prophet separateth Gods children from this sorow full & vnluckye lot: and so preuenteth that which otherwyse had bin easye to obiect: Thou sayest trew in deede, that they shall dye that put their trust in this world, but what noueltie bringest thou? or why vpbraydest thou mē with the lawe of nature, sith this necessitie is layd vppon all men? Agein, why skoffest thou at mortall men, as though thou werte not one of the nomber of them thyself? This obiection is conningly encountered by the Prophet, as though he should say: If death were the destruction of the whole man, I should say no new thing: but forasmuch as ẏ faithlesse doo shamefully bereue themselues of the better lyfe, to which wee bee created: I woorthely and ryghtly fynd fault with their madnes. For it were to fond a thing, that they should be blissed for a moment, and afterward cast away the hope & mynding of the lyfe to come, as it were in a dreame, and bannish themselues from the glorie of heauen. Now, wee see that which I spake of at the first, that the doctrine of this Psalm differeth far from the precepts of the Philosophers. For ẏ Philosophers doo eloquently & trimly lawgh at worldly ambition, reproue mennes fond lustes, yea & speake ageinst the tickle frayltie of mankynd: but that which is the cheef thing, ẏ is omitted by them: namely, that wee are happye bycause wee be ruled by the prouidence of GOD: and agein, that all our aduersities shall fall out to the best, bycause there remayneth an euerlasting inheritāce for vs in heauen. Now, if it be demaunded what maner a dominion the dominion of the ryghtuouse shalbe, the answer is redy shapen: that forasmuch as it behoueth all reprobats to be cast downe vnder our head Christ, so as they may bee his footestoole, the same thing extendeth also to all his mēbers. For wheras it is sayd, that he shall deliuer vp the Kingdome to God his father: surely, his so dooing shalnot abolish his Churche, but it shall bring too passe, that God may bee all in all. And in the Aduerb of tyme [early,] there is a very trim Metaphor. For inasmuch as we walk now in darknes, the lyfe of man vpon the earth is couertly compared to nyght, or sleepe, & that specially in respect of the faythlesse, who sit drowsely vpon the earth as men in a slomber. Nay, rather there is such confused mistynes in all things, that euen the godly myndes also are ouerwhelmed with drowzynes, sauing so far foorth as GOD shyneth vpō them with his woord. Doutlesse we see not but through a glasse, and in a riddle, and therfore the Lordes cōming shalbee as the morning, in which as well the reprobates as the chozen shall awake, eche in their kynd: that is to say, bycause ẏ chozē shaking of all sloth and sluggishnes, yea and hauing chaced away all clowdes,

shall

shall behold Christ the daysun with right tuousnes face to face with clere sight, and in him the full brightnesse of lyfe : and the reprobates who now are stark blind, being waked from their sluggishnes, shal begin to know a new life, of which as now they feele no maner of tast. And this warning is needfull, not only bycause our flesh draweth vs euermore downward, and for the most part choketh and darkneth the light of faith: but also bycause worldlings gather by the continual going about of the world, ẏ ther shalbe none other life, according also as Peter telleth vs that they laugh at the hope of the Resurrection, bycause the continuall order of nature hath flowed from the beginning through so many hundred yeeres, 2. Pet. 3. 4. Wherfore least their malapertnes should truble vs, let vs call to mind this saying of the Prophet, that although the world bee as now drowned in darknes, there shall rise vp a new morning sodeinly, which shal restore vnto vs the sight of the true & euerlasting life. Afterward foloweth [their strength shall were away,] or their shape or bewty shall wax old. For the word [Tsotah] is interpreted both wais. If we read [strēgth,] the sence wil agre with it very well, that theis worldlinges abownde in welth and puissance, howbeit for a short time, bicause they wyther and decay byanby, or rather melt away. But bycause the other interpretation is receiued with more cosent, I willingly subscribe, [that their shape or beawty tendeth to decay.] For like as Paule. 1. Corinth. 7. 31, sayth that ẏ shape of this world passeth away (meening ther by that the bewty of the worldly state is but shadowish:) so the prophet doth trimly compare vainglory which hath no soūdnesse in it, vnto a shape or figure. That which foloweth is somewhat darkesome. Some trāslate it [ẏ graue is their house,] and then they make [Samech] to bee the fashioning lettre of the noune. But it agreeeth better to the wordes and mynd of the Prophet, that it should be interpreted otherwyse, namely [that the graue wayteth for them from their house.] For the changing of the nomber is rife among the Hebrewes. And the Prophetes meening is, that although they dwell as now in gorgeous howses, where they think themselues to haue a sure nest: yit it will come to passe within a while, that they shalbe compelled to go out of the dores and the graue shall receyue them. Peraduenture also he alludeth couertly to their gloriouse and stately passinges by, bycause they neuer come abrode without great pompe. The Prophet therfore denyeth that it shalbe so with them alwayes, bycause they shal one day come downe into the graue.

16 [But God shal redeme &c.] The particle [Ac] may also be translated [certesse.] For wheras the Prophet sayd in generall that the rightuouse should haue dominion in the morning: now he applyeth it to hys owne peculiar vse, to thentent to bwild vp his owne fayth the surer. It is therfore as an appertenance of the former sentence: wherin the Prophet applieth the thing to his owne persone, which he had spoken a late of all the rightuous. It is welinough knowen that [the hand] is taken for souereintie, commaundement, dominion, or power. For wheras others would haue it taken for the stroke of death, it is to much constreyned. Now in theis woordes the Prophet confesseth, that by nature he is subiect to death, but yit that God shalbee his sauiour and redeemer. Moreouer we haue heerby a notable record of ẏ fayth in which the holy fathers liued and dyed vnder the Law. For we se they staied not vppon thys present lyfe, but lifted vp theyr minds and by this meanes ran to heauenward, vntyll they had finished their race. For if the Prophet should hope to be deliuered but from a perill or two, so should he haue doone but as the children of thys world doo, whom God riddeth oftymes out of great daungers. Therfore he hoped for lyfe in death, bycause that hauing ouer come the darknes of the world, he directed his eyes to that morning which should bring with it euerlasting daylight. Whervppon wee gather also that the promyses of the Law were spirituall, vppon trust of which, the holy fathers did willingly and gladly wander as Pilgrims in the world, too the intent they myght at length rest in the heauenly heritage. Wherfore it is so much the more wonder, that the Saduces (who were brought vp in the Lawe,) could slippe into such a doltishnes as to

thinke that the Soule of man is nothing else but a breth. For he must be more than blynd, that can leape ouer this place as if there were no mention made in it of the heauenly life. For how can it be wrested, which is spoken in the last verse concerning the new and vnaccustomed morning? Certeinly, the day starre ryseth daily to the world: but in that place he betokeneth one certein day, in which God himself shal supply the office of the Sunne to enlyghten vs with the beholding of his glory. Now then, wher he addeth [doutlesse, God shall redeeme my soule from the power of the graue:] doth hee not behight himselfe some peculiar thing, that pertayneth not to the residue of men? But if to be redeemed from death bee a priuiledge giuen to the only children of God: wee gather for a certeinty, that there is a better life to bee hoped for. Also it quiteth cost to marke that which I touched erewhyle: namely, that we then profit aright in Gods promyses, when eche man applyeth seuerally to himself, that which God offereth generally to all men. For wherby is hee sure of the redemption of his soule, but bycause the state of ỹ godly shalbe otherwise in time to com, than it is now seene to bee in the world? And by putting himselfe into the company of Gods children, hee warranteth also himself to bee partaker of this grace. That which he addeth afterward, is red in the Hebrew word for word thus: [bycause hee shall take mee vp.] But some turne the parcell [for or bycause,] into the aduerb of time [when,] and take the word [Lakah] to signify to [take quite away:] so as the sence should bee, when the Lord shal take mee out of this life to himself, hee shal rid my soul from the power of the graue. But I feare mee least this bee to much wrested. More rightly do others deeme, that the future tence is put in sted of the preter tence, and so keepe still the proper signification of the word [for or bycause.] For the prophete hope of his resurrection was not to be sought for in himself, but in gods free adoption, bycause God had embraced him with his fauour, and accepted him into the state of his children. Howbeit there needeth no shifting of the time of the verb, if any man like of this exposition: God shal take vpon him the custody of my soule in death, and therfore he shal safe it from destruction. For wherupon commeth it that men think themselues forlorne when they go down into their graue, but bycause they betake not their soules to ỹ tuicion & custody of god? For they account thē not to be safe in his keeping as it were a precious pledge. Therfore howsoeuer mans fowle vanish away by all likelyhod when it passeth out of the body: yit must we beleeue that it is gathered vp as it were into gods bosome, there to be faythfully kept till the day of the Resurrection.

17 Feare not when a man shalbe enriched, and when the glorie of his house shalbe multiplyed.

18. For hee shall cary nothing away in death, his glory shall not go downe after him.

19. For hee shall bliſſe his own ſoule in his life time, and they ſhall prayſe thee when thou doſt well by thy ſelf.

20 Hee shall come but to the age of his fathers, and hee shall not see the light for euer.

21 Man is in honor, and shal not vnderstand, he is become like the beasts, they shall perish.

17 [Feare not when &c.] He repeteth ỹ same sentence that we had befor: vnder the maner of exoztation, that is to wit, that it is in vayne for Gods children to be put

in feare with the riches and puissance of their enemies, and that ther is no reason why they should enuy them, bicause this tottering felicitie of theirs passeth awaye a pace like a shadowe. And lest our mindes should settle vpon the earth, hee will haue the end of our life to be alwayes before our eyes. For ther by it will come to passe, that the weerines of miseries shall not ouerwhelme vs, wherewith it behoueth vs to be exercised in this our shorte race. Again he will haue vs with a haultie hart to despise all the guilefull pomps in whiche worldly men delight themselues so much. Therfore lest we might bee troubled with such sights, the Prophete wisely calleth vs back to the consideration of death, which comming sodenly vpō vs, will shake vs oute of this glittering glorioulnes and cast vs downe into the graue. For by these words [he shall carry nothing away in death] he meaneth that in how high estate soeuer men be: yit may they not abide in the same glory, beyonde the ende of their life. And hee confirmeth this nakednes in the next member when he sayth, [his glory shall not go downe after him. For although miserable menne wrestle neuer so muche, and striue to carry some glorye with them after death, as it were whyther nature will or no: yit shall they not escape rotting and the reproche of nakednesse, according as it is faithfully sayd of the Poet.

All only death bewrayes wee see,
how little woorth mens bodies bee.

19. [For he shal blisse. &c.] This verse is wrested sundry ways. Some set down the words thus: [he should haue blissed his soule in his life time] Some refer the first member to the vnbeleeuers, and the second to the faithfull whiche praise God in all his benefites. And otherſome take the whole text too concerne the faythfull, howbeeit amisse. As for me, I doubt not but they deeme aright, which teach, that euen heer also are noted such persons as be giuen to the delights of the flesh. And in the firste member he sayeth they blisse their owne soule as long as they liue in the worlde: eyther bicause they sweetly soke and glut themselues in earthly pleasures, and consequently cocker themselues in their beastlye sensualitie, like as ye riche glutton is described by Christe in Luke, 12. 19. feast thy selfe to the full, my soule, &c: or els truely bicause they seeke for no happynesse elsewhere than in the worlde, by reason they are touched with no desire of the heauenly life. Whereas others translate it [he shall do wel by his owne soule] I like not of it, for mee thinketh this place agreeth with that of Moses, Deut. 29. 19. least perchaunce any man being misseled by error, might bisse his owne soule: that is too say, least hee should flatter himself as though he might despise GOD without checke. For in this place he langheth at the fondnesse of those which dreaming themselues to bee happy, do soothe themselues in their own delightes. In the other member there is a shifting of the persone, and a turning of the talke too these voluptuous persons, whiche dreame themselues too be happy in this worlde. For the Prophets meening is, that they are not only puft vp in their own ouerweening, while they take themselues too bee halfe Gods: but also made stark mad with the guilefull flatterye of the worlde, while they be euerywher prayed and had in reputation, and counted happy in the opinio of the multitude, and while they fulfil their owne lustes, setting aside all regard of the heauenly life.

20. [He shall come but too the age. &c.] Nowe sheweth hee how deceitfull those flatteries be, with which the vnbeleeuers deceiue themselues and be deceyued by others. After that they bee made drunken (sayeth he) as wel with their owne misweening as with the flattery of the common sorte, yit shall they not passe beyond the age of their fathers. And admit they bee neuer so long liued, yit shall they not enioy the light for euer. Others interpret it somewhat otherwise, that [to come too the age of their fathers] should signifie as much as to bee gathered into ye graue too

their fathers, like as death is commonly called [the waye of all flesh.] And a little afore the Prophet sayd they were gathered by heapes into the graue as sheep into a folde. And so they will haue the sence to be thus: forasmuche as they seeke not after heauen, but lie in the world fast tide too the rottennes of the earth: they shall come to the same ende that their fathers did. So according to their opinion, [not to see the light for euer] implyeth asmuch as to be drowned in euerlasting darknes or to be vtterly quenched: for, to be banished frō God, is far worse thā all destruction. But I had leuer to read it whole together: & although they dandle themselues with vaine flatterings, yit shal they not passe the bound that is pitched to all liuing wights. Howbeit forasmuche as it maketh little skill too the effecte of the matter, let men take their choice of whiche they lik. Onely it is to be noted that if this latter interpretation bee allowed for the better, that whiche followeth concerning [the light] must bee vnderstoode thus: that the vnbeleeuers enioy not the lighte of life but for a shorte time, bicause that assoone as they bee gone out of this worlde, there remayneth none other life for them. Wherby we be warned to take diligent heede, that we blisse not our selues in this life, but rather to endeuour & when we bee departed out of the world, we may be carried whole to the heauenly blissednes: and no lesse heede is too be taken, that the vaine flattery of men carye vs not awaye. This selfsame thing sayed the heathen men.

Thou must not like of euery thing that troublous Rome commends.
nor put to tryall of those scoales the iudgement that offends,
ne seeke thy selfe without thy selfe.

But forasmuche as it is a faulte that breedeth with vs almoste by nature, to giue to much credit to vaine flatterings: we must giue eare to this warning of the Prophets.

21. [Man in honor, &c.] For asmuche as he might seeme heertofore to haue spoken too dolefully of the present life, whiche if it be vnlewd by it self, is a singular benefite of GOD: hee vseth a spice of correction, or he mitigateth the sentence that he had spoken afore, by putting in a thing: namely that menne growe out of kinde into beastes, bicause they vnsauerily deuoure whatsoeuer goods GOD graunteth vnto them, and so bring vnto naught the excellencye whiche God had vouchsaued vpon them. The Prophete therfore mustereth against the frowarde abuse, when heathenishe folke, without any taste of godlynes, swallowe vp whatsoeuer good things God bestoweth vppon them: and specially when they intangle themselues in transitory worship, which ought rather to be a furtherance to their mindes to help to lift them vpward. This vnthankfulnes dooth the Prophet condemne, that worldly men vnworthely deface their own excellency, and turn their lyghte intoo darknesse by stepping aside from the right vse of it. Wherupon wee gather also, that nobody is to blame but our selues, that wee bee wretched in the world. For if we woulde acknowledge our benefites which God bestoweth vpon vs, and vse them aright, there would appeere (euen in thys life) some sparkes of the blissed state to come. But this honour perisheth through our owne corruption. And although the very vnbeleuers (so long as they liue in the world) excell the brute beastes, bicause they beeing indewed with reason and vnderstanding, reteine as yit some printes of Gods Image: yit notwithstanding the Prophet pronounceth rightly according to the end of them, [that they shalbe like beasts] bicause that beeing spoyled of their vayne glorie, they shall fall into destruction as wel as the beasts. For wheras their soules shall continew alwe after death: that shalbee no let at all, but that death maye drowne them in endles shame.

The

The Conteints of the fiftith Pſalme.

Bycauſe the Church hath euermore bin fraughted with hypocrites, which haue imagined that God was to bee worshipped of them for fashion ſake, with outward Ceremonies only: and ſpecially bycauſe that among the Iewes, many miſfolowed the figures of the Law, ſetting aſyde the meening of them, as if God had required but the Sacrifices and outward Ceremonies: the Prophet chaſtizeth this groſſe error, and telleth them sharply, that Gods name is wickedly defiled when godlyneſſe is determined in Ceremonies: and he ſheweth that the worſhipping of God is ſpirituall, the cheef parts whereof are Prayer and Thanksgiuing.

The. L. Pſalme. A ſong of Aſaphs.

1 The God of Gods, euen the Lord hath ſpoken, and called the earth frō the ſunne ryſing to the ſunne going down.
2 God hath shone out of Sion which is the perfectneſſe of his beawty.
3 Our God wil come and wil not hold his peace, a fire shall deuour in his ſight, and a mighty whirle wind shalbe moued round about him.
4 He shal cal the heauens from aboue, and the earth to iudge his people.
5 Gather my meeke ones to mee, which ſtryke my couenant vpon their Sacrifices.

THe God of Gods &c.] Although the Pſalm be intytles to Aſaph yit is it not knowen whither he were the author of it, or whither he receyued it at Dauids hand, bycauſe he was one of the cheef ſingers. But bycauſe it is a thing of no great weight, let vs rather looke to the matter. Many think that heere is deſcribed the reuuing of the Church: and his opinion hath taken place euerywher, that the Prophets purpoſe tended to warn the Iewes that the ſhadowiſh worſhipping of the law ſerued but for a time, & ſhould be done away within a whyle after. Surely it is moſt trew that God in time paſt exerciſed the Iewes in ſuch trayninents as if they had bin children, vntil ỹ Church might grow to mans eſtate, and the time of fulneſſe were come, as Paule termeth it Gala. 4. 4. But now heere is an other queſtion demaunded, Whyther the Prophet direct his talk to the men of his time, and ſimply condemne the abuſe and corruption of the Leuitis: or whither he propheſie of Chriſtes kingdome to come. It wil appeare eaſy by the text it ſelf, that the Prophet was an expounder of the Law among the men of his daies to teach them that the ceremonyes (as what tyme they ſtood in force) were nought worth of theſelues, but rather had a further meening in them. And wheras it is obiected, that God neuer called the whole world, except it were when the Goſpell was publiſhed, bycauſe he gathered a certein and peculiar people to himſelf by ỹ doctrine of the law: it may be diſproued without any ado. For the prophet meeneth not that all the world ſhould bee called, ſo as all the Heathen ſhould here the Chaldeiſh or Aryan togither: but that God vrgently his care onely the Iewes, as if it were before all mankynd. For this proteſtation agreeth with that of Moyſes Deut. 32. 1. Heare ye

heauens what I shall say, let the Earth here the words of my mouth Also Deut. 30.19. I take heauen and earth too witnesse this day, that I haue set before thee the waye of life and death: And also with this of Esay.1.2. Herken yee heauens, & giue care thou earth: for the lord hath spoken. This vehemencie was needefull among ỹ hypocrits, to the ende they might shake of their selfsoothings and giue heed earnestly to Gods iudgement. And specially in this case it was neede that the Iewes should bee wakened more sharply. For inasmuch as men are giuen to put on outward visors, they measure God also by their owne disposition, and so they thinke they haue well discharged themselues towards him, when they haue occupyed themselues in Ceremonies. So was it an easy matter for the Iewes to pluck to them rashly the figures of the Law, as though they might rightly pacify God by the obseruing of them. And wee know that the Prophetes had very harde hold alwayes about this superstitiousnesse, because the worste and wickeddest sorte of men, haunted themselues presumptuously for the true worshippers of God, if they might cloke their vngodlynesse with any guilefull shew of deuotion. Wherefore it was not inough for the Prophet, to teach simply that Gods seruis is marred and defyled, when neglecting fayth and clennesse of that, men are buzyed onely about the outward Ceremonies: but also to the intent hee might shake of their drowzynesse and correct their deceyuable trust, he was driuen of necessitie too make this graue protestation vnto them. Therfore whereas he bringeth in God eyting all nations to his iudgment seate: I take it not so as though hee deliuered a rule of true and vncorrupt religion vniuersally to all the world, and gathered the Church on all sides to his obedience: but that the hypocrits should leaue their customs of flattering themselues. For it was no small spur to prick them forward, to haue all the world made privy to their wicked dissimulation, & to bee vncoted out of that their maskyng garment of holynesse wherof they vaunted themselues. To ỹ same purpose also maketh it that he calleth ỹ Lord the God of gods: for they will neuer leaue mocking of God, vnlesse they be put in feare in good earnest. Which thing will appeare better by the sequele of ỹ text, where ỹ dreadfull maiestie of god is described: to ỹ intent that the Hypocrits may perceiue how they availe nothing with their childishe toyes, because they haue too deale with too greate a Iudge. But leaste some man myght obiect that heere is any thing taught contrarie too the Lawe, and that the seruis appointed by Moyses is rayled vppon: the Prophete expresseth by name, that this iudgment of his shalbe agreeable with the Law whereof he is a Preacher. For, for God too speake from out of Sion, implyeth as much as too ratifye the authoritie of his Lawe: and therefore as ofte as the Prophetes vse this manner of speaking, they auowche themselues too bee expounders of the Lawe. For in asmuch as that hil was not chozen by the rashnesse of mē, it hathe relation to the Law. Now therefore the Prophete cutteth of the Iewes frō all occasion of disputing, because God himselfe chargeth not such as cloke ỹ vncleanes of their hart wt colerable pretence, by any new lawe: but argueth wt them by their own law deliuered thē by Moyses. And he terməth Sion by an honorable tytle [the perfectnes of his beawtie] because god had chozē it for his Sācturie where his name should bee called vppon, & there shone his image in the doctrine of ỹ Lawe.

3 [Our God shall come. &c.] Whereas he repeateth that he shall come, it maketh to the confirmacio of his doctrine, that he maye shake mens drowzie mindes more vehemently. He shal come (sayeth he) and shal not keepe silence to the end, leaste yee should proceed to abuse his partes. [Our God.] This maye bee expounded twoo wayes: eyther that the prophet gathering himself to the trew worshippers of God (who were very feaw in nomber) setteth himself on the contrarie part, to shew that the Hipocrytes doo falsly & vaynly brag, that they worship the same God that the holy Fathers did. Or else (which sense liketh mee better of bothe) that ỹ Prophet as one of ỹ whole people, denounceth that the same God whose name all the children of Abrahā pretended, would bee auenged for the breache of his religion. Our God then in whō we glory will come, euen that god ỹ made the couenant with Abraham, the selfesame he that gaue vs the Law by

the hand

the hand of Moyses. That which folow eth concerning [fire and whirlwinde] although it bee put too waken the Jewes, that they may at length lern to be afrayd at Gods iudgement, which they haue hitherto despised too rechlesly: yit conteyneth it an illusion to that dreadful sighte whiche God shewed in Mounte Sinai. Exo.19.16. For we know that the thūder rumbled through the whole aire togither with noyse of trumpets, & that the Elemente was all on a fire with lightenings, and that a flame blazed all rounde about the Mountain, to the intent God might subdue the mindes of his people to the reuerence of his Law. The sence therfore is, that like as God made his people quake in old time at the publishing of his Law: so wil hee be armed now also with terrible power, too reuenge the grosse abuse of his doctrine.

4. [He shall call the Heauens. &c.] By these words it is easie to gather, to what end he sayed erst that the earth should bee called. For now repeting the same agein he affirmeth that God hath not any quarel or matter in controuersie, but only w the Jewes, howbeit yit in the presence of the whole world: namely bicause this solemne and vnaccustomed Law cace differeth far from the ordinarye caces whiche he discusseth dayly by his Prophets. Therfore bicause the Hipocrites should not always shroud them in their lurking holes, the Prophet telleth thē they must plead their cace before the Angelles, and before all men, & that they cannot escape, but that they must be drawen foorth to ẏ notable assembly. Neuerthelesse it may bee demaunded why the Prophet cyteth the pure worshippers of God as offenders, seeing that the check which he wil adde by an by, lighteth not but vpon the glozing & falseharted Jewes. I answer, that GOD speaketh heere of his whole Church: and although a great part of Abrahams offspring was falne frō the true religion, yit he hath an eye to the order ẏ hee appointed. Therefore hee calleth the [meek ones] not to the entēt to bear witnes too all alike of their true religion, but to the intent they should take the better heed to the end of their calling. And therfore there lyeth hid a certein kind of mockery as in respecte of the bastard & counterfet Jews, who are noted ouerthwartly, bicause they are not āswerable to ther profession. If any man list to expound it more finely thus: set me apart the fewe that worship me vncorruptly and hartely, from this confused rable that defileth my name wickedlye, that they wrap not thēselues heerafter in the deceitful shrouding sheet of outwarde worshipping: I say not nay but it may well agree with ẏ Prophetes meening, & with the matter that he entr[illegible]of. And yit there wilbe no absurd[illegible] in it, if we say that in the church corrupted, there is giuen so much honor to the godly & sound (though there were but fewe of them remayning) that in respect of them, the company so mixed of good and bad should be called the people of God. That whiche foloweth after is drawn into diuers senses by the Interpreters, for some think that [vpon their sacrifises] is spoken in steade of [besides their sacrifises] as though God shoulde speake it for a praise of his worshippers, that they acknowledge some higher matter too be required in his couenant, than outward ceremonies, & therfore stay not in ẏ earthly shadowes. Othersome think that the spiritual worshipping of God is set directly ageinst sacrifising: as if it had bin sayd, [for or in stead of sacrifices, they keep my couenant according to the rightful intent of it,] bicause they halowe vntoo mee the vncorrupted obedience of the hart. But (in my iudgement) the Prophet commendeth heere the true and natural vse of the Law seruice. For it was to great purpose too haue it wel knowen to what end he required sacrifices in the Law. Now the Prophet declareth heere plainlye that sacrifices are of no valew, but too be as it were scales or handwrytings, or other helps to stablishe the couenant of God. Yea rather he alludeth too the custome that was euerywhere receiued, for too the intent there might be the more religion and faithfulnes in leagues and couenants, we know they were wōt too be confirmed with sacrifises. GOD therfore to the intent he might binde his people the more surely too him, and that his couenant might be the better confirmed and ratified, he ordeyned sacrifises.

It is a place right worthy to be marked as whereby appeereth who are accounted before God for true members of his churche: namely such as breing endewed with the spirite of meeknes, deal vpright ly with their brethren, and with vnseyned obedience of fayth consimre the conenant of adoption which hee hath offered. Whosoeuer they be then that bring vp another worshipping of God, and stey aside from the establishemente whiche the beauteuly doctrin hath purely stablished, though they boast themselues a thousāde times with full mouth to be Gods churche: yit dooth the holye Ghoste banishe them out of the churche: bicause sacrifises and all other ceremonies maye serue to none other purpose, than to seele vp ẏ pure truthe of God in vs. Wheruppon it floweth that all rites or ceremonies that are not grounded vpon the word of God are misbegotten geere, and that all worshipping whiche is not referred too that ende, is nothing els but a corrupting of religion.

6. And the Heauens shall shew foorth his rightuousnes for God is iudge himselfe. Selah.

7. Harken O my people, and I wil talke with thee: thou Israel and I will put thee in remembrance, I am thy God, euen thy God.

8. I wil not finde faulte with thee for thy Sacrifises, for thy burnt offrings are alwayes before me.

9. I will not take a Calfe out of thy House, nor Goates out of thy foldes.

10. For all the beastes of the Forest are mine, and so are the cattell vppon a thousand hilles.

11. I know all the foules of the Mountaines: and the beastes of the feelde are in my power.

12. If I be hungry I wil not tel it thee: for the world is mine and the foy zon therof.

13. VVill I eate the fleshe of Bulles, or drink the bloud of Goates?

6. [And the Heauens. &c.] Bicause the Iewes were so bulwitted that they surmised themselues too fulfil all pointes of rightuousnes with dalying and toying: the Prophete threateneth that although God wink at them for the present time, he wil shew forth his rightuousnes from Heauen, which shall disproue and ouerthrow all their fātastical deuises. Think you (sayeth hee) that GOD is pacified with your iugling knacks, whereby you offer him reproche? howsoeuer yee caste these mistes as now, God shall at length shew forth his rightuousnes from Heauen, and defend it from your wicked forgeries, The Heauens themselues shalbe witnesses of your trechery, that you haue despised the true holynes, and corrupted the pure worshipping of God. For God wil not any more suffer himself to be trāsformed at your pleasure, as though your inward naughtines which you now coulor with a fonde pretence, shoulde neuer come to account before him. Wee see now that the Prophete spake fitlye according to the state of the cace which hee hath in hand. For although mē confesse that god is a Iudge, yit bicause they afterwarde forge to themselues playing toyes wherwithal too shift him of, and so by indirect meanes set him beside his office & authoritie of iudging: it is needfull that the sentence which he is about to giue, shuld be mainteyned ageinst their vaine cauils.

7. [Harken my people. &c.] After that the Prophet hath performed the dutie of a messenger, & also added suche things as ought of right to strike men minds: continewing still his processe, hee brings in god speaking: & to the intēt he may shew ageine that he is in hand with a matter of very great weight: he stirreth thē vp to giue ear with many words. For God by calling them his people, chalengeth authoritie

authoritie to his word. Afterward he doth them to wit, that he wilnot talk of comon things, but ẏ he purposeth too chyde with them for transgressing the articles of his couenant. Some translate it, [I wil beare witnes ageinst thee.] But by ẏ comon vse of ẏ scripture we gather, that heere is rather betokened a debating of the ryght of eyther part, as if God should put thē new in mynd of his couenant, and by ordinarie ryght require of his chozē people, ẏ which is dew by the couenant. In the same respect he sayeth he is the God of Israel, too thentent to call backe the Jewes to bee at his owne pleasure & commaundement only. And the repetition of the word [God,] caryeth a force with it: as if he should say, when you tye mee too your owne deuyses, how far off is this presumptuouse rashnes of yours from the reuerence that is dewe vnto mee? For seeing that I am GOD, my maiestie ought too restreyne all malapertnes, so as all flesh should keepe silence when I speake. And among you to whom I haue disclozed my selfe to be your God, I deserued so much the more obedience.

8 [I wil not &c.] The state of the cace is this: that God passeth not for sacrifyses nor voutsaueth to make any account of thē in consideracion of themselues. Not that the Jewes did sacrifyse in vayne and without any frute: for it were to much ageinst reason, that any vnprofitable thing should be enioined by god. But forasmuch as god alloweth some doings simply, and alloweth exercises of godlynesse but so farfoorth as they are referred to theyr lawful end: wher ther goeth not truth with the signes, God dooth worthely reiect them. And this maner of speaking is ryfe with the prophets, as we haue sayd dyuerse tymes, and specially in the .xli. Psalme. Forasmuch thē as ceremonies, if they be cōsidered as of thēselues, are of no importance: God denyeth that he requyreth them in suche wyse as if he woold haue his seruants wholly occupyed in them, seeing they bee but only furtherances of the spirituall seruis. So in Jeremy. 7. 22. he denyeth that he gaue thē any commaundement concerning sacrifyses. So the prophet Micheas. 6. 7. sayeth: dooth thy God requyre of thee that thou shouldest offer him flocks of Rammes, or is his delyght in thousands of Rammes? and not rather that thou sholdest do iudgment & loue ryghtuousenesse? &c. So also Oseas. 6. 6. I will haue mercyfulnes and not sacrifyse. To be short, the prophets are full of this doctrine, & specially ther be notable places in Esai 1. 12. 1. & 58. & 66. 3. Howbeeit ofttymes when God complayneth that the sacrifyses are defyled by vngodly persons, he not only denounceth thē to be voyd of frute & vtterly refuseth them, but also addeth that his wrath is prouoked by such corruptings. And this difference is to be borne in mynd, that as long gods ordinance taketh place among men, and that they exercyse themselues in ceremonies to cherish and cōfirme their faith, the ceremonies are accepted as parcell of trew Religion whereof they are the furtherers. But assoone as hipocryts not only threape them vppon men without faith, but also (neglecting the clennesse of ẏ hart) imagin them to be reconcylements to purchace gods fauour: they are not only cōnted noughtworth as fond gewgawes, but also are greeuously condemned as defylements, that vnhalowe the seruis of God. Now vnderstand we what God meeneth by theis woords, I will not reproue thee for sacrifyses: that is to wit, ẏ he looketh hygher. The later member may handsomly be taken thus, that their burntofferings are euer beefore Gods syght euen till hee is full of them, or rather that hee lotheth them, like as in Esai. 1. 13. hee sayeth that they prouoke him to perbreking. Others supply the negatiue [Not,] & knit it with the former member, that God will not ask account of the Jewes for omitting their sacrifises, although they be not so buzie in thē as they ought to be. Neuertheles the sentence of them also is alowable, that put in the Relatiue [which,] and reade: [for the burnt offering, which are alwayes before mee:] as if it had bin sayd, Although that according to the appoyntment of ẏ Lawe, it were meete you should offer mee sacrifyse continewally: yit notwithstanding I will not haue any quareil ageinst you for neglecting it.

9 [I wil not take. &c.] Hee alledgeth two reasons why hee should not care for sacryfyses, nor be delyghted in them. The first is that although he wold eate sacrifyses, yit heo needeth not mans help, bycause

the foyson of the whole worlde at his commaundement. The other is, that hee hathe no neede at all of meate and drinke, which are but sustenāces of mans infirmitie. In the first place therefore God alledgeth his own richnesse, that he hath no neede to borrow aught of men: & this part of the doctrine handleth he in former verses. Afterward he sundreth himselfe from men, which susteyne their fraile lyfe with meate and drinke: inasmuch as he is throughly contented with his owne lyfe, which giueth lyfe to the whole worlde. Now although ỳ prophet seeme to say nothing wich is not openly knowen & auowched of all men: yit notwithstanding forasmuch as we bee so froward by nature to the fleshly worshipping of God, that we imagin of God according to our owne fancye: this admonishment is very profitable and conteyneth secret wisdome, namely that when men haue don all that they can, yit can they cōmend nothing vnto God, according as we haue seene in the psalme. 16 2. my welldooing is not vnto thee: and secondly that god demaūdeth nothing of vs for his own occupying, but inasmuch as he is cōtented ỹ his own perfectnes, he seeketh mans profit in all his cōmaundments. To ỹ same purpose also tēdeth this saying of Esay. 66. 2. Heauen is my seate and earth is my footestoole, what house then will yee build for me? also, hath not my hand made all theis things? By which woords he exempteth himselfe from all neede bycause he himselfe is eternall, but the world had a beginning. Wherupon it foloweth that the ful aboundance is in his hands, bycause although there were not store ynough of other things, yit is he alone sufficient in himselfe.

14 Offer to God the sacrifyse of prayse, and pay thy vowes to the most hygheſt.

15 Call vppon mee in the day of trubble, and I will deliuer thee, and thou shalt glorifye me.

14 [Offer to God the sacrifyse &c.] This second part giueth no smal lyght to the former doctryne. For if he had sayd no more but that Sacrifyses are noughtworth: It might haue bin douted why God had cōmaunded them to be offered too him. But now the comparing of them with the trew worshipping, taketh away all darknes, bycause it is gathered therby, ỹ God desyreth not sacrifyses, if so be they bee ryghtly vsed. This is fastened by nature for a principle in ỹ harts of all men & cannot be shaken out, ỹ god is to be worshipped. Howbeit forasmuch as nothing is more repugnant to the disposition of all men, than too worship God purely & spiritually, ther is no remedy but they must imagin some deuyces, to cast a shadowe vpon the matter. And although they perceiue that it booteth them not so to do, yit alwyse they intangled in their sayd fantasticall deuyces, bycause they are ashamed (or rather horribly afrayd) to cast away all worshipping of god. And so ceremonies reigne euermore like lords, vntill the rule bee knowen how too worship God well & ryghtly. Moreouer in the woord of [prayse & prayer,] ther is is the figure of synecdoche, for the prophet toucheth but only one part of trew worshipping, whē he willeth vs to acknowledge God to be ỹ author of all good things, & to yeeld vnto him his dew honor ỹ he be not defrauded of his right: & afterward to hye vs into his tuitiō, & to lay downe all your cares in his lap, & not to seeke any other deliuerer in our prayers: ỹ at length thanks may be yeelded too him for the deliuerance which we haue receyued. For faith, & the denyal of our selues, & newnesse of lyfe, & ỹ bearing of ỹ crosse, are the trew sacrifyses which God auoucheth himself to like of. But forasmuch as the calling vppon God springeth of faith, & goeth alwayes ioyntly with patience, & draweth the mortificatiō of ỹ flesh & vices also ỹ ther can not be any trew thankefulnes, without the sounde & vncorrupt affection of the harte: it is no marueil though the Prophet haue compre hēded ỹ whole in generall, vnder this one particular. Furthermore to thētēt he may shewe that the worshipping of GOD is spirituall hee matcheth the prayse of God and prayer, ageinst all maner of ceremonies and outwarde profession of godlines. And he peruerteth not order in beginning at the prayse of GOD. Surely it myght seeme

seeme an vntoward maner of dealing, inasmuch as prayer goeth before thansgiuing. But forasmuch as the beginning of prayer springeth of ascribing iust and dew honour vntoo GOD, and also that it is a principle of fayth, too seeke GOD as the only author of all good thinges: the Prophet hath (not vnwoorthely) placed [prayse] in the forewarde. Besydes this, inasmuch as he preuenteth vs with his benefyts ere we bee borne, record of thankfulnes is owing vnto him already before any necessitie constreyne vs too call for his help. Finally, if men brought reason and discretion & them out of their moothers womb, it woold become them to begin at ẏ sacrifise of prayse. Howbeit, ther is no neede to take so great trauell in this behalf, seing that it was ynough for ẏ Prophet to describe the spirituall worshipping of God grossely vnder prayse, prayer, and thanksgiuing, that the comon sort myght vnderstand him. That which is added of [performing vowes,] is an allusion to the old customs of the Law, like as also in the Psalme. 116. 3. What recompence shall I make vnto the Lord, for all the thinges that he hath bestowed vpon mee? I will receiue the cup of saluacion, & call vpon the name of ẏ Lord. To be breef, he requireth thankfulnes at the handes of Gods children: which thing they were wont to vtter in old tyme by solemne sacrifyses. But forasmuch as it is a place ryght woorthy to be obserued, this poynt of doctrin must be intreated of more largely. And first it is to be noted, that that thing which is taught here (namely, that God is to bee worshipped spiritually) belonged aswell to the Jewes, as to vs, euen frō ẏ beginning. For whē Christ goeth about to proue that there is none other worshipping accepted of God, he leaneth vnto this reason, [that God is a spirit, Johā. 4. 24.] But he began not then first to be a spirit, when he abrogated the ceremonies of the Law. It foloweth therfore, that he ment to be woorshipped of the fathers after the same maner that he is worshipped now. And wheras he loded them with ceremonies, he did it in consideracion of the tyme, like as he prouided for vs, in putting the same away. Neuerthelater the worshipping is all one, as touching the substance, and differeth only in outward appeerance, bycause GOD in tyme past attempering himself to the capacitie of the rude and weake people, reached out his hand to them by Ceremonies and other such introductiōs: and dealeth more playnly with vs that are men growē since the cōming of Christ: and yit all the whyle ther is no alteracion in him. For wheras the Manichees babled, that GOD was chaunged by reason of the diuersitie of gouernement in the Church: it was as fond a peeuishnesse as if a man should prate, that GOD is variable, bycause the yeere holdeth not on all after one sort, but the Springtyme foloweth after Winter, and Somer after Springtyme, like as also Haruest foloweth by course after Somer. Now, seing that all outward Ceremonies are but cold and hungrye geere of themselues, and serue too no purpose but too buyld vp fayth, that God may bee called vppon purely: the Prophet dooth ryghtly beare the hypocrits in hand, that they tyre themselues to no purpose in facing the matter with vayne pompes only. If any man object, that it were amisse to omit the Sacrifyses, the vse wherof was not superfluous vnder the Lawe: the answer is redy shapen, that when the Prophet calleth the Jewes to the mark, or setteth them vp an inchpin too shoote at, hee taketh not away their helps, but only correcteth their fault, bycause the Jewes were led by them as by hinderances from the ryght way. And it is to be noted, that in the fifteenth verse first prayer is commaunded, then is put in a promis, that the prayers of them that flee vnto God, shalnot bee in vayne: & thanksgiuing occupyeth the third roome. Now, wheras it is sayd, [in the day of trubble,] the dewty of praying is not so restreyned by this circumstance of tyme, but that the faythfull must goo through with the same dayly & howrely. Therfore, although wee be at quiet & free from all trubble, and that all thing flowe prosperously on our syde, and that no discommoditie distresse vs: yit must wee not in any wyse forbeare praying, bycause wee knowe wee are but vndoone if God withdraw his grace from vs but one minute of an hower. But bycause there is more earnest tryal hadde of our Fayth in aduersitie: the tyme of distresse is not without cause expressed: as if the Prophet should saye, that God is too

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bee sowght vntoo in all necessitie, bycause he is the only hauen of succour. And for bycause men comonly tremble at the syght of God, eyther for that his glorie putteth them in feare, or for that the feeling of their owne vnwoorthinesse casteth them downe: there is immediatly added a prayer, to encorage, yea and to stir vs vp to boldnesse of praying. Now, when God hath promised to bee fauorable too our requestes, on the otherfyde he requireth thankfulnes at our hands. Agein, when wee heere that prayer holdeth as it wer the first roome of preheminence in the seruis of God: if wee couet to witnesse our deuotion by trew proof, it behoueth vs to yeeld this honour to God with most earnest desyre whole and vnminished. Wherfore it is the more fowle and detestable corruptiō, which reigneth yit at this day in the Papistrie: namely, that Angelles and deadfolk are vndiscreetly mingled with God. They make their excuse, that they doo but seeke Patrones too help them with their entreatance vntoo God. But first it is manifest, that bycause they acknowledge not Christ to be the Mediator, they put others in his place, whō they terme Patrones. Agein, the formes and maners of their praying doo openly conuince, ẏ they make no difference betweene God and euery peltiing Sainct: bycause without making any oddes, they request as much of Sainct Lamefoote as of God, and prattle the Lordes prayer to ẏ image of Kateryn as deuoutly, as if they prayed vnto GOD. And yit the Papistes (in their owne iudgment) doo no whit deface the honour of God in calling vppon deadfolkes, bycause they conclude that prayer is no part of his woorship. For they make such a babling praying in way of worshippin, that they leaue no roome for Inuocation. But if wee wey well the Prophets woordes, it shall bee easy too gather, that all deuotion is quyte decayed, onlesse God allone bee called vppon. If a man should ask the Papistes, whither it were lawfull too doo sacrifyse too deadfolk, they will deny it stoutly, & they shall say truth: and at this day they graunt it is a heynous offence to offer sacrifise to Peter or Paul, bycause comon reason abhorreth so grosse a wickednesse. But seeing that God preferreth the calling vppon his name before all Sacrifyses, dooth he not shewe openly that deadfolke can not bee called vppon without most heynous wickednes? Wher vppon it foloweth, that although the Papistes bow their knees a thousand tymes before GOD, yit they bereeue him of the cheef poynt of his glorie, whyle they turne their supplications vntoo Sainctes. And wheras there is expresse mention made of trubble, it bringeth no little cōfort to weak and fearfull myndes. For assoone as God withdraweth ẏ token of his fauour, there kreepeth vppon vs a doubting, whither God will take charge of our welfare, or no: yea rather we are touched with playne distrust. But contrarywyse, God pricketh vs with aduersitie, as it were ẇ goades, to seeke him, and to call vppon him. This also is too bee marked aduisedly, that our prayers are then rightly framed to the rule of praying well, when God prouoketh vs by his commaundment, and harteneth vs too trust of obteyning, by giuing foorthe his promis. Wheras the Papistes drawe this place of performing vowes, to all maner of vowes, wherin they rashly & without choycemaking giue themselues leaue too daly with God, they play the fooles too chyldishly. It is certein (as wee sayd euen now) that the treatyse concerneth solemne thansgiuing: but they bargaine with GOD too redeeme themselues by their vowes. Besydes this, in making their vowes, they haue so small regard what is allowed of GOD, that they sticke not too vow the thinges that feyght openly ageinst his woord.

16. And GOD sayd too the vvicked man, vvhat haste thou too deo too declare myne ordinances, that thou shouldest take my couenant in thy lippes?

17. And thou hatest too bee reformed, and haste cast my vvoordes behynd thee.

81 If

18 If thou ſpyeſt a theefe, thou wilt ronne with him, and thou art parttaker with whoremongers.

19 Thou ſendeſt foorth thy mouth to euill, and thy tung forgeth deceyt.

20 Thou wilt ſit and ſpeake againſt thyne own brother, and rayſeſt ſlander vppon thyne owne mothers children.

16 [And God ſayd to the wicked &c.] Now he inueyeth more openly againſt the peynted worſhippers of God, all whoſe Religion conſiſted in cloying God with Ceremonies, as if they ſhould caſt a miſt before his eyes, according as we know the world is willing too ſhrowd it ſelfe vnder falſe ſhadowes. Heere therefore God proteſteth that they auayle nothing with him, which pretend ceremonies with an vncleane hart and a wicked lyfe. This ground which ought to be receiued by comon conſent of all men, was very irkſome to the Iewes and very lothe they were to heere of it. In deede all men confeſſe in word, that gods ſeruis is defyled, if he bee not worſhipped ſincerely and hartely. Yea euen the heathen Poets were enforced too confeſſe this, and wee know that heynous offenders were not ſuffered to come at theyr ſacrifyſes, nor to enter theyr churches. But by the wayo, looke what was ingrainted in the harts of all men, that doth hypocriſy deface, yea & ſo vtterly blot out, that euen the verieſt naughtypacks of all, dare thruſt themſelues into ỹ ſyght of god, as though they could haue him beholden vnto them for theyr trifling gewgawes. Therfore not without exceeding great neceſſitie do the Prophets ſo often beate vppon this doctrine, that the more that hipocrits labour too counterfet godlyneſſe, ſo much the ſoner iudgment do they purchace themſelues by ſuch theyr wyles. May how ſoeuer the ſpirit of God kryes out, that it is a trapterous abuſe of Gods name, too pretend an outward ſhew of holyneſſe, & out trew fayth and repentãce: the Papiſts can neuer be rid of this diuelish hereſie, ỹ the final intent (as they terme it) ſuffyzeth to make theyr ſhadowiſh tryfles acceptable too GOD. They confeſſe in deede ỹ none deſerue of worthynes, ſauing ſuch as are in ſtate of grace: but yit they beare themſelues in hande, that the bare exerciſes of godlyneſſe prepare men too deſeruing, although the ſoundnes of the hart be quyte away. And ſo, if a Moonk ryſing from his vncleane bed, preace God with his filthy and ſtinking mouth, and chaunt a fewe Pſalmes without any deuotion of hart: if any that is eyther a Whoorehunter, or a forſworne perſon, or giuen to extorcion, raunſome his ſinnes with maſſes, vowed pilgrimages, & ſuch other tryfles: they wilnot that his labour bee in vayne. But on the cõtrarie part God kryeth out, that ſuch as ſeparate ỹ outwarde ſignes of holynes from fayth & from the pure affection of the hart, not onely loſe theyr labor, but alſo bee giltie of high treaſon, bycauſe they leawdly abuſe his name. And in this place ỹ prophet waſſheth away & cõfuteth this comon obiection: What? Wilnot god at leaſt wyſe make ſome account of the ſacrifyſes that are doone in honour of him? For he ſheweth that this thing is worthely imputed to thẽ for a cryme, that they lye vnto God, & (as much as in thẽ is) ſhamleſſe boldnes with theis words, [what haſt thou to do to declare myne ordinances?] ỹ is to ſay, Why diſgwyſeſt thou thy ſelfe to be one of my holy people, as though my couenant belonged vnto thee? But ſeeing he reiecteth heere all profeſſion of holyneſſe, which proceedeth not out of a pure hart: what ſhalbee doone with ſuch ceremonies as come far ſhort of the preaching of gods word?

17 [And thou haſt hated &c.] He cõuincery the hipocrits of theyr trecherie, that in theyr lyfe and works, they renounce the godlyneſſe which they boaſt of in words. And he proueth theyr contempt of god by this, that they yeeld no reuerence too his word. For it is a trew tryall of our fearing of God, when we ſubmit our ſelues to his word, and willingly embrace whatſoeuer he commaundeth and teacheth. But the hypocriſie of men tendeth alwayes to this end, that they may ſhunne this obedience by theyr long & crooked wyndlaſſes. Therefore the Prophet poynteth out the ſwel-

wellspring of wickednesse, when hee complayneth that the woord of God is cast behynd theyr backe, and maketh thē obedience of fayth too bee the ground of frewe worshipping. Herewithall also he noteth the cause of this frowardnesse, namely because lewde persons cannot abyde to beare the yoke of God. For they could well fynd in theyr harts too graunt him this glorie, that whatsoeuer proceedeth out of his mouth is trew and ryght: but forasmuch as GOD by his speaking compelleth vs to order, and putteth a bridle vppon vs to restrein all the affections of our flesh: his talke is troublesome and hatefull too vs. Our own fiercenesse therefore setteth vs sharp against GOD: because we be lothe too receiue his correction: and it cannot come to passe that any man should with a meeke and willing mynd heere GOD speaking, and obey his woord, vntill hee yeeld himself vp too his ruling & correction. Afterward the Prophet reckneth vp the fruits of vngodlynesse, that hypocrits being giuen too theft and aduowtrie, entangle and mingle Gods holy name with such abhominations. Moreouer in touching but certein spyces only, he meeneth that all froward and disobedient persones which refuse correction, rush forth greedely and with vnbridled lybertie whithersoeuer lust carryeth them or enill examples prouoke them. He setteth downe, first theft, then whoredome, and thyrdly slaunders and reuylings. The more part of interpreters take thy woord [Toreta] for [too romme:] albeit that othersome verme it of [Rach] so as it should signify too [consent.] As touching the prophets meeneing, forasmuch as it skills but little which of them wee admit, and bothe of them are allowable: I leaue it indifferent too the discretion of the readers. Whereas he sayeth that hee hipocrits [send forth theyr mouth to euil,] perchance he not onely rebuketh the malidie of backbyting, but also all other noysome speeches: for immediatly after followeth [thy tung forgeth deceits.] Wee know with how sundry feates of annoyance and hurting, the lying and deceytful tungs are furnished. By the woord [lie,] he seemeth to allude to iudgments, as if he should say, that vnder the pretence of lawfull discipline, they wrongfully backbyte theyr brothers. Howbeit it may bee expounded of the comon sawcynesse. For talkatiue merchants in sitting still spend theyr ydle time in rayling. But I thinke rather that that most horrible crymne is condemned, namely when naughtypacks slaunder good and simple folke, and charge them spytefully with matter of vntrothe, euen at the court barre. By naming them [their brothers and their mothers children,] he expresseth more pithely how cruel theyr slaunderousnesse is: bycause that forgetting comon nature, they spare not so much as theyr brothers of the same belly.

21 Thou hast doone theis things & I haue hild my peace: thou thoughtest that I woold haue bin like thee: I will reproue thee and lay thē in order be fore thee,

22 O consider this yee that forget God: least he plucke you away & ther bee none that can deliuer you.

23 He that offereth prayse, shall glorifie mee: and too him that ordereth his way aright, wyll I shew the saluacion of God.

21 [Thou hast done &c.] For asmuch as hypocrits harden themselues in theyr dulnesse, and cannot lightly be moued by any rebukes, bee they neuer so sharpe, vntill they feele Gods hande heauie vppon them: Therefore the Prophet steppeth too them more vehemētly, and telleth them plainly, that although GOD wink for a tyme, yit they doo but fode themselues naughtely and too theyr owne destruction with vayne flatteries: yea rather they prouoke Gods wrath moste greeuously by this theyr mockerie, that they think him too be a bolsterer of mischeefe. For ther can not bee offered a more horrible reproche, than

thus too ſpoyle him of his Juſtice. Not that the hypocrites ſay ſo openly: but becauſe that in their wicked imagination they transforme GOD, ſo as they make a ſport of his long ſufferance. For if they were earneſtly perſuaded that GOD abhorreth wickednelle, they muſt needes be troubled with continuall vnquietneſſe. Therfore, their ſo careleſſe cockering of themſelues, ſheweth that they diſguyſe God into falſe ſhapes, and not only take from him the office of iudge, but alſo make him a bolſterer and maynteyner of wickednelle. Therwithall alſo hee rebuketh the hypocrites for abuſing Gods ſoftneſſe and patience ſo leawdly, as they by too put themſelues in hope of ſcaping ſcotfree. And therfore he telleth them, that ſhortly they ſhall bee drawen into the open ſyght, ſo as they ſhall bee compelled too ſee their wickednelle with their owne eyes, which they went about too hyde from GODS eyes. For thus expound I the woordes, [I will lay them in order,] that GOD will ſet out a beadroll of all their wickednelles in order one by one, which they ſhal bee enforced too rede & acknowledge whither they will or no.

22. [O conſider this &c.] This rebuke ſheweth again, that whē wee haue to deale with careleſſe hypocrites, they ſkornfully ſtoke out all doctrine, if they be not pricked with very ſharp ſpurres. Neuertheles the Prophet manaceth them, & putteth them in feare after ſuch a ſorte, as that hee leaueth them hope of forgiuenes, ſo as they make haſte too amend. But leaſt they ſhuld bee too ſlowe, he ſetteth before them as well the ſorenes, as alſo the ſwiftnes of Gods iudgment: & therwithall calleth them reprochefully in ỹ teethe with their vnthankfulnes, that they haue forgotten GOD. Moreouer, this aboue others is a notable proof of Gods gracious goodnes, that he reacheth his hand too ỹ wicked corrupters of godlines, notwithſtanding that they had leawdly defyled his religion, & with trayterous preſumption lawghed at his forbearing, yea & caſt themſelues into groſſe crymes: & that he promiſeth too bee mercyfull vntoo them, ſo that they returne too their right wittes. For he calleth not men too repentance, but by putting them in hope of attonement, ſo as they may be bold too come forth into his ſyght cheerfully. Surely, this is an ineſtimable mercy: he calleth too him again the trayterous renegates & coue nantbreakers, that had reuolted from the doctrine of godlynes, in which they had bin brought vp, that they may haue place agrin in his Church. And ſurely, nothing is layd heere, which wee haue not for ỹ moſt part had experience of, whom GOD of his mere bible mercy hathe gathered again into his ſheepefold, whē our own falſecharted falling away, had made vs ſtraungers too him. Herwithall it is too be noted, that the Prophet warneth them that be faine away frō God, that if they returne not too him with ſpeede, the gate ſhall not euer be open for them. And truly we muſt alwapes beware that the tyme of fauorablenes ſlip not from vs by our own ſlothfulnes, leaſt afterward wee howle out in vayn, as Eſau did, Gen. 27.34. For to this end ſerueth the threatning, that when God ceaſeth vppon vs, there is none that may reſcowe vs.

23. [He that offereth prayſe.] Now the third tyme the Prophet beateth into mennes heades, that nothing is more acceptable too God, than the ſacrifyſe of prayſe, wherby wee witnes our thankfulnes towardes him. Neyther is the repetition ſuperfluous, for twoo cauſes. For, bothe forgetfulnes of Gods benefyts creepeth eaſly vppon vs, or rather of a thouſand benefytes, wee ſcarſly taſte any one lightly & for faſhions ſake: and alſo wee make no ſuch account at all of Gods prayſe, as wee ought too doo. For whereas it is the cheef dewtye of Godlyneſſe, in which God will haue vs exerciſe ourſelues all our lyfe long: it is neglected, as ſome comon or trifling thing. Therfore he auoucheth that the ryght woorſhipping of God is contayned in the ſacrifyſe of prayſe. For, by the woord [glorifye,] God meaneth that the maner too worſhip him rightly and truly, and too yeeld vnto him the honour that he requyreth is, for mē too prayſe his benefits among thēſelues with a pure and thankful mynde: & that as for ỹ other ſacrifyſes which hipocrits ply buſely, hee paſſeth not for them, ne accounteth thē any part of his ſeruis. By ỹ way ye muſt alſo remember that which I touched erewhile, namely

namely, that vnder prayse is comprehended as well fayth as prayer. For only experience openeth our mouth to prayse god. But wee feele not Gods goodnesse but by fayth. Wherupon it foloweth, that ỹ whole spirituall worshipping is betokened here by the latter part, or by the effect of it. And therfore anon after, the Prophet requireth generally, that those which couet too haue their obedience allowed before God, shuld order their lyfe aryght. For whereas some suppose, that [to order or dispose a mannes way,] is nothing else, but to shrue him of his sinnes: and whereas othersome expound it, to take away stumblingblockes, and to make the way ieuell for all men to folowe: eyther of them bothe seemeth constreyned. But I am out of doubt, that the Prophet setteth [the ryght way,] against the crooked and wynding bypathes of them that feyne themselues to seeke God: & so meeneth, that there is no approching to God, but with a pure hart, and a single ryghtnesse. I take not [Gods saluacion,] for a notable & renowmed deliuerance (as some would haue it) but I am of opinion, that God speaketh of himself in the third persone, to thentent he myght expresse ỹ more clearly, that he would shewe openly to his trew worshippers, how hee will not bee counted their Sauiour in vayne.

The Conteintes of the. lj. Psalme.

The tytle, which wee shall see byanby, sheweth for what cause this Psalme was made. For when Dauid, vppon the committing of his moste greeuous offence, had lyen a long tyme in deadly dulnesse: after that Nathan had wakened him by rebuking him for it, he not only misliked himself earnestly for it, and humbled himself before God: but also mynded to witnesse his repentance openly before all men, and too leaue a memoriall of it too them that should come after. And at the beginning, setting before himself the heynousnesse of his offence, to thentent he may rayse vp himself to hope of forgiuenesse, he myghtely extolleth the vnmeasurable mercy of G O D with sundry tytles: and humbly confesseth himself not too bee giltie one way only, but too be woorthy of many deathes, too thentent he may the better prouoke God too mercy. Afterward forasmuch as he had deserued too bee cast of for euer, and owght of ryght too haue bin bereft of all giftes of the holy Ghoste: he praycth hartely too bee repayred new agein. At length he affirmeth, that if he shall haue obteyned forgiuenesse, he wilbe thank full and myndfull of it. Besydes this, he sheweth that it is too the behoof of the whole Church that God should heere him. And surely, inasmuch as God had made the couenant of his grace with him, if he should haue miscaryed, the welfare of all men myght seeme too haue bin decayed in the persone of one man.

The. li. Psalme.

Too the cheef Chaunter, a song of Dauids,

2. VVhen the Prophet Nathan came vntoo him, after that he had gone in vntoo Bethsheba.

When the Prophet &c.] The comming of the Prophet is spoken of heere for the nonce, to reproue Dauids dulnesse. For it was a monstrous matter that so noble a personage, & one endewed wt so greet excellēcie of spirit, could lye sotted in his sin aboue a yeere, as if he had bin bereft of his wits. For who woold not say that hee was bewitched by satan, that his conscience should be so soūd a sleepe, as to despyse (or at leastwyse too neglect) the vengeance of God? This marke then encreaceth his fault, ẏ he was touched with no remorse of conscience of his own accord, vntill the prophet was sēt vnto him. But ẏ same reason maketh not a litle to the aduauncement of gods gracious goodnes, that he goeth about to bring him backe by the hande of his Prophet, when he was strayed and wādered away. To the which purpose belongeth the placing of the words [come and go,] in which there is a couert matching of contraries. After ẏ Dauid had [gone in] vnto Bethseba, the Prophet Nathan is sayd to haue come in vnto him. Now by that vyle going in, he was gone out a great way from god. The goodnesse of God therfore shone so much the bryghter, in that he stretched out his hand a far of to pul back a ronneaway. Neuerthelesse it is not to be thought that he was not so vtterly voyd of all vnderstanding, but that he acknowledged god in general to be the iudge of ẏ world: & prayed dayly: & not only exercysed himselfe in worshipping him, but also endeuered too frame his lyfe and conuersation according to the rule of the law. We may know then, that he was not vtterly voyd of all feare of God, but blynded in one spyce, so as he had rocked the feeling of gods wrath a sleepe with his vntoward selfflatterings. And so his godlynes, (which otherwise did sende foorth many sparks) was in this bechalfe choked. Now seing that so beastly dulnesse krept vpon so holy a prophet & most excellent king, there is no man but he ought to bee abasshed at his example. But wheras he was byanby striken wt fear at the voice of the Prophet, and laying asyde all stubbornesse yeelded himselfe conformable and obedient: we gather heereby ẏ the feeling of godlynesse was not vtterly quenched in his mynd: for then had he not so easly nor so sodeinly burst foorth into this saying [I haue sinned ageinst the Lord, what shal I doo? 2. Sam. 12 13.] onlesse hee had hild still some seede of godlynes though it were hiddē. And we be taught by this example, that whē we haue sinned, we must not tarie till God thunder out of heauen, but we must quietly and willingly be ruled by his Prophets, by whose mouth he calleth vs to repentance.

3 Haue pitie vppon mee ô God according to thy mercy, according too the multitude of thy compassions wype away myne offences.

4 Multiply to wash me from my sinne, and clenze mee from my wickednesse.

3 [Haue pitie vpponm &c] I haue told you before hand already, that Dauid beginneth with desire of forgiuenes, and consequently that hee craueth not pardon at Gods hand simply and with a word or twayn, but that (according to the heinousnesse of his offence) he maketh carfull sute to God to shew himself intreatable. Therfore after he hath made mention of his mercie, he addeth [the multitude of his cōpassions:] bycause it was no ordinarie mercy that he had neede of, being wrapped in so greate giltynesse. If he had no more but besought God to haue pitie vpon him according to his mercy or goodnes, he shuld in so doing haue confessed himself too bee a forlorne person: but sith he layeth his wickednesse open, and expresseth flatly that they cannot otherwise bee done away: but if GOD succour him with the vnmeasurable store of his compassions, hee not a little encreaseth the heynousenesse of his owne faulte. For there is a couert matching of contraries, betweene them and the multitude of his offēces. But more forcible is that which foloweth immediatly after, [that God should multiply to wash.] For whereas some think [Herba] to bee a

nowne, it is somewhat to far of from the vse of Hebrew speech. And albeit that the meening would be all one, that God should wash him abundantly and many times to gather: yet notwithstanding I gladlyer embrace the phrase that agreeth best too the propertie of the tung. In ỹ meane while there is no dout but he auoucheth plainly, that his filthinesse is not so small that it can be throwen out with a measurable washing: but that it cleaueth fast, yea or rather is deepe sunk in, so as it hath neede of many washings too make it cleane: not that it is any hard matter too God too cleanse man, but because the more the sinner feeleth himselfe defyled, so much the more ought hee too stir vp himselfe too carefull and continuall syghings, to the intente hee may at lengthe wade out of the terrours of conscience. As touching the Metaphor, we know it is ryfe too be met withall in the scriptures. For inasmuch as sinnes are as it were filth and vncleannesses that defile vs, and bestaine vs, and make vs stinking in the sight of god: ỹ remissiõ of them is aptly termed a washing away. And this doctrine must make as well to the commendacion of gods grace, as too the hatred and detestation of sinne. For they are too dull, whom this maner of speeche maketh not too quake.

5 For I accknowledge my sinnes, and my wickednesse is euer beefore mee.

6 Ageinst thee, ageinst thee only haue I sinned, and doone euill in thy syght, that thou mayst bee iustified in thy sayinges, and pure in iudging.

7 Beehold, I was begotten in wickednesse, and my moother conceyued mee in sin.

8 Beeholde, thou hast loued truth in the inward partes, and thou haste taught mee wysedome in secret.

5] For I acknowledge &c.] Hee sheweth why he standeth so carefully and earnestly in sewing for pardon: namely because he cannot be in quyet, vntyll he be reconciled to God. And by this meanes he witnesseth that he bringeth no dissimulation, as some doo nowe and then, who garnish Gods grace in forgiuinge sinnes, wyth greate gloriousenesse of woords, and yit care for it but coldly, because they are not mutch touched with his iudgement. Dauid therefore to thentent hee may obteyne pardon, sayeth (not without cause) that he is vexed with continuall tormentes, and enforced too this vehemencie of prayeng, by the vnquietnesse which hee endureth. Wherevpon wee gather that there is none other meane of reconcylement, thã that our owne conscience wound vs and afflict vs, & ber vs ỹ continuall vnquietnesse, vntil God be at one with vs, that he may quiet vs ỹ his mercie. Therefore we then craue pardõ at gods hand in good earnest, when ỹ horrible nes of our sinnes facing before our eyes, striketh therwithall a terrour into vs. Wherevpon it followeth, that as long as men beare with themselues, they kindle gods wrath more ageinste them too punish them the sorer. Wherefore let vs lerne, not only too condemne our selues with our mouth, but also too make rough & dreadful examination of our owne sinnes, if we couet too be acquit by God. For Dauid sayeth not that he confesseth his sinnes before men, but ỹ he feeleth them within, & truly not without sore torment: Whereas hipocrits either cast recklesly behynd theyr backs, or else bury in leawd forgetfulnesse, whatsoeuer vice of theirs pricketh them. And agein, the plural nomber is too be marked in the woord [Sinnes.] For although all flowed out of one foutaine, yit was his offence manifold, because that to his aduoutrie he had ioyned treacherie and cruelte, and had betrayed not one man alone or a feawe men, but the whole hoste that was feyghting for ỹ welfare of gods Church. And therfore not without cause doth he acknowledge

ledge many sorts of sin in one wickednes. 9. [Against thee, against thee. &c] Some expound these woords in this wise: that although David had offended against men, yet could no man bear witnes of his fault, saving God. For the double wrong that he had done to Urias, was vnknown to men. Likewise, that hee had no lesse trecherously thā cruelly, cast vp to ỹ slaughter and to haue their throtes cut, the army that was making warre in his quarrel, was hidden also. Therfore they vnderstand that the sinnes wer committed against God alone, which no man living was priuy to. Others expound it otherwise, that although David had offended against men, yet his greatest greefe was for this one thing, that hee hadde broken Gods Lawe. But I am of opinion that these woords import as much as if he had sayed, Lorde although the whole world should acquit me: yet is it inough and to much for me, that I feele thee too be my Iudge, and that mine own conscience citeth and drageth mee too thy iudgement seat, so as mennes comforts can do me no good, if they eyther bear with mee, or lessen my fault to flatter me: or soothe mee vp to assuage my sorow. He meneth then that he hath his eyes and all his wits fastned vppon God, and therefore regardeth not what men think or speak. Now who soeuer is so pressed, or rather ouerwhelmed with the weight of Gods iudgemēt he hath no neede of any other accuser, for God alone is as good as a thousād. And I doubt not but David (to shet out all courtly delights, lest he might yeeld him self too bee foded of them) called himself wholy back to Gods iudgement, and perswaded himselfe that hee should haue too much a do to deale with God, although no liuing wyght woulde trouble him. And this must wee holde for a rule, if wee couet to bee endued with the true affection of repentaunce. For in good sooth, what auaileth it vs to be acquit by the verdits of men, or to shun our guiltinesse by winking at it, if our conscience accuse vs before God: or at least wise if God himselfe bee at enmitie with vs? But the onelye meane that we may not be deluded with vaine imaginations, and the fittest remedie for it, is, to enter into our selues, and to gather all our wits vnto GOD, that we may be abashed before him, and that the feat of his wrath may shake of all distances from vs. The second parte of the verse, namely [that thou mayest be iustified in thy sayings] is wrested violently by some Interpreters, while they knit it to the former verse, as thoughe it ought not to be referred to the sentence next ensewing. But besides that they breake the course of the woords, I see not what sence they can pick out of this maner of praying: [haue pittie vpon mee, that ỹ mayst be pure in thy iudgement.] Paule to the Romaines. 3. 3, taketh away all doubts, setting mens wickednesse against Gods iudgement. What then (sayth he) if some of the Iewes haue bin vnbeleeuing, shal God be vnrighteous? God forbid. Nay rather let God be true, and all men liers, according as it is writtē, that thou maist be iustefied in thy sayings, &c. For wee se the text applyed too this purpose, that in mennes wickednesse shineth forth Gods righteousnes, and in their lying shyneth forth his truthe. Furthermore to the intent we may know what David meneth and what his drift is, it is behoueful too call to remembrance the couenant ỹ God made wyth hym. For inasmuche as the welfare of the world was committed to his custodie, it was a speedy matter for the wicked to spew out this slaunder. If this fellow were the piller of the church, what shall become nowe of the wretched soules that haue leaned vppon his holynes? If this man were as the Sonne or as the morning star, how hath he throwē himself down to hel? how may wee seeke for hope of saluation in his seed, after his so foule fall? Therfore when he saw that through mens lewd iudgements, occasion was catched too assault Gods righteousnes: he encountreth them betimes, & auoucheth that it is wrongfully done too ascribe any part of the fault vntoo God: for he himself was so wholy and altogether too blame, that God abideth sound, and his righteousnes and trueth stande vnappayred. Howbeeit, by his sayings, I meene not his promises (as some like too doo) but rather the iudgement it selfe that God was about to giue vppon David, had not his guiltinesse together wyth

his fault bin wiped away by free forgiuenes, for I doubt not but he repeateth one thing twyce according too hys custome. Therfore for [God to bee iustified in his sayings, and to be pure in iudging] signifie all one thing. Howbeeit forasmuch as Paule Ro. 3. 4. seemeth to apply as wel this saying as the sequele of the whole verse too another meening: I wil breefly shew how the thing that Dauid speketh agreeth properly to his purpose. Hee cyteth these words, to proue that although the Iewes bee couenant breakers, & are falne from the grace that was promysed them: yit is not GOD vntrue: whiche thing seemeth not at the first sight to bee possible to be gathered heerof. But if we cal to mind the sayd circũstãce wherof I haue made mention, we shal easly see that the text is fitly alledged, for sith hee was a King and notable Prophet in the churche, yea and as a cheefe piller of it, there is no dout but that his fall did shake the mindes of a nomber, or rather impeache the faithfulnes of Gods promises. Surely many woulde haue thought that inasmuche as GOD had ioyned that manne vnto him by so great aliaunce, hee muste needes haue susteyned some parte of the blame. This slaunder preuenteth he saying Lord, although thou pluck me out of Heauen and throwe me headlong downe to Hel: I will lie stil and yeeld my selfe giltie: but thou in the meane while shalt keepe stil thy iudgement seat as thou art woorthy, neyther shall any whitte of thy rightuousnesse bee abated, thoughe men carpe at thee. Paule digresseth from the words of the Prophet in this behalf onely, that by folowing the Greek translation, hee tooke the woord [iudge] passiuely, and in stead of [to be pure] putteth [to ouercome.] Howbeeit it is well inoughe knowen, that the Apostles were not so precise in reciting the woordes, as oft as they alledge tertes out of the Lawe and the Prophets. And therfore it ought too suffize vs, that Paul applyeth this place rightly to his owne purpose. And heereupon is too bee gathered a generall doctrine, that whatsoeuer fault bee found in men, the blame of it is in themselues, so as Gods rightuousnesse reteyneth euermore his ful and perfect praise. For wee see how trayterous the presumptiõ of the world is too cauil ageinst GOD, as oft as he iudgeth not according to the vnderstanding and wil of the fleshe. Therefore at suche times as GOD eyther lifteth vp the moste despised persones: or suffereth suche to fall as he had set aloft: howsoeuer the outward apparance of contrarietie or absurdetie in these iudgementes trouble vs: yit let this warning hold vs still in sober and modest reuerence, that whatsoeuer he appointeth it is rightful, and therefore that moste perfect rightuousnesse shineth euermore as well in his woorkes as in his woordes. Moreouer the Aduerb [that] or the Hebrew word [Lemognan] importeth not so much the rẽdring of a cause in this place, as a consequẽcie. For Dauids falling was not properly the cause that Gods glorye appeered in his iudgementes: but forasmuche as by sinning, men darken Gods rightuousnesse: hee sayeth that it auaunceth it self at length by the owne power, so as it appeereth more brightsome: bicause it is the peculiar office of God too bring light out of darknes.

7. [Behold, I was begotten. &c] Now hee not onely confesseth him selfe giltie of one sin or moe, as he hath hitherto done: but hee clymbeth higher, that he brought nothing wyth hym from hys Mothers womb but sinne, and that he is by nature wholy corrupted and as it were besmeared wyth sinfulnesse. And so by considering the heynousnesse of one offence, hee was brought too think, that being borne too sinne, he had no clennes or soundnes at all in him. And truely wee doo not els acknoweledge our sinnes substanciallye, onlesse we condemne our whole dispositi on to be vtterly ful of corruptnes. Yea rather euery particuler offence must bring vs too this generall acknoweledgement, that nothing but meere naughtines reigneth in all the partes of our soule. Notwithstanding ere I proceed any further I wil say somwhat of the woord [yachemotheni:] Among ẏ Hebrewes it is word for woord, [she het hirselfe of mee] of the word [yacham Chamam] whiche signifieth [too heate or too warme.] Neuerthelesse forasmuche as that maner of speaking is somewhat

somewhat with the hardest: the Interpeters doo cunningly mitigate the metaphor when they translate it, [my mother conceyued me.] It seemeth too mee that the Prophet ment to doo vs too vnderstand, that we be cherished & kept warme in sin, as long as we lye hid in the bowels of our mothers. Now I returne to the matter it selfe. The acknowledgment of one sinne draweth Dauid to a long examination of his whole life, vntill hee fynde nothing in himselfe but sin. Yit speaketh he not of the corruptnesse of his nature as hipocrits doe, which are wont to make a veyle of it to couer theyr fault withall. I confesse I haue sinned, but what should I doo? I am flesh, we are all forward too sinne by nature, nay rather our leawd lusts hold vs bound & tyed vnto them, so as it is vterly belonging too man too sinne. Dauid sought no such lurkingholes wherein too hyde himself frō gods iudgmēt: but rather to thentent to enlarge the greuousenesse of his misdeeds, he fetcheth his beginning frō originall sin: as if he should say, it was not now a late that he had procured giltynesse by this kind of sin or that, but he came full fraughted with sinne from his mothers wombe. And truly, this is a lightsome text for the proof of original sin, wherin Adam hath wrapped all mankynd. And hereby also may be gathered the ryght definition of it. In tyme past, the Pelagians, (bycause they thought it ageinst reason that all of vs should be forlorne for one mannes offence,) tried that sin proceded frō Adam, only by counterfeting his example. But the scripture, bothe in this place & in many others, auoucheth openly that sin is bred in vs by nature, so as the corruptiō is settled & fastened within vs. For Dauid accuseth not his parēts, ne putteth ouer ỹ fault vnto them: but cyteth himself to the iudgement seate of God, auouching himself too bee a sinful creature, so as he was already a sinner before he was borne into the world. And therfore too wickedly did Pelagius deny that sinne floweth by infection into the offspring, and is as it were heritable.

At this daye the Papists, although they deny not but mans nature is corrupt: yit they lessen it in such wyse as original sinne should bee almoste nothing else than an euill inclination too sinning. Ageine they restreyne it to the lower part of the sowle and to the grosse desires. And although experience shew plainly, that this corruptnesse reignes in men euen too the ende of theyr ipse: yit they deny it too be sin after we baptyzed. But onelesse it be graunted that sinne possesseth all the parts of the Sowle, wee know not the strength and force of it. Therefore whosoeuer confesseth not that the mind of man is vtterly corrupted, & his hart altogither froward: he knoweth but a small parcell of originall sin. And surely the woordes of Dauid sownd far otherwyse, than the Papists babble: that is to wit, [that he was shapen in sinne, and kept warme in naughtynesse.] For hee entreateth not of those grosse lusts: but without exempting any part of himselfe, he sayeth that sin sticketh in him by nature. Now heere is moued a question, after what sort sinne is conueyed ouer from the parents into the children: Which questiō afterward breedeth another concerning ỹ cōueiance ouer of ỹ soule, bycause many deny that the staine of the Parents cōmeth to the child, onles the soule bee begotten of the substance of the sowle. But least wee bee driuen too enter into theis mazes, let it suffize vs to know, that Adam after his fall was bereft of all the giftes with which he had bin garnished: & so when the reason was quēched which shyned in him before, and the will was become stubborne, which erst was framed to the obedience of God: he was corrupted as well in mynd as in hart, and consequently begate children like himself. If any man make exception, that only bodyes are begotten of bodyes, and therefore that there is no alyance betweene Sowle and Soule: the solution is, that forasmuch as GOD had not garnished Adam with the giftes of hys spirit as some one priuate body, but had conueyed into his person, whatsoeuer hee woold should bee comon to all mankynd: all of vs are falne in him from our first soundnesse and perfection.

8 [Behold thou hast loued, &c.] Thys verse confyrmeth that which sayde euen now, that Dauid did not put ouer his giltynesse to the tyme of his conception, too catch occasion of excuse, but rather that hee myght make it knowen how hee was

bound too eternall death euen from his childhod. Wherupon it foloweth that his whole lyfe was dānable. For so far is he of from witing his fault vpon god, (as some filthy dogges do, which quarell with him bycause he hath not giuen men another nature) that he rather setteth his iudgement ageinst our corruption,: as if he shuld say, as oft as we come forth into Gods syght, assured damnation is hard at our heeles, bicause that wheras we be borne vnto sin, God delighteth in rightuousnes and clennesse: where vppon it must needes folowe, that wee bee hatefull to him. Howbeit hee speaketh more forcibly, when he auowcheth that God requyreth not only that our lyfe should bee framed after some fashion of ryghtuousnesse: but also that our hart should be pure and throughly clenzed from all deceyt: and in this respect he saith that God requireth vndefylednesse in the inward partes, or (which implyeth as much) that not only hee is offended wyth outward sinnes, but also that he requireth vndefiled clennesse of the hart, so as he abhorreth secret filthynes. In the next verse he enhauncet h the crime yit further, namely that he could not excuse himself by pretence of ignorance, forasmuch as hee had bin sufficiently instructed of his dewty, by God. The woord [Besitom] is taken of many as if he should say, that secret misteries had bin reueled vnto him. And so according to them, [in secret] is put for thinges that be hidden from mans vnderstanding. But in my iudgement, the darkenesse, or the secretnesse, or the hydynge away that Dauid speaketh of, is refered, not so much to the thinges themselues, as to the mind of him. For this member aunswereth too the last before: and therfore he confesseth that he had not had a light taste of the heauenly doctrine, or bin but bee sprincled with it to outward apperance: but that it was throughly fastened in his hart:. For God had taught him so familiarly, that he concealed nothinge at all from him that was profitable to bee knowen. Therefore was Dauid the lesse too bee excuzed, bycawse that beinge so Notablye furnished with trew vnderstandinge, hee had neuerthelesse gyuen ouer hymselfe too fylthye luste lyke a brute Beaste, and afterward by sinning sundry wayes, almost hardened himselfe in the ende. Wee see whereat Dauid ameth. For after hee hathe confessed the heynousenesse of his offence, hee acknowledgeth himselfe too bee as it were wholly compacted of sin: and condemning his owne nature, (to thentent to strike himself in greater dread) he layes before him the iudgement of GOD, and sayeth that outward apparance beareth no great swaye there, but there is requyred perfect vndefylednesse Furthermore he addeth, that hee is not one of the comon sort, that he myght passe awaye with slyght punishment by thrusting himselfe into the preace: but that he is bound vnder greater blame, bycause he was beawtyfyed with singular giftes of the spirit. Now let eche man lerne to conuey this doctrine to himselfe, & when hee feeles the remourse of one sin, let him call other sinnes too mynde also, so as hee may throwe himselfe altogither flat before God. Secondly let him wey how dreadfull his iudgment is: and by comparing his owne vanitie with his ryghtfulnes, let him consider himselfe too bee vtterly ouerwhelmed. And lastly let him make vp the heape with this, that if hee haue bin taught by God as one of his household, he is bound too so much the greater damnacion, bycause hee hath choked the lyght of the holy Ghost, become a froward scholer, and troden vnder his feete so many preciouse gifts wherwith he was garnisshed.

9. Thou shalt purge me with Isop, and shalbee cleane: thou shalt wash mee, and I shalbe whyter than Snow.

10. Make mee to heere of ioy and gladnesse: the bones that thou haste broken shall reioyce.

11 Hide

11. Hide thy face from my ſinnes, and ſtrike out all mine offences.

9. [Thou ſhalt purge mee. &c.] He goeth on wyth the ſame prayer. And this heaping togither of wordes, ſheweth how careful he was too obteine forgiuenesſe. Alſo hee maketh mention heer of Hiſop, alluding to the ceremonies of the Lawe, not ẏ hee put his truſt in the outward ceremonie of clenzing: but bicauſe he knew there was nothing commaunded in the Law in vaine. For inaſmuch as ſacrifices were in thoſe dayes ẏ ſeales of gods grace, hee did right too ſeeke aſſurance of his reconciliacion at the ſame: lykeas it becommeth vs too ſhoze vp our fayth & the ſame prayes as oft as our minds wauer. Dauid thē deſired no moze but this, that the thing might be effectuall and ratified in him, which God had teſtified to his people. And the ſame rule muſt wee holde at this day. For although there be no clenzing too bee ſought for elſewhere than in the bloud of Chryſt: yit notwithſtanding foraſmuch as the ſpiritual grace is neyther ſeene wyth eyes nor felt with handes, wee cannot (but by the helpe of outward ſignes) with quyet mindes beleeue that God is at one with vs. Looke what wee haue ſayed of [Hiſop,] let the ſame take place of [waſhing alſo.] For the ſhadowiſh beſpzinckings which the Jewes vſed vnder the Lawe, bare witnes that we are purged from all vnclenes, ſo as God is at one with vs, and accepteth vs into his fauour. Moreouer we knowe it too bee the office of the holy Ghoſte, to waſh our conſciences inwardly with the bloud of Chryſt. that our filthines keep vs not frō acceſſe vnto God. Alſo the two verſes are ioyned togither: the drifte of whiche, is that God ſhould ſhew himſelf to be at one with him. Wher as ſome think that Dauids wiſhing too heare of gladnes, is that there might bee ſent vnto him ſome Prophet as a meſſenger and witneſſe of the reconcilement, it ſeemeth to be to much reſtreined. Rather the tidings of gladnes is taken infinitely for aſſurance of fauour. For by [the breaking of his bones] hee meeneth that he was forppned with extreme ſorow, ſo as his luſtynes was almoſte forſpent & waſted, and hee in meer at the laſt caſt. Therfore hee doth well to deſire that ioy may be reſtored to him agayne wherwith all he may be quickned to a new life. And he ſayth this ioy is receyued by heering, bicauſe that til the ſinner be chered vp by the woord of God, ſo as hee may gather hart ageine, it ſhalbee too no purpoſe for him to procure himſelfe other comfortes. Therefore the very meane to atteine too peace & ſubſtancial gladnes, is to reſt by on the promiſes of God. For howſoeuer they fode thēſelues for the time, whiche neglecting Gods promiſes, go about too appeaſe or to ſhun the terrors of conſcyence: ſure it is ẏ they are always greued inwardly with ſecret torments. But how much ſo euer they fornōmed, whoſoeuer is touched earneſtly & the feare of God, hee will wiſhe none other remedy of his vnquyetnes, than this heering of gladnes: namely when God promiſeth ẏ he hath doone away our ſin, and is become our frend. Now although the faithfulbe diſtreſſed & continewal miſeries as long as they wander in the world, and ẏ they pant among ſundry dreads, daungers, & troubles: yit notwithſtanding the oneiye heerſay of this gladnes is inough too aſſuage their ſorowes accozding as ẏ ioy of ẏ ſpirit is inſeperable frō faith. Alſo this maner of ſpeech is to be noted, wher god is ſayd to [hide his face frō mens ſinnes] when he releaſeth thē. For by an by is added in way of expoſition [ſtrike out mine offences] And heerby we vnderſtād that we are then iuſtified before God, whē he wipeth out our ſins by forgetting the of his owne free will: & that we be thē clean when he vouchſaueth free pardon vppon vs. Neuertheleſſe, heere muſt I repeate that which I ſayd before, that is to wit, that whereas Dauid requelleth but one thing of GOD, namely too bee receyued into fauour, hee wrappeth not ſo many woordes togyther for nothing but to expreſſeth howe carefullye hee leeketh that thing, whiche hee had made hard for him ſelfe too obteine. And verelye if a manne pray but ſlightly for remiſſion of his ſins hee hath not yit learned how horrible an offending of God it is: and therfore Salomon auoucheth them to bee bleſſed that

out themselues in fear, Prouerb. 28. 14. verely because the sadnes which tormenteth them, openeth them the gate to true ioy. But here it is demaunded, that seeing Dauid had hard by the mouth of the Prophet Nathan, that his sinne was taken away, 2. Sam 12. 13. why he embraced not this absolution, that hee might swetely enioye the true gladnesse: for hee could not discredite the Prophete, without doing wrong vnto GOD: Like as at this day, God sendeth not his Angels out of heaue, but holdeth it inough to comfort vs by the voice of men, according as Christe sayeth, that whatsoeuer his Disciples shall release vppon earth, the same shall bee released in Heauen: Iohn. 20. 23. And Paule 2. Corinth. 5. 20. teacheth that the ministers of ỹ Gospel are sent of Ambassade to reconcile mẽ vnto GOD. Therefore there seemeth to haue bin a smatche of vnbeleef in Dauid, that after hee had heard the voyce of Nathan, hee was still in perplexitie and doubt, and sought yt for a new assurãce. There may bee brought a double solution of this question. For it maye bee that Nathan did not foorthwith promise that GOD was pacified, for it is no nouelty in the Scripture, for those things to bee ioyned togyther in the texte, whyche hang not togither in time. Neyther is it ageinst reason, that after God had stryken his seruaunt with that heauinesse it should be his pleasure too torment him a while, too the entent too humble him the better. By this meanes, Dauid should report how sore he was feared, and how greeuous torments hee abode, when hee was brought too the knoweledge of his sinne, before he receyued word of his forgiuenes. Howbeeit, it striueth not a whit ageinst ỹ nature of faith, that they which are already assertayned of the fauour of GOD, should neuertheless continew earnestly and thoughfully in craueing forgiuenesse. Therefore howsoeuer Dauid were eased of some part of his sorow: yt ceased he not to feele new prickings from time too time, whiche might compell him too flee humbly and fearfully too GOD for mercy. For although God by promysing vs forgiuenesse, doo freely allure vs vnto quietnes: yt is it our duetie to consider how sore wee haue offended him, so as the sorynesse may settle it selfe deep in our harts. Besides this, the slender abilitie of our faith will not suffer vs too receiue out of hand, the fulnesse of the grace that is offered vs. Wherfore it is no wõder though Dauid being distressed with anguishe, persisted in asking forgiuenesse three or foure times, and offred him selfe oftentimes into Gods sight, too the entent too assure himselfe the better. Yea rather it is to be thought thus, that wee cannot earnestly pray GOD to forgiue vs when we haue sinned, except we haue first conceyued by faith, that he will be intreated. For who is hee that durst open his mouth, onlesse hee were persuaded of his fatherly good will? But it behoueth vs alwayes too begin our praying at desire of forgiuenes, whereby it appeereth that these two thinges fighte not one ageinst another: namely that when wee haue embraced Gods grace by faith, we should neuertheless pray him to do away our sinnes. And too this purpose belongeth the forme of praying left vs by oure heauenly master, in which at the first entrance wee call GOD our Father, and yt afterwarde adde, that hee should forgiue vs oure trespasses. Math. 6. 9. For although GOD forgiue vs quite and cleane, yt doth not the narownes of our fayth admitte his so large goodnesse, but must needs haue it dropped into it by little and little. And therefore that wee repeat one prayer oftentimes, it is referred to the capacitie of our fayth, because that although GOD bee not assuaged by little and little, after the maner of men: yt are the proceedings of our fayth but slow whiche leade vs vntoo full certeintie.

Furthermore the name of [purging with Hysope, and of besprinckling,] warneth vs, that as often times as wee make our prayers for remission of sinnes, wee must lifte vppe our mindes too that Sacrifice wherwith Christe pacified his Father, For as the Apostle teacheth Hebr. 9. 22. sinnes are not released wythout bloudshed: and looke what thing God taught the people in old time vnder the figure of the Law, that hath hee more fully manyfested by the cõming of Christ. Therfore that the sinner may obteine grace, firste

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let him turne his mynde to the Sacifice of Chriſt, by which the ſinnes of the worlde are purged. Afterward let him call to him the holy Supper, and Baptime too confirme his fayth withall. For it is not in any wyſe too bee hoped, that God (who is the Iudge of the world) will bee at one with vs, but by meane of the raunſome of the attonement.

12. A cleane hart create in mee ô God, and renewe a ryght Spirire in my bowelles.

13. Caſt mee not away from thy face, and take not the Spirit of thy holyneſſe from mee.

14 Reſtore too met the ioy of thy ſaluacion, and ſtablish mee with thy free Spirit.

12 [A cleane hart. &c.] Hitherto Dauid hath prayed for obtepnement of forgiuenesse of his ſinnes: and now he deſireth to be endewed ageine with the grace of the holy ghoſt, wherof he was depryued or at leaſt wyſe was woorthy too bee depryued. And it is too great purpoſe too diſtinguiſh theſe twoo prayers which certein learned men confound amiſſe. Hitherto therfore he hath entreated of free remiſſion of ſinnes, and nowe he paſſeth too newenesse of lyfe. For in aſmuch as he acknowledgeth him ſelf woorthy to be ſpoyled of al the gifts of the holy ghoſt, or rather feeleth himſelf too be ſet beſyde a great part of them alreadȳ: hee worthely laboreth for renewmēt. And by the woord [create] he betokeneth that till he bee woonderfully renewed by the power of God, he ſhalbe but as an vnprofitable block: by which tytle he cōmendeth the gifte of Repētance as he ought too doo. The Sophiſters, although they deny not but wee haue neede of the help of the holy ghoſt, and are enforced too confeſſe that wee bee furthered as wel by the grace that goeth beſore repentance, as by the grace that foloweth after: yit doo they eyther diminiſhe or darken Gods glorie, by ſettinge mannes reaſon in making choyce and his wil in giuing aſſent, in the middle roome betwixt them. But Dauid by the woorde [Create] aduaunceth the mighty and ſingular worke of god, in renewing men, as if he ſhould make them neewe ageīn out of the mould. Moreouer foraſmuch as hee had bin erſt endewed with that ſpirit, hee requeſteth that it may be renewed in him. Notwithſtanding, he cōfeſſed firſt by the woord [create] that whither god beget vs ageīn from the beginning, or whither hee ſet vs vp on foote ageīn when we be falne, whatſoeuer ryghtneſſe is in vs, it is his free gift. For he requeſteth not too haue his weake hart helped, and his feeble ſpirit too bee vnderpropped with ſome ſhore: but he confeſſeth that there is in his hart nothing ryght or cleane, vntill the ſame come from elſwhere. Whervppon it foloweth, that ȳ whole harte of man when it is conſidered in it own nature, is crooked & vntoward. For if there were any ryghtneſſe or cleanneſſe in it by nature, Dauid woold not terme the ſayd ryghtneſſe [the gifte of the Spirit] and nature, [Gods creation]. In the next verſe hee purſueth the ſame requeſt, and knitteth remiſſion of ſinnes & gouernement of the ſpirit: according as it dependeth vpon free reconciliation, that we be ruled by the ſpirit of adoption, as if God ſhould cherish vs in his lap as his children. Then bycauſe he bowſaueth to make none pertakers of his ſpirit, but ſuch as he loueth and accounteth for his owne: therfore Dauid (that he may continew in poſſeſſion of the Spirit) deſireth that the grace of adoptiō may abyde with him vnappayred: for onleſſe hee haue a place among the children of God, he ſeeth there is nothing left for him too truſt vnto. Moreouer a man may gather by theſe woordes, that although the gifts of the holy Ghoſte were ſmothered in him, yit were they not vtterly take away. And ſurely the thinge it ſelf ſheweth, that ȳ gifts wherin he excelled before, were not quyte razed out. For he ceaſed not in the meane time too execute the dewtie of a King right nobly, & too giue himſelf too prayer & other exercyſes of godlyneſſe, and too frame his lyfe according to the Religion of God.

Ec .v. Ther-

Therefore although he were bedulled in one part, yit was he not giuen vp to a reprobate mynde. And surely he had not bin so easly & sodeinly waked at the rebuke of the Prophet Nathan, if there had not lien hid in his mynd a secret seede of the feare of God. For whereas he prayed euen now, that [his spirit might bee renewed] it must be restreyned to a part. Which doctrine is profitable to be knowen, bycause certeine lerned men vnadui sedly suppose, that if the elect fall into deadly sin, the spirit of God is quenched in them, & they become strangers to God: whereas Peter affirmeth plainly, that the woord wherwith we bee begotten anew, is an vncorruptible seede, 1. Pet. 1. 23. And John also teacheth that the chozen are withhild, that they fall not quyt away. 1. John. 3. 19. Albeit then that God now & then cast them of to outward appearance: yit dooth he not so berecue thē of all gifts, but that it appeereth at lēgth how they were not vtterly disherited cuē at the tyme when the signes of grace shyned not in them. If any man obiecte, that Dauid speaketh dowtingly, as though he feared to bee bereft of Gods spirit: I answer, that the faythfull when they haue sinned are worthely greeued, bycause they haue reiected Gods grace as much as in them lyeth: but yit that they muste stande vpon this poynt, that inasmuch as ỹ seede of God is vncorruptible, the grace wherwith they were once endewed, can neuer vanish away. So Dauid in cōsidering his sinne was striken with feare: and yit on the cōtrarie part, he beleeued, that bycause he was one of Gods children, the thinge remayned too him still, which he had lost by his owne fault.

14 [Restore to mee. &c]. Once agein hee repeteth that he will giue himself to mooryning, vntill he haue made his peace with God. And truly they bee too dulwitted, that can giue themselues too reste when god is displeased with them. Dauid therfore teacheth that there shall no rest come in his heade, till the fatherly fauoure of God shyne vpon him. The second member perteyneth too the same cace that the twoo former verses doo: namely that hee might not bee bereft of the gifts of the holy ghoste, but continew vnimpeached in them. In the woordes there is some doutfulnesse. For some Interpreters will haue the verbe [Tismecoi] too bee of the thirde persone, bycause the nowne [Roach] is of the feminine gender: and therefore they translate it, [let thy spirit stablishe mee.] But this diuersitie is of no greate importance as in respecte of the sence. There is more difficultie in the proper Adiectiue [Nedibah]. For in asmuch as the Verbe [Nadab] signifieth too deale bounteously, the Hebrewes for excellency cal Princes [Nemibim]. And therefore lerned men suppose that Dauid speaketh heere of [a principal or Princely spirit] accoarding also as the Greeke Interpreters haue translated it, and that this maner of praying did wel beseeme the persone of Dauid, who had neede to excell in Princely vertue for the executing of his charge, bycause he was created King. Nowe although this sense mislike mee not, ne agreeth amisse: yit notwithstanding I extend this sentence further. That Dauid acknowledginge himselfe the bondslaue of Sin, and beinge hampered in his owne gilt, laboreth for ỹ free and selfwilling spirit from which hee was almost quyte falne away. For in as much as he had brought himselfe in bondage too sinne, hee was not able to recouer that inestimable gift of freedome, but by the singular grace of God.

15 I vvil teache the vvicked thy vvayes, and the vngodly shalbe conuerted vntoo thee.

16 Deliuer mee from bludsheds ô God the God of my saluation, and my tung shall sing of thy ryghtuousenesse ioyfully.

17 Lord open thou my lippes, and my mouth shall shewe foorthe thy prayse.

15. [I will

15. [I will teache.&c.] Here he promiſeth to become thankfull vntoo GOD, if hee will heere him: & he mencioneth the frute of his thankfulneſſe: namely, that he will endeuer that others may take example at him to amend. And ſurely, not only the rule of charitie commaundeth that thoſe whom the LORD hath lifted vp ſhould reache their hand vnto others: but alſo the loue of Godlyneſſe, and the zele of Gods glorie, ought to moue them thus far foorth that (as much as in them is) they ſhould make all men partakers of the ſame grace. Furthermore, by ioyning the effect of conuerſion to his doctrine, he ſheweth himſelf to hope that his labour ſhall be profitable. For although we oftentymes tell a tale to them that bee deafe, when wee endeuer to call wanderers backe into the way: yit we doo not alwayes loſe our labour bycauſe the Lord bleſſeth his woord.

16. [Deliuer mee from bludſheds.&c.] Heerby it appeareth how little David flattered himſelf, and how hard an encounter he abode ageinſt the terrours of death, that he retyreth ſo oft backe to deſyring of forgiuenelle. Whereas ſome take [Bludſheds,] for the wrongfull murther of Vrias, and the ſlaughter of the armye, wherof David was giltie in his owne conſcience, I allow it not. For, inaſmuch as by [Blud,] the Hebrewes ſignifye any maner of deadly cryme, he ſeemeth rather too confeſſe himſelf woorthy the puniſhment of death, too the end he may ſhewe how that his only hope remayneth in the mercy of GOD. And the ryghtuouſneſſe of GOD, which he ſayeth, he will ſetfoorthe ioyfully, is taken for his goodneſſe. For the tytle of ryghtuouſneſſe is not attributed too GOD, bycauſe he is rough in executing vengeance, as it is commonly ſuppoſed: but rather bycauſe he is faythfull in making good his promiſes, and in maynteyning the welfare of his ſeruantes, and neuer diſappoynteth the wretched ſowles. Whatſoeuer they bee that call vppon him for help. Now, whereas he ſayeth, [O God, the God of my ſaluation,] there is in this repetition a ceuert pithyhyneſſe or behemence: wher vppon wee gather alſo, that alwayes with feare and ſorowfull ſyghing he conſidered what he had deſerued. In the meane whyle he ſheweth himſelf to be ſo vexed with vnquietneſſe, and to longe ſo in deſyrouſnes, that neuertheles he is furniſhed with the armour of faythe: bycauſe he beleeueth that his ſaluacion is layed vp in GOD. To the ſame purpoſe maketh alſo the next verſe, where he prayeth that his lippes may be opened, which importeth as much as that matter of prayſe ſhould bee miniſtered vnto him. I knowe, that this place is woont to be expounded in this wyſe, as though David ſhould wiſh his tung to be directed by Gods ſpirit, ſo as he myght be meete to ſetfoorthe his prayſes: and truly, except GOD miniſter woordes vnto vs, wee ſhall bee vtterly dumb. But David ment an other thing, namely, that now he is after a ſort dumb, vntill he be called too thankſgiuing by obteyning forgiuenelle. He ſeemeth vntoo mee to requeſt, that his lippes may be opened, in the ſame ſence, that he ſayeth in an other place, that a new ſong was put into his mouth, Pſal. 40.4. And ſo agein he auoucheth, that he wilbee thankfull vntoo GOD, and myndfull of his benefyte, bycauſe he deſyreth not too bee receyued intoo fauour too any other end, than too bee a lowde preacher of Gods grace among all men. For it is an effectuall maner of ſpeaking, too ſay, [My mouth ſhall ſhew foorth thy prayſe:] as if hee ſhould promis, that hee will giue thankes too GOD with a lowde and chirle voyce.

18 For thou vvilt not paſſe for ſacrifiſe: and though I ſhoulde giue thee a burnt offering, it ſhould not pleaſe thee.

19 The ſacrifiſes of God are a trubbled ſpirit, thou ô God vvilt not deſpyſe a trubbled and broken harte.

20 Bee fauourable of thy good pleaſure vnto Sion, buylde vp the vvalles of Ieruſalem.

21. Then

21. Then shalt thou accept the sacrifyses of ryghtuousenesse, euen burnt-offeringes and oblations: then shall Calues comme vppon thyne Altar.

18. [For thou wilt not passe. &c.] In this place he teacheth that although he seeld no recōpence vnto God, yit notwithstanding vppon trust of his free mercye, hee hopeth assuredly that he wilbee entreated by him. And first of all he confessēth that he commeth helpelesse and emptie too him, which thing neuertheles shalbe no let, but that he may obteyne his sewte, bycause GOD passeth not for sacrifyses. And it is not too bee doubted, but that by a secret comparison he fyndeth fault with the grosse errour of the comon people, which wee knowe to haue reigned almost in all ages among the Iewes. For wheras the Lawe taught, that sinnes were to bee clenzed with Sacrifyses, to thentent that distrusting their owne woorkes, they should seeke satisfaction at Christes handes only: they stept foorth boldly with their Sacrifyses, as if they should redeeme themselues frō Gods iudgment by paying a raunsome. Certein it is, that this vntoward presumption is deryded by Dauid, when he denyeth, that he hath awght at all wherwithall to make his attonement with GOD, who is not delyghted in Sacrifyses. In deede God bade that Sacrifyses should be offered vnto him, and Dauid did in no wyse neglect that seruis: therfore he speaketh not peremptorily, as though GOD reiected the Sacrifyses, which were offered by his owne commaundement, or as though any man myght haue omitted them as superfluous: but rather, as we haue seen a while ago, Dauid and all the congregacion of the godly, were helped by the Ceremonies of the Lawe. But he had an eye to the end only, bycause hypocrites beeing blynded with leawd presumption, imagined that they earned Gods fauour. Therfore, although he exercysed himself buzely in Sacrifyses, (like as noman can looke to haue Gods fauour, but he that setteth betwixt GOD and him the only Sacrifyse of Christ, wherby the sinnes of the woꝛld be purged:) yit notwithstanding it was truly & woꝛthely auouched of him, that he bringeth no recompence, bycause he sought too haue recōciliation of free gift. For if a man should speake properly, the Iewes in sleaing their sacrifyses brought not any thing of their owne: but rather borowed that of Christ, which is wanting too all mortall wyghtes, that is to wit, the pryce of their redemption: and so consequently the Sacrifyses of the Lawe, were in respect of men, but mere passyue.

19. [The sacrifises of God. &c.] After that he hath bereft Sacrifyses of the power of purchacing Gods fauour, which ye Iewes had falsly surmysed to them: now he sayeth that although he brought nothing with him but a sorie and humbled hart, the same sufficeth GOD abundantly, bycause he requyreth no more of sinners, but that they should cast themselues flat downe before him, and craue mercy at his hand. And it is not for nought that he hath vsed the plurall nomber, to thentent he myght expresse that the only one Sacrifyse of repentance sufficeth in sted of all Sacrifyses. If he had sayd, that this had bin a kynd of Sacrifyse of a good sent, the Iewes would haue bin redy to cauill, that notwithstanding ye their were other sortes of Sacrifyses, which pleased God no lesse: according as we see ye Papistes at this day to mingle their owne woꝛkes with Gods grace, leall forgiuenes of sinnes should be a free gift. Dauid therfor, to exclude all forgeries of satisfactiōs, auoucheth for the nonce, that the only humbling of the hart cōprehendeth in it whatsoeuer sacrifises God alloweth. And wheras he nameth them the sacrifises of God, he semeth indirectly to taunt ye hipocrits, which lyke of no sacrifises, but such as are of their own appoynting, the which they imagin to be able to win Gods fauour. Notwithstanding, here ryseth a difficult question. For if the sory hart be accounted in sted of all sacrifises before God, it will folowe ye wee obteine forgiuenes by repentance: & if that be trew, then ceaseth it to be of free gift. I answer, that Dauid discussēth not here what pryce men pay vnto GOD, or for what desert they obteyne forgiuenesse of sinnes: but rather by matching the sorynesse of the

of the hart againſt counterfet recompances, he ment too detect the nakednesſe of men: according alſo as the caſting downe or ſory neſſe of the hart tendeth to none other purpoſe, but to abace man or too bring him to nothing. For it cannot bee, but that our myndes muſt lift vp it ſelf to ſome preſumption, whem wee haue anything remaining in our ſelues. Wherupon it foloweth that where the hart is broken, there all deſeruings are layd awater, ſo as men bring nothing to lend. If any man make exception, that fayth is a more excellent ſacrifize, & of greater force to pacifye God, bycauſe it bringeth foorth Chriſt with the true and ſubſtanciall peacemaking or attonement: firſt it is to be conſidered that fayth cãno be ſeparated from this lowlineſſe, of which Dauid ſpeaketh. For although ỹ vngodly be ſore agaſt before God, yit they ſolter a froward ſtubbornes in wardly, & ceaſe not to fret & murmur: and although they ſome not out their curſthartednesſe openly, yit their hart cõtinueth euer heauing. The ſirſt the ſpirit of greeuednesſe & the broken or ſory hart doo not only with true feare & mildneſs ſubdew the man that is wounded with the feeling of gods wrath, but alſo throughly mortifie him, ſo as he is nobody in his owne concept, but fetcheth his whole ſaluacion at Gods mercy: it is no marueil that Dauid auoucheth God to be contented with this one ſacrifize. For hee neyther ſeparateth fayth from it, nor reckneth vp the partes of repentance, but only teacheth that we obteyne not fauour with God otherwyſe, than at ſuch tyme as beeing caſt downe & confounded in ourſelues, wee reſt only vpon his mercy: when wee come before him humbly with harty and vnfeyned acknowledgemente of oure owne nakednesſe: and finally when we lye bouwed and broken, that hee may lift vs vp.

20. [Be fauourable, &c.] Now prayeth he not for himſelfe alone, but taketh the whole Church with him, & not without cauſe. For there was no let in him, but ỹ whole kingdome of Chriſt might haue decayed. For being anopnted kyng too the end to gather Gods Church togither, hee had by his ſhamefull reuolting diſperſed it, ſo as the vtter deſtruction of it was to be feared. Although he had by his offence, (asmuch as lay in him) ouerthrowe gods church: yit notwithſtãding he requireth that it may be reſtored agein by gods free mercy. And he alleageth not other mennes vngiltyneſſe, but only leaneth vnto gods good pleaſare: as if he ſhould ſay, ỹ whẽ ỹ Church is falne, the reſtorement thereof is not elſwhere to be hoped for, thã of the free mercy of God. Now although Ieruſalem were thẽ alreoy builded, yit prayeth he ſtil for ỹ building of it, namely bycauſe it was not yit come to his full perfection, inaſmuch as there wanted ỹ cheef parte of it. For Dauid had an eye to the anſwere in which God had promiſed that the abydingplace of the Arke ſhould bee ſettled there, & ſecondly alſo the Kings ſeate: and therfore the temple being yit vnbuilded, it was but as a cotage. Howbeit, this place teacheth that it is the peculiar woorke of God to buyld the Churche, according as it is ſayd in another place, [The foundacions therof are in the holy mountaine, Pſal. 87. 1.] For Dauid had not a reſpect too the outward buylding only, but he ſet his mynd cheefly vppon Gods ſpirituall Sanctuarie, which cannot bee buylded by the hand and conning of men. Trew it is in deede, that how much ſoeuer ſtones and mortar men clap togither, yit ſhall they profit nothing by their payne in buylding earthly walles. But the rearing or Gods church is a peculiar thing by itſelf, which being founded vppon earthe by the woonderfull woorking of God, is rayſed aboue the Heauens. Furthermore, heere is no ſpeaking of one moneths, or of one yeeres buylding only, but that God ſhould preſerue the ſtate of his Church in ſafeye euen vnto the comming of Chriſt. But ſeeing that Dauid, bothe in the beginning of the Pſalme, and in the whole ſequele hath profeſſed himſelf too be folozne and paſt recouerie: whence cometh now this ſo ſodein & ſo greate boldnes, that he ſticketh not to commend the whole Church vnto God? For how ſhall he carry all other men vp in to heauen, who is ſcarſly cropẽ out of hell himſelf? Truly wee ſee heere that aſſoone as we are recõciled to God, not only euery man hath free liberte to pray for his owne welfare, but alſo we be admitted to be ſuters for others: or rather (which is more honorable) it is lawfull for vs too commend

mend the glorie of Christes kingedome, which is more worthy than the welfare of the whole worlde.

21. Then shalt thou accept, &c. Heere at the first sight appeereth some likelyhod of contrarietie, but yit such as is discussed with small adoo. He had sayd that sacrifices of themselues were of no value: and now inasmuch as they are exercyses of fayth, & anouchesmentes of repentance and thankesgiuing, he sayth they shalbe acceptable to God. And hee calleth them [Sacrifyzes of ryghtuousnesse] by expresse termes, that is to say, ryght & lawfull sacrifizes which are ryghtly offered by ỹ appointment of god. Which kind of speaking he hath also vsed in the Psa. 4. 6. shewing the vayne pōpes of them, that tooke payde in the deceitfull tytle of them onely. And once agein he encourageth himself to thankfulnesse, & by his owne example exhorteth all the godly that when they be maysters of their desire, they should not only consider gods gracious goodnesse secretly too themselues, but also publishe it in open assembly. To the generall name of sacrifyze, he ioyneth two vnderkynds: And albeit that some will haue the woordes] Balil & Gnola] to be bothe of one signification: yit like I better of their opinion, which think that the first woord is distinctly put for ỹ sacrifice of the Priestes, bycause the offering in that was burned. Neuertheles by this varietie Dauid meeneth that god neuer liketh of all the ceremonies of ỹ law, saue when they be referred to their rightful end. Whereas some take all this whole Verse metaphorically, aplying it too the kingdome of Christ: it is to cunning and constryned. I confesse that Hoseas 14. 3. calleth prayses wherin thanks are yeelded vnto God [the calues of mens lippes] But it is euident ynough, that heere the solemne Ceremonies wherwith the worshippers of God professed their deuotion, are ioyned with the pure affection of the harte.

The Conteints of the lij. Psalme.

At such tyme as vppon the slaughter of Achimelech and the reste of the Preests, al the people were euerywhere striken in feare, so as noman durste succour Dauid: and that Doeg tryumphed in the prosperous successe of his wicked talebearing: the holy man Dauid neuertheless plucking vp a good hart through fayth, made this Psalme wherein he vaunteth himself ageinst the cruell trecherie of the wicked talebearer, and encourageth himselfe too hope well, bycause God sitteth a iust Iudge in heauen, bothe too succour his seruantes that cast all their trust vppon him, and also too bee auenged of the pryde of them that despyse him and take leaue too themselues too doo whatsoeuer they lust.

The. lii. Psalme.

1. Too the chefe Chaunter, an instruction of Dauids.
2. At what time Doeg the Edomite came and brought Saule tydings & had told him that Dauid came into the house of Achimelech.

As concerning the woord [Maskil] we haue already heretofore tolde you, that it is woont properly to be written before Psalmes, whē Dauid declareth that he is chastyzed by ỹ hand of god, or at least wyse is warned by some kynd of affliction, to gather prosyte as it were vnder ỹ rod of a scholemaister: wherof we haue had exāples in ỹ psalmes 32. & 42. But there was a diuerse respect in the xlv. Psalme: namely that the Readers might know, that in ỹ song of loue, there is no wantonnesse, but that there is described the holy & spirituall wedding of Christe and his Churche. But vntoo this Psalme and the Psalmes following, there

there agreeth instruction that proceedeth of correction. For I doubt not, but that Dauids meening is, that he was tryed & examined after a rare maner at that tyme, to thentent he myght lerne to resigne vp himself wholly vnto GOD. And the storie is knowen, that when Dauid wandred lyke an outlawe, he came to Nob to Achimelech the Preest, & bycause he durst not discouer his daunger, he feyned ỹ the King had sent him with secret commission about certein weyghty affaires. By meanes wherof he obteyned both vittelles and the swoord, with which he had slayne Golias. Now, when Doeg, who was the Kinges Sheepeeeue, and had hunted for Saules fauour, had caught this by the end, he by his wicked talebearing kindled ỹ Tyrants rage not only against that one giltles man, but also against all the Preestes. By meanes wherof it came too passe, that all gappes were stopped against ỹ wretched outlawe. For the terrible example of that cruelitie, had so cut the hartes of all men, that none durst shew him any dewty of curtisie. Now, bycause Doeg, beeing puffed vp with this wickednes, behaued himself ouer stoutly: and that the reward, which he had gotten for his trecherie, myght be as a spur too pryk others too conspyre Dauids destruction who myght doo it soonest: the holy man lifting vp himself aloft by holy comfort, reproueth his wicked boldnesse.

3 VVhat boastest thou of thy naughtynesse thou mighty Felovve? the goodnesse of God endureth dayly.

4 Thy tung reckeneth vp thy mischeeuous deedes, vvoorking deceit like a shap razor.

5 Thou louest naughtynesse better than goodnesse, too speake vntreuth rather than ryghtuousenesse. *Selah,*

6 Thou louest all woordes of slynesse thou deceitfull tung.

3. [what boastest thou. &c.] At what tyme the treason of that wicked man Doeg had taken effect accoyding to his desyre, it was (as I sayd) a sore and hard temptacion to strike through the mynd of Dauid. And therfore I doubt not but he armed himself to ths encounter with this holy boasting. And first of all, he enforceth the cryme of Doeg, for reioycing in his power, that he had gotten by heynouse mischeeuousnesse. Neyther is it any straunge thing, that a Sheepeeeue should bee honored with so gay a tytle. For he was not a herdman that tooke peynes to keepe flockes: but he was placed in office as a Master of the Shepeherdes, much after the same maner as there be at theis dayes Quiryes of the stable in Kings Courtes. He saieth therfore, ỹ there is no cause why Doeg should flatter himself in his greatnesse, seeing that he shamefully abuseth the same to cruelitie and wickednes: no nor to be proud of the Kings new fauour, which he hath purchased by wicked slaunder: for only vprightnes is ỹ faythfull preseruer of power and dignitie. But no tyrannicall violence, no trecherie or vngodlines is longlasting. In the second member he expresseth more cleerly how it cometh to passe that the vngodly are so witlesse and blynd, that shaking of the feare of God, and quenching shame, they dare like soothe of themselues in their own naughtynes: that is too wit, bycause that in reioycing such as be despysed and brought lowe, they imagin they may doo what they list to them: for they think them vnworthy that God should take any care of them. Nay, rather accoūting Goes prouidence (whereby hee preserueth his seruantes) too bee a thinge of noght, they warrant themselues an endlesse libertie of sinning. On the contrarie parte, Dauid replyth vp with holy boldnesse, vpbrayding these presumptuous Gyantes, that they yeelde no honor too Gods goodnesse. Howbeeit, for asmuche as Godes gracious goodnesse floweth not alwayes with equall course, but rather seemeth sometymes too bee remooued farre from vs by some greate lettes:

Dauid

Dauid senceth him self against this temptation, saying, that it flourisheth euery day. For I doubt not but he meeneth, that the many vncleannesses of are no let, but that God reneweth the assurances of his goodnesse from tyme to tyme. And by so saying, he sheweth himself too hope for that thing heereafter, which he hath had experience of before, because God is not so sweeryed & helping his seruantes, and releeuing their miseries, but howsoeuer he suffer them too bee afflicted with aduersitie a hundred tymes, he will alwayes be redye too helpe them.

4. [Thy tung reckeneth vp. &c.] Dauid dooth not as comonly men are woont too doo, when they are wrongfully harmed. For he bursteth not out into mislanguage too wreake himself: but accusing his enemie before GOD, hee therupon gathereth matter of comfort. For the more malapertly that euill men ronne ryot, so much the more is it certein ỹ they kindle Gods wrath. Wherupon redoundeth a very good comfort vnto vs, that then is ỹ ryppe tyme of deliuerance at hand, when they that assault our welfare wrongfully, tumble euer themselues into most extreme wickednes. Therfore, Dauid rehearseth not in this place ỹ reproches of his aduersarie, wherwith he diffameth him among men: but setting Gods iudgment before his eyes, he harteneth himself to good hope, against so horrible iniuries as he had abidden. Furthermore, although Doeg were a cruell and bluddy man, yit in this place is reproued but his inward naughtynesse, for that he had with his prime talebearing betrayed the guiltelesse Priestes by treason & vndermyning: and therfor he likeneth his tung too a sharp razer, like as also in the Psalm. 120. 2. all venemous tunges are sayd too bee lyke sharpe arowes. Many refer the woordes [woorking deceit,] too the razer, because it cutteth sliply and not with mayne stroke, as a swoord dooth: & this is the reason of their lykening. But it seemeth too mee that the construction will bee the fitter, if the sayd addition bee ioyned too [the tung.] Forasmuch as the woord [Balang] (which they translate destruction) signifyeth amog the Hebrewes [a hyding:] this latter sence liked me best. For Dauid seemeth to allude to the drawing vp of the tung, which is the beginning of swalowing. And it is a trim Metaphor that Doegs tung licketh vp vntru woords to swalowe vp simple and guiltes persones withall. Finally, Dauid meeneth nothing else by theis verses, but to seeke confirmation of his hope at the extreme and desperate mischeeuousnes of his enemie, to then tent hee myght looke for the certeiner deliuerance at Gods hand.

7. Euen God shall destroy thee for euer, he shall take hold of thee, and plucke thee out of thy tent, and roote thee out of the land of the liuing. *Selah.*

8. And the ryghtuouse shall see and feare, and they shall lawgh vpon him.

9. Behold the man that tooke not GOD for his strength: but trusted in the multitude of his riches, and strengthened himself in his nawghtynesse.

7 [Euen God shall destroy thee &c.] He sheweth more playnly that which I towchee euen now, that the end too which he enforced the tryme of Doeg, was to the intent he myght with the more assurance, denounce vnto him his iudgement at hand & that not so much to put Doeg in feare, as to raise vp his owne hope. Therfore he gathereth, that although God hold hys hand for a time, yit will he not suffer so heynous a treason to remaine vnpunished for euer. Now forasmuch as nothing is more stubborne thā the vngodly, as long as the woold goeth on their syde: and forasmuch as they despyse and skorne Gods iudgments, because they think themselues too be without gunshot: their power maketh euē the godly afrayd, who beholding them fur-

fenced with strong helpes, are in maner beside themselues. ¶ The prophet confirmeth one sentence with many woordes, to the entent he may perswade himself the better in a thing that is hard to be beleued. Dauid therefore nipping the carelesnesse of the proud man, with this heaping togither of woordes, [God shall confownd thee, destroy thee, plucke the out, roote thee vp, and dispatch thee away:] rayseth vp hys owne mynd to hope well, and chastyseth his owne fearefulnesse: as if he should say, although Doeg haue taken depe roote, and that his strength be settled: yit shall God be strong and strong inough to pluck him vp. ¶ To the same effect serueth it that he saith, [he shall plucke him out of his tent, and from the land of the liuing:] namely, that although the vngodly nestle themselues and couch them close in their tents, bycause they think no mischaunce is able to perce thither, and glorie of endelesse possession of lyke: yit shall they be sodeinly cast downe, when the ripe time of Gods wrath cometh. Neuertheless it may be, that in ỹ word [Tent] he alluded too the person of Doeg, bycause sheepeardes and herdmen were wont to dwell in Tentes.

8 [And the rightuous &c.] He reasoneth also vppon the end how it is not possible that Doeg should scape the punishment which he hath deserued: namely bycawse God doth execute his iudgement to thys end, that he mai purchace himself the more reuerence among the faythfull, and chere them vp with proofes of his iustyce. For although the destruction of Doeg should be a spectacle euen too the reprobates also and the despisers of God: yit are ther two causes for which he restreyneth the beholding therof peculiarly to the rightuous only. For the reprobats are blind euen in the manyfest wozkes of God, so it is no maruell though they see nothing into his iudgements. And therfore doth Dauid rightly to say. ỹ the righttuous shal see it, for they haue eyes. Now commeth ỹ other reason, namly ỹ god for his elects sake, (to thentẽt he may testify ỹ charines which he bereth in mayntayning their welfare,) rebateth ỹ feercenes of ỹ vngodly, & so turneth their sorow into ioy. Therefore it is no maruel if Dauid call too them as witnesses, for whose sake peculyarly, God sheweth such a sight. [Fears in this place signifieth not the dreadfulnesse wherwithall the vengeance of god ofttymes striketh men downe & maketh them agast: but it is taken for the mery & cheerful reuerence, when the faythfull perceyue thẽselues to be so highly esteemed before God, that he taketh theyr caces in hand, and setteth himselfe ageinst theyr enemies. For as long as they are suffered to take wrong, and perceyue not that God is their auenger: they byople in many douts, as though hee had no care at all of ruling the world. But the experience of his Justice rayseth vp theyr slepy mynds, to the earnest folowing of godlynesse. And this feare in no wise hindereth the laughter which Dauid addeth immediatly after. For theis two thinges agree very wel altogither: nmely that the faythfull should submit themselues reuerently vnto God, whom they know to be the reuenger of wrongfull cruelties: & that they should conceiue inestimable ioy, seing him to stand on theyr syde, bycause that when he voutsaueth to take part wt vs, to maintenyne our quarell as well as we: this societie of his, is more worth than all tryumphes. The trim likelyhod which is in the Hebrew woords, between [beholding & fearing,] can not be expressed in Latin: by which the Prophet ment too betoken, that the [beholding] of which he speaketh should not be vole but wozkfull.

9 [Behold the man &c.] Some thynk that this was vttered abzode as a bywozd concerning the pryde of Doeg. But that seemeth to much restreined. I rather take it to be an exposition of the feare and the laughter, bicause Dauid ment to expresse after what sort the faythful profit in gods iudgments. For the disappointing of the vngodly, putteth thẽ in mynde that pryde must be patiently bozne withal, which falleth by it owns sway. Ageinst enstructeth them also too meeldnes that they bee not puffed vp with the lyke vanitie, and wex stately ageinst God and man. Dauid than auoucheth that the faithfull shall laugh at the destruction of ỹ wicked, not so as they shuld flout them, but so as they may keepe themselues quiet vnder Gods tuition, & willingly submit thẽselues to him, bidding the entycements of the worlde farewell.

Therfore as oft as we mete with such maner of examples, God draweth backe to hymself our wits which otherwyse are to forward to gadding abrode, that hee may possesse the alone. Moreouer the aduerb behold is taken here demonstratiuely as if Dauid shuld bring forth vpon a stage the miserable end that remayneth for the proud despysers of God: according as it is no small poynt of wysedome to gather by one example of proof, that they be all miserable and appointed to a very euill destruction, that put their trust in any thing else than in God. But these two members [he tooke not God for hys strength, and he trusted in the multitude of his ryches,] must be red ioinctly togither. For Dauid meeneth that men neuer leane vnto God vnfeynedly, till being ware of their owne needynesse, they vtterly put all from them selues. For as long as they imagin, that aught remayneth in themselues, it is not possible that they should mount vnto god. And so this is an euerlasting principle, that look how much men chalendge too them selues, so much take they away from God and they that trust in theyr owne riches, take not god for theyr strēgth. And looke what Dauid auoucheth concerning one seueral spyce, the same is extended to all: that looke how often mens myndes settle vpon the world and worldly helps, so many letts haue they, that keepe them backe from seeking GOD. The woord [Haua] (which the more part of interpreters translate [Malice or naughtynes,] and which some also take actiuely for [mischeefe or destruction]) seemeth in this place to betoken rather [substance.] For we knowe that nothing is more ordinarie with Dauid, than to repete one thing in diuerse words. Therfore this text wil flow very wel, that the man which trusteth in his riches, & is strengthened in his owne substance or in his owne [beeing] (as they terme it,) defraudeth God of his dew honour.

10 As for mee, I shalbe as a greene Oliue in the house of God: I haue trusted in the goodnesse of God for euer and aye.

11 I will alwaye prayse thee, for thou hast doone it: I will wayt vppon thy name, bycause it is good beefore thy meeke ones.

10 [As for me &c.] After that Dauid being lift vp a loft with the winges of fayth & hope, hath courageously despised the gloriousnesse of Doeges welth, wherewith he had bin lyke (by all mannes reason) to haue bin ouerwhelmed: he hymself also riseth out of his miseris. And although he ly yit like an vnprofitable and rotten log: yit by reason of the hope of the restorement that was to come, he compareth himself to a lusty Olif. And surely ther could no comfort haue redounded to Dauid by the destruction of Doeg, except hee had bin perswaded, that the vengeance that was taken vpon the mans crueltie which he had practized against the innocents, was taken by god. Dauid therfore reputing god to be the reuēger of the harms the he had suffered vnworthely: behighteth himself the thing that was to ensew, that is to wit, that hee shuld gather new strēgth, & flozish fresh ageun. Notwithstanding he sheweth therwithal, that he will take this for the cheef point of his prosperitie, that is, to be registred amōg the worshippers of God, and to haue a roome among them so as he may exercyse himself in the profession of godlynes, according as wee haue heeretofore seene, how it was more bitter to him too bee banished from Gods sanctuarie, than to wander in dens of wyld beastes, bereft of his wyfe and of all the goodes that he had. Wheras some wil that there be a couert implying of contrarieties in the person of Doeg, bycause that vnder gwylefull pretence (as though he had bin a deuout worshipper of God,) he came to the Tabernacle but to spy: it is fetched frō a farre coniecture. Rather Dauid setteth himself as well against Doeg, as against all his enemyes, that although he being now as an outlaw from the holy land, want the sight of the tabernacle: yit he hopeth for restitution, when the Hypocrites shalbe plucked vp, which not only possess that place, but also enioy the temple alone, which they do but defyle & distaine with their filthynesse. Here therefore let vs cal to mind that which hath bin spoken heretofore

heertofore, namely ẏ wee must alwayes look that we liue to none other end, thā to be counted in the flock of God: & bycause our infirmitie hath need of outward helps, that it is to be counted as a moste singular benefit, that we may haunt holy assemblies, where the faithfull stir vp one another to worship God and too cal vpon him. Besides this, like as God is one: so also to the intent wee may be one in him, he gathereth vs togither into ẏ hope of the blissed eternitie by the cōmon sacraments, & wil haue all men to praise his name with one mouth. Then by the example of Dauid let vs learn to prefer our place in Gods churche, before all deceits. A reason is added why hee shalbee like a florishing Oliue, namely bicause [he hath trusted in the goodnes of God:] for I supply the woord [for] and after this maner he pursueth the matchink of contraries which I touched euen now, that although his enemies florished, and spreded out their boughs a far of, and perked vp proudly wyth their lofty heigth: yit should their roote be dwinned within a while, bicause it was not fastned in gods goodnes: & therfore that while they withered away, hee should neuer want sap & strength, bicause hee reposed his hope in god. Moreouer bicause he might haue bin cōsumed with the long sequele of miseries if he should not extend the constācy of his trust to a long time: he expresseth wistly, that hee had not set God any certeine time, but had stretched his hope too time without end. For he coulde not haue hoped for euer, but hee muste put bothe his life and his death freely to the discretion of God to do what hee listed: wherby we perceiue what it is that putteth difference betweene Gods lawfull children & the hipocrites. For althoughe both of thē be medled togither in ẏ churche, as wheat is mingled with chaffe vp on the flore: yit notwithstanding ẏ hope of the one sort strengthneth them contynewally in their standing: and the vanitie of the other sort scattereth thē abrode like chaffe.

11. [I wil alway, &c.] He concludeth the psalm with this thāksgiuing, which he sayth hee yeeldeth hartely and vnfeynedly, bicause he acknowledgeth it to bee the work of God, which is a thing worthy to be marked. For according as mē are malicious, althoughe they witnesse some thankfulnes with their mouth: yit scarcely the hundredth person doth earnestly consider & wey Gods benefits, so as he beleeueth him to be the authour of thē. Dauid therfore concludeth ẏ where as he was escaped frō the hand of Doeg & wheras he had not perished a hūdred times afterwarde, it had not bin possible to haue come so to passe, onles he had bin sheelded by the help of God: & he promiseth to become thankfull not for one day onelye, but euermore or all his life long. And wheras in all other duties of godlynes it becometh the children of God too endeuer ẏ they may hold out to the end: In this behalfe they haue most need too be earnest w themselues: bicause ẏ both forgetfulnes stealeth easly vpon them, & the more part also thinking thēselues to bee well discharged when they haue bestowed two or three dayes prayses vpon it, do by an by bury that which ought to haue bin kepte in remembrance for euer. Lastly he sayth that his hope shalbe yoked with thankfulnes. For [to wait for the hand of God] is nothing els but too wait patiently for his grace although it be hidden, and to hang vpon his promise althogh ẏ effect therof be delayd of a lōg time. And to the intēt he may do it with the better courage, hee denyeth that his hope shalbe in vaine. [Bicause the name of god is good before the faithful.] Some take these woordes newtrally, that it is good to hope, like as in the Psal. 118.8. But in my iudgement there is another sence more simple, namely that God neuer disappointeth his faithful ones, but vttreth his goodnes vntoo them manifestlye. Therefore although the name of God bee hateful to the vnbeleeuers, yea and striketh a terror into them as oft as it soundeth in their eares, bicause they haue no feeling of his goodnes: Dauid saith that the faithful haue euermore felt by continual experience, how sweet & plesant the name of God is. That the children are called [meek ones] bicause they ought too resemble their heauenly father in curtesie & bounteousnes, I haue tolde you already in the Psalme. 16.3.

The. xliii. Psalme.

Bicause this Psalme is en a maner all one with the xiiii. let the exposition of it be fetched from thence.

To the cheef chaunter vpon *Mahalath*, an instruction of Dauids.

2. The foole said in his hart, there is no God: they haue corrupted & done abhominable wickednes: there is none that dooth good.
3. God loked out from Heauen vpon the children of men, too see if there were any that would vnderstand and seek after God.
4. Euery man is gone back, they are rotten all togither: there is none that dooth good, no not one.
5. Do not all the workers of iniquitie knowe? eating my people, they eat bread, they call not vpon the Lord.
6. There they trembled for feare where no feare was: for God hathe scattered the bones of him that encamped ageinste thee: thou hast put them to shame bicause God hath despised them.
7. VVho shall giue saluation to Israel out of Sion? when the Lorde shall haue turned the captiuitie of his people, then shall Iacob reioyce, & Israel shalbe glad.

The conteints of the liiij. Psalme.

In this Psalme Dauid reherceth the prayers that he made to God when he vnderstood that he was betrayed by the Ziphoeans, by meanes wherof he was falne into present peril of his life. And in this wise he sheweth the inuincible strength of his faith, that although death stood before his eyes, yit ceased he not to call vpon God.

The liiij. Psalme.

To the cheef chaunter in Neginoth an instruction of Dauids.

2. VVhen the Ziphoeans came and sayd vnto Saule, is not Dauid hidden among vs?

That Dauid sought couerte often times too hide him selfe, in that parte of the wilderneste whiche was next too the Ziphoeans, it is knowen by the holy stories. And it appereth by the firste booke of Sam. 23.11. 26.1. that he was twice betraped by those that dweit by. Not without cause therefore dooth he note this circumstance of time to the intent we may knowe he was neuer so dismayed with any miseries, but he rose vp vntoo God by hope. Surely it was a proof of a rare and princely courage, that being hemmed in on all sides wyth the hostes of hys enemyes, so as which way so euer he stirred his foot he saw destruction meeting him in the face, he was notwithstanding not ouerwhelmed with despair, but waded out of that deepe darknes too call vpon GOD for help

help. For he could not haue prayed so, onlesse he had bin perswaded, that it is as eazie a matter for God to rayse a deadman out of his graue, as to preserue a liuinge man safe and sound in his estate: considering there was none other likelyhod but too leaue his lyfe in the dennes where he was hidden.

3 Saue me ô God in thy name, and iudge me in thy power.
4 O God here my prayer, and herken to the wordes of my mouth.
5 For straungers are rizen vp against mee, and the dreadfull ones haue sought my soule: they haue not set God before them. *Selah.*

3 [Saue me O God &c.] Bycause wee knowe that Dauid was at that tyme destitute of all mans help and succour, there is a matching of contraries to be vnderstode, betweene [Gods name and power,] and betweene all meanes (as they say) by which men are wont to be helped. For al though there be no help at all out God, yit hath he ordinarie meanes wherby too vtter his grace and power towardes vs. And when he hath so abandoned vs as that ther appeareth no help vnder heauen, then worketh he by himself. Dauid therefore inasmuch as ther was no hope remayning in the creatures, doth worthely flie to this holy sanctuarie, that holding himself contented with the only working of God, he trusted to be saued by miracle. Howbeit in the second member, by calling God his iudge or aduocate too pleade his cace for hym, in so doing he auoucheth his owne innocencie. And truly to the intent that God may take vpon him to defend vs, we must first and formost indeuer too haue a good and a clere conscience. For there is no greater poynt of frowardnesse, than too steppe foorthe rashly too call vppon hym, as if hee were a mayntepner of euill matters. Dauid therfore is encouraged to despze safegard, by the goodnes of his cace and the cleernes of his cõscience. For inasmuch as he putteth his innocẽcie to the tryal of gods iudgment, he dowteth not but he wilbe fauorable to him, & therwithal a sore iudge in punishing the falsehod and crueltie of his enemies.

4 [O God here my prayer &c.] In theis wordes he expresseth the earnestnes of his affection. And no dout but he prayed carefully & with great earnestnes, considering how hee was distressed with so great necessitie. For it cannot be but his woordes brake foorth out of a trubbled mynd. And that dooth hee declare in the next verse, where he cõplayneth that he hath to deale with barbarous and sauage men, whom no feare of God restrayneth from performance of theyr wickednes. Neyther doth he this bycause god hath neede of a remẽbrancer: but by reporting the cause of his owne feare and vnquietnes, hee vnburdeneth his cares into his lap. Furthermore whither he meene (by the name of straũgers,) the Zyphoeans onely, or whither he put the whole hoste of Saule to them, he semeth to me, therby to blame the outrageouse barbar ousenesse of them. Many suppose that they are called [straungers] bycause they were but bastard slips of Izhaam, & by casting awaye the regard of godlynesse had reuolted to the heathenish corruptions of the Gentyles. And I confesse that ỹ prophets do oftentymes cal the Iewes [straũgers,] bycause they had banished thẽselues frõ gods church, by their vngodly & wicked lyfe. But me thinketh that this place hath another meening. For wheras neybored is wont to moue euen a mans enemies vnto some gentlenes, Dauid (to set out theyr crueltie to the full at whose hands he had bin no lesse rowghly delt withal, than any vnknowẽ person or one that bin borne in another world, sayeth ỹ [strangers] made assault vpon him: meening that they ran vppon him with beastly mood. To the which purpose pertayneth also the second epithecton [dreadfull ones.] For they ỹ translate it [strong or sturdy ones,] do to much diminish the horriblenes of the thing. The meening then is, that Dauids enemies casting awaye the fence of all manhod, ronne vppon him too deuore him like a sorte of enraged wylde beastes. Wherefor it is no marueil if hee were so dismayed that

he fled fearfully to the tuition of God. And they are said to [seke a mans soule,] whose cruelte being contented with no meane harmedoing, cannot bee satisfied but by death. And to thentent he may expres their vnbridled rage ꝑ better, he saith they haue no regard of God, bycause the only bridle wherewith they might haue bin restreined, was if they had remembred themselues, that there sitteth a iudge of the world in heauen, before whose iudgement seate all men must one day render an accoũt of their lyfe: but when the remembraunce of God was once shaken off, there was no rome left for stayednesse.

6 Behold, God is my helper, the Lord is among them that beare vp my soule

7 He shall reward euill too myne aduersaries: cut them vp in thy truth.

8 I will offer sacrifize to thee willingly, I will prayse thy name ô Lord, bycause it is good.

9 For he hath deliuered me out of all distresse, and myne eye hath seene in myne aduersaries.

6 [Behold, God is my helper &c.] This verse teacheth vs ꝑ Dauid cast not forth his prayers into the aire at aduenture, but that he prayed out of the liuely feeling of fayth. And the poynting aduerb [behold] contayneth a greate pithythynes. But seeing he could not lye safe, no not amõg wild beasts: wher was this neerenesse of god? seeing that ꝑ darknes of death ouerwhelmed him as good as drowned in ꝑ graue, how could he behold god present, and as it were poynt to him with his finger? seing hee looked fearfully for destruction euery minut, how could he boast of Gods present & assured ayde? Then must it needs bee that hee excelled wonderfully in strongnesse of fayth, where through hee mounting ouer so manye lettes, passed quikly euen from the very feends vntoo God. And whereas he reckeneth GOD among the defenders of his soule, he meneth not singly than he is but one of them: for he should giue him but smal honor, to place him in the degre of men, & it were better to make no mẽtion at all of him, than so to abase him: but rather he meeneth that God was on their side which had a care of his welfare, of which sort was Ionathas & such others. But whereas those were but feawe in nomber, and weake, and fearful, pit maintaineth he himself with this trust, that inasmuch as God was their gouerner and guyde, they should bee stronger than all the vngodly. Peraduenture also he alludeth to his owne nakednesse. For in asmuch as he was destitute of all mans help, this maner of speech may be resolued in such wise, as if he had sayd ꝑ the maintenance of god alone was as good to him as if he had had men without nomber.

7 [He shal reward euil. &c.] Bycause ꝑ word [yathib] importeth as much as [to make to returne,] he seemeth not only to threaten punishment, but also therwithall to betoken the kynd of punishmẽt: namely ꝑ god wil return their wicked deuises, malicious fetches, & leawd practises vpon their own heads. Now although I dissalow not the opinion of them that take the verb of the future tence in ꝑ of wishing: yit notwithstãding I like better to keepe stil ꝑ proper fece of it, that Dauid hauing as it were obteyned his desyre, should quietly wayt for the thing that hee requyred. And we see him oftimes to breake of the processe of his praying & putting in such sentences, to thentent he may prik himself forward the more sharply, & quicken vp a desirousenes to perseuer. Wherfore it is no absurditie, that in praying he intermedleth this sentence, that God wilbe a iust reuẽger to pay the vngodly & wicked persones theyr reward. Furthermore it auayleth not a little too the confirmation of hope, that God is (after a sort) charged with [his owne truth.] For onles that in the stormes of temptations, we beleeued

assuredly

aſſuredly, that God, who chalengeth to himſelf ȳ charge of our welfare, is ſooth faſt, and fodeth not his ſeruauntes with vaine wordes: our mindes would quaile as oft as hee delayeth or diſcontinueth his helpe. Therefore not without good reaſon dooth Dauid lay his hope of obteyning vppon this point, that God can no more bee vntrue of his promiſe, than he can deny himſelf.

8. [I will offer Sacrifize, &c.] According to his wōt he promiſeth to be mind ful of Gods gracious goodnes, when he ſhalbee deliuered. And no doubt but hee promyſeth that hee will render ſolemne thanks to God, as ſoone as it ſhall lie in his power to doo it. For although God be contented with the inward affection: yit ought not Dauid too haue neglected the cuſtoms appointed in the Law, therfore he teſtified his mindfulnes of the benefite, with ſacrifizes, according as the common duetie of the godly required, to the intent he might alſo ſtirre vp others by the example of himſelf. And he ſayeth he will do it frankly and freely, not onely bicauſe it was free for euery man to offer ſacrifizes of thankeſgiuing at his owne pleaſure: but alſo bicauſe that (ſith hee is now quite rid out of danger) hee will pay his vow willingly & with a cheerful harte. For wee knowe that the greater part of the world, when they be pinched & any neceſſitie, promiſe largely inough that they wilbe obedient vnto God: but by and by after, aſſone as they are eſcaped, they tumble back ageine to their naturall diſpoſition, and forget Gods gracious goodnes. Dauid therfore voweth frank and free offerings, that he may put a difference betweene himſelfe and hipocrites, which ſubmit not themſelues too God but after a ſlauiſh ſort and by conſtreint of feare. Wee may learne therfore by this place to bring franke harts with vs as oft as we preace into the ſight of God, if wee couet too haue him to like of our ſeruice. The latter member muſt together with the laſt verſe be referred to the mery and quyet time. For although hee indited the whole Pſalme after his deliuerance, yit notwithſtanding he hath hitherto recounted what forme of praying he had vſed when he was yit trauelling till in danger: And now being looſe and free from all ſorowfulnes, he addeth vnto it a newe giuing of thankes. And it may be that taking warning by one example hee gathered as it were into one bundle, moe of Gods benefits whiche he had had experience of at diuers times before, & therfore he pronounceth generally that [Gods name is good, & that hee himſelfe is rid out of all diſtreſſe.] What is ment by this [ſeeing] I haue told you heertofore in the xxvj. Pſalme. For this maner of ſpeech betokeneth a ſweete and delectable beholding. If any manne demaund whither it be lawful for the children of God, too couete earneſtly ſuche a ſight, when God puniſheth wickednes: the anſwere is eaſie: ſo that their eyes be cleere too delight after a godly and holy manner in the recordes of Gods iuſtice: but if they bee infected with any wicked luſt, as it were with ſome blemiſh, they draw all things to a faultie and froward end.

The conteints of the lv. Pſalme.

Although that many Interpreters refer this Pſalme too the conſpiracy of Abſalom, through which Dauid being put from his kingdome fled fearfully into the wildernes: yit is it a more likelyhod that hee complayned vntoo God of Sauls wrongful crueltie, at what time he was brought too vtter diſtreſſe by him. For it is a lamentable mone and ful of great heat of affections wherin he gathereth all the circumſtances that may be, to moue God to mercy. Neuertheles after that hee hath made his prayers, and vttered his greefe he lifteth vp his minde to hope of deliuerance: & as though he had already obteyned that he prayd for, he ſetteth forth Gods gratious goodnes.

The lv. Psalme.

To the cheef chaunter vpon Neginoth, an instruction of Dauids.

2. Harken vntoo my prayer O God, & hide not thy self frō my petition.
3. Giue heed vnto me, and answere me: I will wring my hands and make a shreek in my speaking.
4. At the voyce of mine enemie before the persecution of the vngodly: bicause they tumble down iniquitie vpon me, they are ageinst me in anger.

HArken vnto my prayer. &c.] By these woozdes it appeereth that when Dauid conceyued these prayers, hee was distressed with exceeding great greefe. For it was no meane inconuenience or any ozdinarye trouble, that could so greatly haue gripsd ỹ hart of a holy man endewed with royall courage. Then was it a soze anguishe that enforced him to wring his hands and to shreek out. For whereas some translate the wozd [Arie] [I shall get the maistry] it repugneth vtterly ageinst the text, for Dauid bosteth not of his stoutnes, wher through he could refrein himself frō speaking: but bewayleth his misery, and (to make himself to be pitied) saith he is enforced to troblous outcrpes. That whiche foloweth afterward, namely [at the voice of mine enemy] although it hange wel to the last verse before, yit may it be ioyned vnto the other former woords [harken and hide not thy self:] onlesse peraduenture ye had leuer too extend it too the whole sequele togither. By the woozde [voice] they think there is betokened a shuffling or buskling, suche as is wont to bee in a great preace of people: as if hee had sayed, his enemies had come vpon him furnished with a great host. But I rather vnderstand [threatnings] therby, bicause ther is no doubt but that like as Saule purposed the slaughter of the gilteles Prophet in his hart: so also hee craked of it oft times with his mouth. Also whereas they take [tumbling downe of iniquitie] for burthening or charging a man with false crymes which was giltles and had deserued no such thing: it semeth too fine and disagreeing with the text. It matcheth with this latter member, [they are ageinst me in anger. Ther fore [too tumble downe iniquitie] is nothing els in my iudgement, but to ronne vpon the silie soule to destroy him, and to practize all that may bee to dispache him. Onlesse peraduenture any man like too make this distinction between these two members: that [to be ageinst him in anger] should signifie to go to it openly too destroy the man by main force: and that [to tumble down iniquitie] should signyfie to fight ageinst him with craft & pollicie. So shall the woozde [Amen] signifie secret malice. [The persecution of the vngodly] is taken actiuely for the wrongful oppressiō which he offreth to others. And he diffameth his enemie by ỹ name of [vngodly] not so much to accuse him, as too testifie his owne cleernes. For in persecutiōs it is a great comfort to haue a cleer conscience, and too be appeached, not for a mannes owne fault, but for nothing: bicause euen then also wee must hope for releefe at the Lords hande, who hath promysed that he will bee our aduocate and defender in all miseries.

5. My hart trembleth within mee, and the terrors of death are falne vpon mee.
6. Fear and trembling are come vpon me, and gastnes hath couered me.
7. And I sayed, who wil giue me winges like a Doue? I wil flee away and bee at rest.

8. Beholde

8 Beholde I will fly a great way of, and lodge mee in the wildernesse. *Selah.*

9 I will haste my deliuerance, *too scape* from the vvynde stirred vp by the storme.

5 [My hart trembleth, &c.] Hereby now it appeereth more cleerely, howe sore tormentes Dauid endured. Truly it is no womanish or nyce persone that speaketh: but such a one as had already shewed many proofes of his stoutnesse. Notwithstanding, hee not onely complayneth heere of the cruell wronges of his enimies: but in saynge that hee was couered and ouerwhelmed with terrours, he cõfesseth that he hath not a harte of stone. And heereby is gathered the greatenesse of his encounters. Neuertheless it is too bee learned herewithall, that when god exerciseth his seruantes any thinge hardly, there is no courage so stout whiche will not quayle. As long as wee bee wel at ease, eche man thinketh himself an inuincible souldiour: but when it commeth to feighting in earnest and with handstrokes, our weakines bewrayeth it self openly. And by this occasion doeth Satan sply moue vs & enforce vs to despayre: as thoughe God, by withdrawing the help of his spirit, shewed himselfe to haue no care any longer of our welfare. This Example therfore is worthy to be marked, that Dauid being encompassed rounde about with a howge heape of miseries, had also therwithall inward battell against his owne terrours, & waded not out to call vpon Gods name, without wrestling & violent labour. And by terming thẽ [deadly feares, or the terrours of death] he sheweth that if hee had not bin vphild by the power of GOD, he must needes haue sonke out of hand.

7 [Who will giue mee, &c.] By theise wordes, hee not only meaneth that there is no startinghole open for him too scape out at, but also bewayleth his wretched case, that he could wish nothing better for him than banishmente: and yit not suche banishement as is graunted to men: but like as if a Doue should flye out a far of into some desert corner: Consequently hee meeneth that he cannot scape but by miracle: and moreouer that there is no place for him too rest in amonge men, but that hee is brought to that poynt, that hee is in farre worse case than any birde is. Whereas somme thinke that the Doue is named rather than other birdes, bycause shee excelleth in swiftnesse of flyght: I cãnot tell whither it bee of sufficiẽt firmenesse or no. It is far more fond which the Iewes bable, that it is written [wing] in the singular nomber, bycause Doues fly but with one wing at once: whereas the alteracion of nomber is euerywhere vsle in the scriptures. The reason of the similitude is this rather, that Dauid desireth to scape the crueltie of his enemies after the maner of a Doue, which is fearfull & vnarmed, and eschaweth the Gossehawke. Whereby we gather, into howe narow a streight he was driuẽ, that forgetting the kingdome which was promised him, hee fearfully thinketh of nothing but shamefull flyght, & is redy too forsake his countrie & to hyde himself somwhere in ỹ wildernesse out of the companie of men. And to the same purpose perteyneth it that hee addeth, that he refuseth not too remoue a farre of, that hee may giue place too the furie of his enimies: nor seeketh truce, or driueth of the time, as they are woont to doo that haue any hope or comfort yit remaining. Theise bee wordes of a man in despayre, according to the reason of ỹ flesh. Wherupon wee gather, howe sore tormẽts he felt, when being redy to abandõ all thinges, he could not euen by so dooinge purchace his yse. Therefore it is no maruell though in suche tormentes of anguishe, his harte were, throughly woundẽd with deadly sorowe. [Sognah is translated of some tempestuouse, or stormy.] And surely heere is betoked a boysterous wynde whiche is stirred vp by a storme. But when as it is sayd too bee stirred vp by the storme, it is a description of a headye & a trubblesome wynd, which maketh wayfarers to runne a pace till they may finde a house or some place to hyde thẽ in.

10 Destroy them Lorde, slit their tung, for I haue seene quareling and brawling in the Citie.

11 Day and night vvalke they about it vpon the walles of it, labour and trouble are in the middes of it.

12 VVickednesse is in the middes of it, and craftin esse and deceit goe not out of the streetes of it.

10 [Destroy them Lord, &c.] Here taking hart again to him, he turneth himself to calling vpon god. Otherwise it had bin but folie to cast vp complaintes into the ayre in vayne, like heathenishe persones which doo not so much vnburde, as weery themselues with a fond kynde of comfort. In deed ỹ Sainctes mingle confused and inordinate gronings with their prayers: but yit at length they call themselues backe to boldnesse of praying. And wheras he wisheth [that their tunges might be cut of or slit,] in so dooing it seemeth that he alludeth to the punishemente that was layd vpon the Babylonians. The effect is that God should by sodein debates cut of their wicked deuyses, & disappoynt their trayterous conspiracies. But vndirectly, he mencioneth that notable proof, wherby God once auouched himself to be able too confound the strength & attemptes of the wicked and vngodly, by disappoyntinge their mutuall communication & enterview one with another. So doeth he dayly cut asunder froward factions, when he setteth the enemies of the Church at oddes amõg themselues, so as they enuye one another, distrust one another, are of cõtrarie minds one to another, and wilfully weaken thẽselues, whyle euery man would be a lord, and cannot finde in his hart to giue place vnto others. Moreouer, for more assurance of obteyning his sewte, hee recounteth howe great the wickednesse & malice of his enemies is. For alwayes that principle must bee borne in mynde. That the more presumptuously men ronne a heade to sinning, so much the neerer is Godoes vengeance at hand to encounter their outrage. Therefore by the vnbrydled licentiousnesse of his enemies, Dauid gathereth that Gods helpe approcheth neere vnto him, bycause it is the propertie of GOD too resiste the proude, and too gyue grace too the lowly. Jacob. 4. 6. Firste hee affirmeth that hee curseth not his enemyes vnaduisedly: For hee had found by experience that they were gyuen too harmefulnesse, disquietnesse, and trouble. In my Judgemente, the Interpreters troubble them selues too no purpose, aboute the woorde [Citie,] whither it were Jerusalem or Keila. For Dauid seemeth too haue put the name of Citie in an other sence: namely that boldnesse too doo harme and mischeefe reigned euerywhere and openly. For there is a certeyne couert matchinge of contraries betweene a Citie, and secrete assemblyes. As if hee had sayde, that the custome of quarelinge was growen paste shame, and by dayly vse was receyued no lesse than the common Lawes of a Citie. Howe althoughe it bee a lykelyhod that the Hyothercitie of the Realme shoulde bee betokened, or at leaste wyse the Citie where Saule abode: yit is there no impediminte but that a man may extende it vniuersally too the whole state of the Realme. Neuertheless, I holde mee too that whiche I sayde euen nowe: that the name of [Citie] is put vndeterminately, too the intente Dauid myghte shewe, howe licentiousnesse of sinninge reigned no lesse in the open face of the woride, than Theeues are woont to rob men in the couertes of woodes. Too the same purpose maketh that whiche followeth, namely that theise vyces watche and ward vppon the walles. For wheras Cities are enclosed with walles, too bee garded from robberyes and sodeyne inuasions: The Prophet Dauid bewayleth, that the order of Nature is reuersed, so as in sted of fortifications: quarelinges and oppressions enuirone the Citie aboute, or garde the walles rounde about. Concerning the woordes

[Auen]

[Auen and Gnamal,] wee haue ſpoken of them elſwhere. Alſo he poynteth out the weiſpring, when he ſayeth, that [wickednesſe dwelleth in the middes of it, and that craftineſſe & deceit reigneth in the ſtreets of it.] For it is not poſſible, but ỹ where deſpyte of defrauding and leawd & froward ſpyghtes haue place, there ſuch as ſee they may doo it vnpuniſhed, muſt alſo ſtepforth too robbing and reeuing, and too vexing ſimple and quiet perſones. To bee ſhort, he ſetteth ỹ fowle & deteſtable maymednesſe, which was euery where vnder Saul, againſt a well ordered comõ weale: as if he ſhould ſay, that all the iuſtice of it, all the orderlineſſe, and all well lyking of reaſon and honeſtie was quite baniſhed. Now, whither this was ſpoken of one Citie only, or of mo, ſurely it ought too ſtand in greate ſtede namely, ỹ they which boaſted themſelues too be the holy people of GOD, were ronne into ſo groſſe corruptions, that their Cities were become as it were the comon hauntes of robbers. By the way it is too bee conſidered, that the Cities, which are ſo corrupted and beſtayned with wicked behauiour, are banned to euerlaſting deſtruction, noc only by the curſing of Dauid, but alſo by the iudgment of the Holy Ghoſte.

13. Surely it is no enemye that hath vvrought mee this reproche: for then I could haue borne it: neyther vvas it an aduerſarie that hathe magnifyed himſelf ouer mee, for then myght I haue hid myſelf from him.

14. But euen thou, a man of myne owne order, my guyde, and my familiar.

15. VVhich ſweetely tooke counſell toogither in ſecret, and vvent as companions intoo the howſe of God.

16. Let death ſeaze vppon them, let them go downe quicke intoo the graue: for vvickednesſe is in their dwelling place, euen in the middes.

13. [Surely it was no. &c.] He enhaunceth the horriblenes of the iniurie, bycauſe that not only his profeſſed enemyes troubled him, but alſo his feyned and falſharted freendes. For the greef is the greater, whẽ thoſe go about our deſtruction, which ought to help vs. But bycauſe the woord [Naſha] is ill tranſlated, as though Dauid ſhould ſay, he could haue taken it patiently, if an open enemye had wrought him that diſpleaſure: the readers are too bee warned, that he rather complayneth, that he could not bee ware of priuye treaſons. For I conſider the dubbling of [I had borne it,] and [I had hid myſelf.] Therfore in this place [to beare,] ſignifyeth not too ſuffer, or abyde, but rather too put backe a ſtroke by ſtriking it vpward, according as wee ſay in Engliſh: I had warded his blowe. For when wee bee buzye to beware of our enemyes, then doo holowharted men enter the eaſyer to doo vs harme vnder pretence of freendſhip. Therfore he ſayeth, it was not an open enemye, whoſe blowe he could haue receyued, or warded: nor an aduerſarye, whoſe harme he myght haue ſhunned. Wheras ſome take the woord [Magnify] to ſignifye vaunting in woordes, in my iudgment it is to much reſtreyned. For it importeth as much as to puſſoorth a mannes ſelf violently, or too ryſe vp againſt a man too hurt him. In ſyne, Dauid complayneth that he was oppreſſed by priuye ſleyghtes, againſt which he could make no defence. But it is vncertein whom he noteth heere. I can not bee brought too ſubſcrybe too the opinion of thoſe that will haue it too bee Achitophell: for the whole proceſſe of the text agreeth

agreeth not too the perſecution of Abſalom. Whereas others thinke, that ſomme traytour of the Citie Keila is noted, I leaue that in ſuſpence.

Howbeeit, it is of no leſſe likelyhod, that ſome one of the Noblemen of the Court is blamed, who was comonly knowen to bee neerly alyed too Dauid, and familiar with him. Onelie perchaunce ſome man had leuer to extend it to manye, according as it is eaſye too coniecture, that it was not ſome one man that was this couenantbreaker, but that according as eche man grew in eſtimacion, ſo becamme he a ſo vntoo the Holy Prophet, for feare of loſing the Kinges fauour. There is no impediment therfore, but that he may here ſpeake to the cheef of the Kinges band togither with their head. Now, when wee ſee that Dauid was not only aſſaulted with open force, but alſo maliciouſly betraped by his backefreendes: in his perſone is paynted out vntoo vs the cace of all the Godly, too thentent that euery of vs ſhould bee redye too this dubble encounter. For Satan not only outrageth againſt the Churche of God with ſlaughters: but alſo priuily ſendeth in howſehold enemyes, to aſſaple it with treaſon and wylyneſſe. Which kynd of enemyes (as ſayeth Bernard) a man can neyther ſhun nor put to flyght. But whoſoeuer it was, Dauid terneth him firſt, [a man of his owne order.] For ſo doo I interpret the woord [Gnarak,] bycauſe a name of eſtimacion agreeth not, whither it bee taken for aſſpuelyfor equalitie, or Actpuelyfor Dauids owne iudgment, according as ſome tranſlate it, [Thow wert myne equall, or my fellowe,] and otherſome tranſlate it: [I made accompt of thee as of an other I, or as of myſelf.] But this agreeth very well, that Dauid ſhould complayne, that the band of mutuall ſocietie was broken, by which God ſuppleth men togither among themſelues. For like as one wardingplace maketh ſouldyers fellowelike in a camp: ſo lykewyſe is it meete that aliance and comon conuerſation, and therwithall comon courteſye, ſhould alſo procure freendſhip among all men in all partes of this lyfe. Therfore, when any twoo are called bothe togither to one office, God ioyneth them toogither as it were vnder his ſtanderd, that they ſhould help one an other lyke brothers. Dauid then increaceth the cryme of the traytour by this circumſtance: like as he dooeth alſo when he calleth him his guyde or ouerſeer. Thirdly, when hee caſteth him in the teeth, that they haue taken ſecret counſell togither with greate ſweetenelle: and laſtly, that they haue haunted holy aſſemblyes toogither. For [Raghes] ſignifyeth in this place [ſocitie, or felowſhip,] (as if he ſhould ſay, he had bin next too this falſe freend of his,) rather than it ſhould bee referred too the noyſe of a multitude. But in this laſt member, he complayneth that he had bin betrayed by ſuch a man, as he had vſed as his felowe: yea & as his Maſter, not only in woꝛldly affayres, but alſo in the Religion of God: when notwithſtanding Religion is the moſt holy bond of mannes alyance. By the way, let vs lerne, that the holy Ghoſt condemneth all ſuch as breake the ſacred bondes of nature, wherby they were knit toogither among themſelues. There is a certein felowſhip between all mankynd: but the neerer that any man is alyed vntoo vs, with ſo much the holyer bond is he linked vntoo vs. For the principle, which was vnknowen to Heathen men, muſt bee borne in mynd by vs: namely, that it commeth too paſſe, not by chaunce, by caſualtie, or by Foꝛtune, but by the pꝛouidence of God, that neyboured, kinred, and comon vocation maketh felowſhip among men. And the leage of Religion is the holyeſt of all.

16. [Let death ſeaze &c.] Now inueyeth he againſt the whole faction: and yit he wꝛappeth not all the whole Realme with out exception within this curſe, but the Captepnes, or Standerdbearers, which perſecuted him wickedly without any cauſe at all. Wee haue ſayd heertoofoꝛe, that Dauid willyed not thus to his enemyes of a blynd or froward affection: for he delt not in his owne pꝛyuate cace, but in God his cace, and he was gouerned by the holy Ghoſte. This with therfore pꝛoceeded not of a trubbled, or vnadupſed head, or of moodyneſſe: leaſt any man myght thinke, that by the example of Dauid it were lawfull for him,

to

to breake out into curſinge & banning aſſoone as he is miſuſed. For if wee bee led with deſire of reuenge, we ſhall counterfet the holy Prophet amiſſe, who with an vncorrupted and well ſettled zele, calleth heerevpon God for vengeance againſt the reprobates, which were alredy appoynted too eternall damnation. Whereas ſome tranſlate the woord [yashi, may condemne] it is conſtrepued: and ſo is that alſo which liketh others, namely [lette him appointe death to bee their taskemaister.] I haue chozen that which was moſt ſimple. And I willingly admit that which ſome ad as an annotacion, that where he wiſheth that his enemyes may go downe quicke into ỹ graue, he alludeth too the puniſhement of Corah, Dathan, & Abirom, and the reſte of that faction. Num. 16. 31. Notwithſtãdinge, it ſeemeth too mee that he therefore ſetteth downe their ſodein & vnlooked for kynd of death, bycauſe they thought them ſelues ſafe from death by reaſon of their wealth: as if Dauid ſhould ſay, Lord, forasmuch as they be ſo blynded with their owne puiſſance that they think not themſelues any more in the ſtate of mortall mẽ: make the earth to ſwalowe them quicke: that is to ſay, verily ſo as there may be no let, but that they and their pryde togyther may bee drawen to the puniſhement that they bee woorthy of. The rendering of ỹ cauſe ſheweth again that Dauid inueyeth not ſo much againſt the perſones of his enemies, as he denounceth puniſhment to all ſuch as afflict ỹ Church with wrongfull troubles. [Wickednesse (ſaith hee) is in their tentes:] as if he ſhould ſay, wherſoeuer they chooze too dwell, there dwell many ſortes of naughtyneſſe. Which thing he expreſſeth better afterward, ſaying that it keepeth reſidence in the middes of thẽ, which implieth aſmuch as that they foſter it within them, and therfore that they bee inſeparable Companions, or abyde toogither in one lodginge.

17 I vvill crye vnto God, and the Lorde ſhall ſaue mee.

18 At euentyde, in the morning, and at noonetyde vvill I pray and make a noyſe, and hee ſhall heere my voyce.

19 He hath redeemed my ſoule into peace, from the battell that vvas towardes mee: for in many vvere they with mee.

20 God ſhall heere, and punishe them, euen he that ſitteth from euerlaſting. *Selah.* For there bee no alterations in them: and they feare not God.

17 [I will cry vnto God. &c.] I keepe ſtill the future tence in the verbes, bicauſe hee dooth not ſo muche reporte what hee had doone, as encorage and exhorte himſelf as well too earneſtneſſe in praying as too hope and confidence. Therefore although there were no eſcaping for him, ſo as hee differed in maner nothinge from a dead man: yit notwithſtanding hee proteſteth that he will not ceaſſe from praying, and hee behyghteth himſelf good ſucceſſe. In the next verſe hee enioyneth perſeuerance too himſelfe more expreſſely. For it was not ynough for him too haue ſayd in one woorde [I will praye]: bycauſe many doo the ſame from the teethe outward, who within a whyle after ſwarue quyte away. Firſt of all is betokened continewance, & ſecondly earneſtneſſe. And wheras hee nameth the [morninge, eueninge, and noonetyde], a man may gather that they were the ordinarie tymes of the godly too pray in at thoſe dayes. For in aſmuche as ſacrifyſes were daily offered in the temple euery morning and euery euenninge, eche man was put in mynde too praye priuately at home at his houſe alſo. The midtyme was appoynted for theire Sacrifiſes. Ageine, for aſmuch as wee are more ſlowe too prayinge, than wee ought

ought to bee: except that eche of vs stirre vp and enforce himselfe, this cheefe exercise of godlinesse wilbee but cold among vs, yea and by little & little we shal quyte forget to pray at all, if we hold not ourselues in, with some bryddle. God therefore in appoyntinge certeyne houres before hande, ment to prouyde for our infirmitie: and the same reason may bee applyed too priuate prayer, accordinge as it appeereth by this place, too whiche also answereth the exaample of Danyell, 9.3. And althoughe sacrifises bee abolished in these dayes: yit notwithstandinge forasmuche as wee bee not free from the slothfulnesse which needed such helpes too waken it in old tyme: the Fathers and wee are all in one case, so as euery one of vs ought to prescribe certein houres to himselfe, which hee will not suffer to slip away without prayers. By the woordes [make a noyze,] there is betokened (as I haue earst sayd) earnestnesse, which thing Dauid put as a signe of exceeding great greefe & a very sorowfull mynde. For he made no noyze or crying out, but it was wrested from him by sorowe and anguishe of mynde. He auoucheth therefore that no tormentes or greef shall let him, too directe his plaintes vnto God, and too foster a faste and stedy hope of deliuerance in his harte: bycause he is persuaded for a certeintie, that God will heare his prayers too effecte.

19 [Hee hath deliuered my, &c.] They that reade the twoo latter Verses in the Preterr tence, seeme too leane too some reason, as if Dauid shoulde proue heere, that hee was hearde bycause hee had bin deliuered. But this is easely washed away, eyther bycause that beeinge persuaded of his deliuerance, hee boasteth that hee is safe, or else bycause hee intermedleth diuers thoughtes, like as wee know that nowe and then the successe that whiche ensewed is ioyned with the sute that was made for it. Therefore after hee hathe declared his prayers, hee addeth also the profite that ensewed of them, too the intent he may giue God thankes for his deliuerance. And he sayth, that [hee was redeemed into peace, or vnto peace,] bicause that being brought to the laste cast hee obteyned it not but by singulare miracle.

That whiche foloweth after, [they were with mee in many:] admitteth a doubble vnderstanding. Some expound it of his enemies: and accordinge to them, [with mee] is asmuch too say as [against mee:] and so it should bee a confirmation of the Redeeming that hee spake of euen nowe, that beeing beseeged with a howge multitude of enemies, he escaped not safe but by the woonderfull grace of GOD. Otherssome had leuer to vnderstand it of Angelles, whome wee know too feyght in battelrap for vs, accordinge as they pitche their tentes rounde about those that feare God. And they thinke the letter [Beth] to bee superfluouse heere, like as in many other places, as if he had sayde simply [many were with mee.] And this latter sence conteyneth a doctrine full of comfort, that although GOD haue no neede of other folkes helpes, yit for our infirmities sake hee vseth many helpers too our welfare. But perchaunce it wilbee moze apt to referre it too his enemies, that Dauid in reporting the multitude of them, shoulde thereby moze extoll the puissance that deliuered him.

20 [God shall heere, &c.] Bycause the woorde [Gnaza] signifieth sommetyme too witnesse or auouche, some take it thus: God shall ryse vp as a witnesse against them. But I cannot tell whither the construction will beare it or no. For when the Hebrewes intreate of witnessinge or auouchinge, they adde the letter [Beth]. I doubte not but Dauid puttеth this woord for to [afflict or to punish,] how beit dalying doubtfully as in way of ieste. For [Gnaza] amonge the Hebrewes signifieth to aunswere. Erewhyle he had sayd, [god shal heere, which thing doutlesse hee referreth to his owne persone. Nowe therfore he addeth that he was herd with effect, so as god rose vp as a reuenger to plage his enemies. Therewithal he adoorneth god with an addition, wherby the Godly myndes feele no small confoyte in cases of troubble and confusion. For whereypon commeth our so great heate of vnpatience whiche dryueth vs headlong, but bycause we lifte not vp oure myndes too Goddes euerlastingenesse? But there can bee no greater poynt of frowardnes, than for mortal mē, which

which fleete away euery twincling of an eye lyke a ſhadowe, too meaſure GOD by their capacitie. For in ſo dooing, they pull him down frō his euerlaſting throne, and make him ſubiect to the ſundry inclinations of the world. [For there bee no alterations in them.] Becauſe the woord [Chalaph] ſignifyeth as well to [cut vp,] as too [alter, or chaunge,] ſomme thinke that Dauid complayneth that God dooth too long delaye the deſtruction of ſuch as were woorthye too bee puniſhed out of hand. But I ſee not how this ſhould agree. Therfore others doo better to tranſlate it [chaunges:] and yit the Interpreters varie in this behalf alſo. For ſome vnderſtand it thus, ỹ there is no chaunge too better too bee hoped for, becauſe their wilfulneſſe is paſt recouerie, and they are ſo giuen ouer to their owne naughtyneſſe, that it is not poſſible to turne them to repentance, and a certein naturall crueltie poſſeſſeth ſo their myndes, that they can not at any tyme enclyne to mercie or gentlenes. More ryghtly doo others expound it to be ſpoken vnder the maner of a complaynt, that their proſperitie floweth continually with full ſtreame, as if they were not ſubiect to the comon miſchaunces. And he ſayeth, they are ſo marred through Gods to much forbearing, that they ſhake of all feare, as if they were exempted from the lot of all men. By this meanes the Hebrew copulatiue ſhall impor: an inferring, as thus: They feele none alterations, and therfore they feare not GOD. And truly, the longer that they ſape in theyr delyghtes, the more doo they alſo harden in their naughtyneſſe: and where pryde regneth, there as long as the Lord ſpareth vs, wee call not to mynd that wee bee men. But indirectly hee nippeth the madneſſe of thoſe that imagin themſelues too be as it were half Gods, becauſe they lye not vnder aduerſitie as the reſidew doo. For what a little thing of nothing is the race of mannes lyfe, if it bee compared too the eternall ſitting of GOD? We muſt therfore take diligent heede that in proſperitie there kreepe not vppon vs ſuch careleſneſſe as may ſpurne euen againſt GOD.

21. He hathe layd his hand vppon his owne peaces, and broken his owne leage.

22. The vvoordes of his mowth are ſofter than butter, and his hart is vvar: his ſayinges are ſmoother than oyle, and yit are they dartes.

23. Caſt thy giuing vppon the Lorde, and he will feede thee, he wilnot ſuffer the ryghtuouſe to ſtagger for euer.

24. But thou, ô God, ſhalt caſt them intoo the pit of corruption. The bluddye and deceytfull men ſhall not liue out half their dayes: but I vvill put my truſt in thee.

21. [He hath layd his hand. &c.] Becauſe he will anon after ſpeake in the plurall nomber, it is a lykelyhod that before he fall in hand with the people, he towcheth the author and head of the wicked conſpiracie. And hee chargeth him with making of warre in the middes of peace, and ſo with breache of promis. In which woordes he accuſeth him of vnfaythfulneſſe, becauſe that hauyng no wrong offered him, nor making his lawfull defyance, he ſet vppon him vnwares with force of armes. For far more wicked is he that aſſayleth his owne confederates without cauſe, than hee that openly and earneſtly reuengeth the wronges that are doone vntoo him. Which thing he purſeweth afterward more at large, ſaying, that butter & oyle are in his lippes, when notwithſtanding war is in his hart, and euen his very woordes are dartes. For although they ſauored of nothing but ſweetneſſe at the firſt taſte, yit they wounded him with their priuie venemouſnes, no les thā with dartes or ſwordes, according as it is ſayd in the prouerb, ỹ falſehearted folk bear in their mouth hony dipped in poiſon.

And

And the crueltie that floweth out of the hart, vttered itself there also. Moreouer, wee knowe that Saule did oftentymes promis all that might be in fayre wordes, or rather that he flattered Dauid, to allure him into his trappes, and no doubt but his Courtyers folowed the same suttletye of his. And surely, it is a peculiar encounter Gods children, that suttleheaded persons go about to beguyle them with their allurementes, and to snare them in mischeef. But by the way, the Holy Ghost, condemning all ouerthwart wyles, & cheefly deceytfull flatteries, exhorteth them too folowe singlenesse.

23. [Cast thy giuing. &c.] Bycause the verb [yahab] in Hebrew signifieth to giue, the order of Grammer requyreth that [yehabecha] should in this place bee translated [thy giuing, or thy gift.] Now, although the more part of Interpreters allow a diuerse sence, yit caryeth it no reason why it should bee translated [thy burthen. For the Verb [yahab] is not taken any where too [burthen:] and that the Nowne, which is deryued therof, should signifye a burthen, it appeereth not by any example. Wherby, it appeereth that bycause they thought it a hard and vnreasonable maner of speeche too say, [Cast thy gift vppon the Lord:] they were compelled of necessitie to deuyse the other sence. Truly it is a godly meening, that all the cares & trubbles, wherwith wee be greeued, should bee vnburthened intoo Gods lap, bycause there is no other remedye too ease the greeued mynd, but to leane vpon the prouidence of GOD. Notwithstanding, forasmuch as there is not any example of the lyke to be met within the whole scriptures, I willingly embrace the other sence, the which conteyneth a profitable & very plentifull doctrine in it; that is to wit, if wee take [our gift] passyuely, for all benefites, which wee couet to haue GOD too bestowe vppon vs. Therfore, the exhortacion tendeth too this end, that wee should resigne vp vntoo GOD the care of all thinges that are needfull for vs. For it is not ynough too Godward, too desyre him too succour our needes, onlesse our petitions and requestes be also settled vppon his prouidence. For wee see many pray trubblously, as though they woold fayne compell GOD to bee at their cōmaundment, whyle they tyre themselues vnmeasurably, or become to thoughtfull. Wherfore not without cause dooth Dauid commend this meeldnesse in praying, that the faythfull should let God alone with the care of the thinges that they requyre. For the vyce of ouerhastynesse can not otherwyse bee corrected, than by submitting to Gods discretiō what is meete to be graunted vs. As for those that expound it: Acknowledge thou that God hath hertofore bestowed so many good thinges vpō thee, that thou oughtest to trust to his bounteousnes still: they digresse too far from the natiue sence. But whither Dauid exhort others, or whither he speake to himself, it makes no greate matter. Howbeeit, I allow that he should by his owne example prescribe a comon doctrine to all the godly. Wheras he addeth next, [he will feede thee,] it very well confirmeth the said doctrine, which I haue set downe. For in asmuch as our lyfe hathe neede of many helpes wee are almost euer vnquiet and wauering. But Dauid promiseth that he will be in sted of shepehed to vs, that will haue regard of our necessities, and will minister vntoo vs whatsoeuer our neede shall requyre. He addeth afterward, that he will not suffer the ryghtuouse too fall for euer, or to stagger continually. For if yee take [Mot] for [falling,] the meening wilbee, that GOD will stablish the ryghtuouse persone, so as he shalnot fall for euermore. Which sence although I disallow not, yit inclyne I rather to the other. For wee see the ryghtuouse stagger for a tyme, and in maner to quayle whyle they be tossed frō poste to piller, as it were with sundry stormes. And bycause nothing is more miserable, than too bee so turmoyled betweene continuall tydes: Dauid promiseth that there shall oneday be an end: bycause God wilnot suffer them too be alwayes subiect to sorowes, or too bee crusshed toogither with continuall daungers and cares, but will giue them a calme and quiet state.

24. [But thou, O God. &c.] Agein he returneth too his enemyes, that hee may shewe the difference betweene his end and theirs. For inasmuch as they tryumphe a whyle as conquerours, and the Godly

lye

lye caſt vnder their feete: ther remayneth but this one comfort, to truſt that ther is a reſting prepared for thoſe which now be ſcarce able to hold vp their heades for feare among ſo many daungers, and alſo to fore ſee by fayth, the iudgement that hangeth ouer their enemies heades. As concerning the wordes, bycauſe there is ſet downe the woorde [pit,] and there vnto is added [Shacath] which ſignifieth a graue, & that it were vnpeaceably ſpoken too ſay, they ſhuld be drawen into the pit of the graue. Therfore many Interpreters folow rather the etymologie of the Hebrew word (for it is deriued of [Shacath] which ſignifieth to corrupt or deſtroy) and tranſlate it, the pit of corruption. Forasmuch as it ſkilles little too the effect of the matter which of them you chooſe, I laue it indifferet. For Dauid meeneth, that not only a temporall plague hangeth ouer his enemies, but alſo an endleſſe deſtruction. And ſo he ſholeth them out from the faythfull, who alſo are oft tymes plunged into depe pittes of miſeries, out of which they ryſe again afterward: but Dauid ſayeth ſ the fall of his enemys ſhalbee deadly, bycauſe God ſhall caſt them downe into the graue, where they ſhall rot. [Bluddy men.] By a generall reaſon he cõfirmeth that which he hath ſayd. For ſeeing that ſ vengeance of god ſhal certeinly lyght vppon all that bee cruell and guyleful: he gathereth that his enemies (whoſe crueltie and guylefulnes he had felt by experience) cannot eſcap the ſame. But experience ſayeth nay to that. For nothing is more bluddy than tyrants, who appoynt whole mankynd to the ſlaughter at theyr owne pleaſure. But a tyrant that hath murthethered threehundred thouſand men, ſhall liue til he be aged: and thoſe be they whom Dauid noteth, and not the common Ruffyans. I anſwer that although God do not alwayes take puniſhment ſo ſpeedily, yit is the thing that is ſpoken heere made playne by many proofes. It is ynough that the temporall puniſhmentes are for the moſt parte ſeene: neyther is it too be precyſely requyred that they ſhuld hold on alwayes after one rate, according as I haue ſhewed more at large in the ſeuenanthirtith Pſalme. Agein howſoeuer that wicked men liue too be very old, yit do they lead but a fearefull and vnquiet lyfe, ſo as they walk in the ſhadow of death, and (to ſpeake properly) lead nothing leſſe than a lyfe. Now ſeeing that the life which is curſed ſo of the Lord, is worſe than an death, it deſerueth not too bee made acceunt of: ſpecially conſidering that their owne euill conſcience martyreth them with his torementes like a moſt cruell hangman. And truly if wee conſider well what it is too leade out a full terme of lyfe: none other come to the marke, than ſuch as liue & dye vnto God, bycauſe that too them only as wel death as lyfe is an aduauntage. And this is a very timely comfort as oft as the wicked aſſault vs eyther with ſwoord or ſutteltie, ſ they ſhalnot liue long, bycauſe god ſhal ſnatch thẽ away as it were with a ſodeine whirlwynd, and chace away their attemptes as if they were but miſtes, wherwith they are likely too deſtroy the whole worlde. Alſo the cloſing vp of the Pſalme doeth vs too wit, that this iudgement is not ſene but by faith and patiẽce. For Dauid ſayeth vp his welfare in the cuſtodie of hope. Wherby we gather that the vngodly are not taken out of ſ world ſo ſpeedely, but that they firſt exerceyſe vs with daily harmes, euen till we be wery or tyred.

The conteints of the.lvj. Pſalme.

This Pſalme partly intermedleth complaynts with prayers, and partly aſſwageth ſorow with muſing vppon Gods grace. For Dauid calling vppon gods help againſt the crueltie of Saule and his enemies: glorieth of his ſucceſſe. Notwithſtanding, it may bee that he added this thankeſgiuing a good whyle after, when he was diſpatched of the daunger.

The.lvi.Psalme.

To the cheef Chaunter, vppon the dumb Doue in far places, Dauids Mictham when the Philistines had caught him in Gad.

THe story wherof this title makes mencion, is written in the first Booke of Samuell, the .xxi. Chapter. For at such tyme as he could not rest in any of his coueites: he was enforced at length too flie to king Achis. Howbeit, he sayeth heere that he was caught in his iourney: for a man may gather the same thing by the holy storie, where Achis sayeth: Beholde, ye haue seene the mad feloloswe, to what purpose haue yee brought him in vnto mee: And it is like ynough that he was suspected, as if he had bin a traytour, or had come too practyse somewhat. Now although he counterfetted himselfe too bee a foole too escape the daunger of death: yit notwithstanding he declareth here sufficiently, þ he called vpō God stedfastly with a settled mynd, so as his faith which was hid vnder that infirmitie, vttered his force before God. Then was it no such vnruliines of mind as could cary him headlong to vnlawfull meanes: but in case of extremitie, feare draue him to deuyse a suttle shift too saue his life, rather thā to stand vpon þ reputatiō of his honor. And looke how much his princely corage was lesse apparant before men, so much þ more stoutly did his faith wrestle ageinst his hidden terreurs within, as it appeareth by the Psalme. Now wheras he sayeth [vpon the domb Doue,] some think it too bee the beginning of some common Sonnet. Othersome suppose that Dauid is metaphorically called a [Doue] and surely this addition agreeth very well to the matter. To the same porpose also maketh the words [in far places,] bicause Dauid being driuen intoo the land of his enemies by þ furie of his foes, might wor thely complaine that he was cast out a far of as it were into desert places. For wher as others translate it [a palace,] it is constreyned. Of the word [Mictham,] wee haue spoken heretofore. And although I auouch nothing, forasmuch as that the very Hebrew Interpreters themselues do disagree: yit, notwithstanding it seemeth a likelyhod (as I sayd at that tyme) that it was eyther a kynd of tune or a musicall instrument.

2. Haue mercie vppon mee O God, for man deuoureth mee, dayly assaulting mee he holdeth mee streight.
3. Myne enemyes deuour mee dayly: surely many are bent to distresse mee O most hygh
4. In the day that I was afrayd, I did put my trust in thee.
5. In God will I prayse his woord: In God haue I trusted, I will not bee afrayd what flesh can doo to mee.

2 [Haue mercy vpon me &c.] It is vncertein whither he spake of forein, or of household enemyes. Truly when he was brought to king Achis, he was as it were one sheepe alone betweene two rowtes of wolues: considering how he was deadly behated of the Philistiās, & no lesse cruelly and outrageously sought vppon by hys owne countrymen. Moreouer in saing [man] in þ singular nomber, he cōplaineth indefinitely þ he findeth no kyndnes at all among men: as if he should sai, Lord, now doth vtter extremiti craue thy faithfulnes & thine aid, bicause al þ world gapeth vpō me to deuour me: for byandby after he repeteth þ same sentēce in þ plural nōber. The pereel [daily] agreeth best to Saule & his faction. Neuertheles Dauid bewaileth his

his miserye, that hee is oppressed with a great and puissant multitude of enemies and assaulted with passing cruelti e. As for the woords, some translate [Shaaph] to regard] but I am out of dout, that that vnsaciable outrage wherewith his enemies burned too swalowe him vp, is expressed in a trimme Metaphor. Also the woorde [Lacham] whiche I folowing others) haue translated by the word [assaulte] signifieth also among the Hebrewes [to eat vp] and so it should bee a continewing of the Metaphor. But forasmuch as in moste places it is taken in the former sence, I woulde not chaunge that which was moste receyued. Thus much only wil I briefly glaunce at, that they corrupt the sence amisse, whiche in the second place translate [many are fighting with me:] as if he should say, that the Angels came to his succour, for they breake of the complaint which holdeth on throughe the whole verse.

4. [In the day that. &c.] The Verbes are of the future tence, but they must bee resolued into ỹ preterтence. And it is an acknowledgement of infirmitie & fear, howbeeit with exception, so as hee yeelded not vnto feare. For although his dāgers vexed him at the hart: yit denyeth he that he had shaken of hope. Then bosteth he not of royall haultines of mind, wherthrough he quietly despised al chaūces: but acknowledging his own feare, he sayeth hee persevered neuertheleſſe in the hope of Gods grace. And surely it is a true tryall of our faith, when fear disquieteth vs after the feling of the flesh, and yit our minds stick stil to their tackling. In deed feare and hope seeme to bee affections more contrary, then that they can dwel toogither in one harte, but experience sheweth that Hope reigneth no where wel, saue there as feare possesseth some parte of the harte. For hope is not exercised in the calme estate of the mind, but rather lyeth as it were sound a sleep but then it vttreth his force, whē it rapseth vp the minde that was ouerthrowē with cares, when it quieteth the harte that was troubled with greefe, & when it sustayneth and vpholdeth the minde ỹ was stricken throughe with feare. And therefore this was an earneſte tryall of faith in David, that for all his feare, hee ceased not to trust in the Lord: that being thoughtfull for the greatnesse of his peril, hee neuertheleſſe pluckt vp a good hart: and that hee trusted that GOD would be his deliuerer.

5. [In God wil I praise. &c.] In this verse he sheweth that his courage increased by hoping, whiche thing is wont too betide to all Gods seruants. For though they haue much a do too stand in hope at the firste, or rather beeing sore layed at with terrors, rise not vp too hope without hard encounter: yit by striuing they gather strength to wade through, vntill like stout champions, they growe to bee able too repulse the assaultes with greater boldenes. Moreouer [too praise] in this place signifieth as much as to glory or boast: as if he should say, hee is so armed with inuincible faith, that he hopeth for assured hope. The cause of this gladnes he groundeth vpō the word of God, giuing vs couertly too vnderstand, that howsoeuer he may seeme too be forsaken & as it were vtterly abandoned by God: yit his promise sufficeth him, bicause hee is throughly persuaded, ỹ he is sooth fast in his promises. I wil not cease (sayeth he) to glory in God, bicause I will rest vpon his word: and although hee helpe me not openly, but rather withdraweth his hand from ayding me: yit wil I bee contented with his only woord. This is a sentence worthy to be borne in minde. We see what our niceneſſe and peruishenes is, when God answereth not our desires out of hand. For albeeit ỹ we dare not quarel with him, yit doth our fleshe chafe within, bicause there appeareth nothing but bare promises. Much hath he profited therfore, who in the time of temptation dooth vpon the onely assurance of Gods word proceed manfully in ỹ praise of him. That whiche foloweth next seemeth at the firſt blushe too carry no great weight with it. For who is so fer out of his wits, as to think ỹ the abilitie of mē is greater to do harm, than Gods vnmeasurable power is too helpe? But of this lewd & faintharted distrust, wherby wee imbrace gods power beneth his creatures euery one of vs cā bear too good witnes, with himself. And therfore David hath

expressed heer no common proceeding of faith, when he sayeth hee is armed with inuincible stoutnesse to despise the manaces of his enemies. And all ẏ godly must exercise themselues cheefly in this kinde of combat, that preferring Gods help before al auoyances, they may despise what soeuer terror betideth. Assoone as our enemies assaile vs, let it come to our mind that their assaults rushe ageinst god himself, as if they striued too ouermate him. Now what greater shame can there be, than to leaue these brainsick attempts in counterpeise (as they terme it) of Gods inuincible power? For like as by impeaching our faith, they attẽpt to ouerthrow Gods woord and the help that hee hath promised: euen so, except we beleue that God standing on our side is able inough euen with his little singar, yea or wyth his only blast, to disapoint all their practizes, and to scatter their hostes, we indirectly diminishe his power: or rather wee make him no better than a mortall man, who beeing able too matche one, is vanquished of twaine. But it is demaunded how Dauid had so sodenly put of all infirmitie, that whereas euen nowe hee was horribly afrayd of death, now he auaunceth himself boldly ageinst his enemies? I answer that by this boldnes is not betokened cleane voydnes of fear, as though being quite without gunshot hee should sweetly smile at all dangers: but forasmuch as he yeelded not so much vnto fear, that it got the vyper hand of him but setting the sheeld of hope before him did driue back all fear, & fenced himselfe with assurance of deliuery: he did wel to boast with holy vaunting. [In God is my trust, therfore wil I not be afrayd.] And in the way of contempt, he termeth men by the name of [flesh] to the intent to put himself in mind of their folish presumptuousnes, in that forgetting themselues they stick not too giue the aduenture vpon so many things.

6. Dayly do mine owne words trouble me: All their thoughts of me, are to mischeefe me.

7. They flock togither, they keep themselues close, they watch my heels, bicause they long for my soule.

8. After their mischeefe they escape: thou O God shalt cast downe peoples in thine anger.

9. Thou keepest a reckening of my fleeting: put my teares intoo thy bottle: Are they not in thy register?

6. [Dayly do mine owne, &c.] The Interpreters hale the first part of the verse diuers wayes. Some read [my words] in the nominatiue cace, & rightlye in my iudgement. Othersome refer this to Dauids enemies, and translate it thus: they misconstrue my woords: or they greeue me with mine owne woords. There be that take the Verbe [yagnatsauo] newtrally, and translate it thus, my woords are troublesome. But forasmuche as [Gnatsab] moste commonly signifieth to make sadde or heauy, and is euer taken transitiuely in [Pihel.] there is no neede to digresse from the propertie of the tung. Also it wil flowe better, to say thus: Mine owne words put me to heauinesse, than if it should be drawn to the enemies. It is therefore a double complaint, namely that Dauid on the one side findeth no comfort, but seeth all things go vnluckely ageinst him, & his deuises ouerthrown with sorowful issue: and that on the cõtrary parte his enemies conspire his destruction, and practize sundry polycies ageinst him. This at the first sight seemeth in no wise agreeable, that wheras erewhile he had warranted himselfe too be set free and loose from fear, he should nowe say hee worketh his owne sorowe. But I haue warned you alreadye, that although he looked down vpon his enemies

mpes from the tootehill of fayth, yt was he not out of carefulnesse and feare. He speaketh here of his temptations, which he did not take quyte away, but vanquish by the stedfastnes of faith. He sayeth therfore that he is destitute of reason & counsell, bycause that whatsoeuer he deuyseth or purposeth comes ill to passe. And he enhanceth the greuousnes oft his incõuenience, in that his enemyes cease not too lay their heades togyther, and to coyne sundry crafts to his destruction. The self same thing purseweth he when he sayeth, they [flocke togither.] For to haue had to do with one or two, it had bin somewhat tolerable. But for one man to be assaulted of a multitude or of an Hoste of men, that was to hard. By their [keeping of themselues cloce,] he findeth fawlt with their wiles or priue conueiãces wherthrough they endeuered to oppresse him vnwares. For the word [yetsaphinou] ought (by the order of grammer) to haue the lettre [Vau] in the middes of it. Therfore they think the [Ioth] to bee as it were a mark of Hiphil, to expresse that Dauids enemyes seeke lurkinge holes in theyr wyles, too thentent they may compasse him secretly. He addeth that whithersoeuer hee turne himself, they preace egerly vpon him and in a maner tread vpon his heeles, so as he can haue no respit. He sayth that the cause of it is their vnappeasable hatred, which cannot be satisfied otherwyse than by the death of him.

8 [After their mischeef &c.] Some reade the beginning of the verse interrogatiuely, thus, [Shal they scape quite with their wickednes?] But for almuch as no necessitie cõpelleth to fetch the sence so far, it is better to take the wordes as they sound, thus, Although they scape clere with their lewdnesse, yt shalt thou cast downe such people O God. And this sayth he, bicause that whẽ the vngodly haue vnruliy roysted & out let in their mischeuous deedes: they ronne ryot as though they had gotten leaue to do what they lyst, according as we see at this day ỹ heathnish persõs are puffed vp with Giant lyke presumptuousnes, bicause they seme to themselues too bee without Gods reach. And they not only beare thẽselues in hand that they shall scape without touch of brest, but also put all theyr hope & assurance in euil doing. And the more boldly & desperatly that that they proceede too ronne forward, so much they think themselues too haue the better remedie ageinst all inconueniences. After that Dauid hath reported this according to their mesning, byandby he beateth back this their ouerthwart presumptuousenes, by appealing to gods iudgmẽt. Although they be so proud, (sayth he:) yt shalt thou O GOD cast downe peoples, When the ryps tyme of vengeãce is come, And he seeth the plurall nomber to thentent to confirme his owne mynd, bycause it had bin hard for him not to haue bin abasshed at so howge a multitude of enemies. As oft then as the bands of our enemyes shall make assault vppon vs, let vs call to mynd how it is the proper office of God to cast downe, not one man only, or a feaw, nor one people only, but euen the whole world.

9 [Thou keepest a reckening &c.] It is a broken maner of praying. For whereas he had begon to desire GOD to haue regard to his teares: byandby as if hee had obteyned his sewt, he auoucheth that they be written in Gods booke. Oneleese peraduenture some man had leuer too take this interrogation in maner of praying. Neuertheles this sence semeth ỹ simpler, Lord I neede not to make many wordes vnto thee, for I know that thow hast turned thy selfe to mee befoze hande, to perfozme that which I was about to desyre. But it is better to wey euery word by it selfe. He sayeth that God [keepeth tale of his fleeting or flyght,] to thentẽt he may make himselfe to be pitied. For he had not ceased now of a long tyme to wander frõ place to place like a vagabond and an out lawe. And hee speaketh not of one flyght only, but it is a chaunging of the nomber. Howbeeit it seemeth that by the singular nomber hee betokeneth with a vehemencie that all his lyfe was in wãdering, as if he should call it a continuall fleeting. That continuall fleeting therefore ought to haue purchaced Dauid fauour for pities sake, bycause hee had lingered foorth his lyfe in sozowe and greef by long and intricate wyndlasses. And therefoze hee

requesteth to haue his teares put vp in Gods bottle. They were wont to kepe wyne and oyle in bottles. The meening then is that God should not suffer Dauids teares to fall to the ground, but reserue them in safekeeping, as precious. Moreouer we se here that Dauid groundeth his prayers vpon Gods prouidence, that he boldeth continually too the steppes of his seruantes, according also as Christ teacheth that al the haires of our head are nombered before God, Math. 10. 30. For except we be perswaded, that whatsoeuer trubble we endure, it cometh into account before God: our minds shall neuer atteine to this boldnesse, too pray that God will voutsaue too put vp our teares into his bottle, that by the beholding of them he may at length bee moued too succour vs. Vpanby after, he auoucheth that he hath obteyned his wish. For as I sayd euen now, I had leuer reade this place affirmatiuely, so as Dauid should arme himself with this comfort to hope for deliuerance, bycause al his teares were enrolled in Gods register, that is too say, bycause the remembrance of them is not wyped out. Now if God yeeld so much honour too the teares of ỹ godly: surely much lesse will he suffer their blud to be spilt, but that he will kepe a reckening of euery drop of it. Tirantes burne vp the bones and the flesh, but yit the blud will remayne aliue for euer, to cry out for vengeance. For no tyme can out weare the thing that god hath engroced in his remembrance.

10 Then shall myne enemyes be turned backe, when I crie out: I know this, that God is with mee.

11 In GOD will I prayse *his* word, In the Lord will I prayse *his* word.

12 In God haue I trusted: I wilnot feare what man can do vnto mee.

10 [Then shall myne &c.] He boasteth more cheerfully of his victory. For as if it were in a present matter, hee poynteth out the very instant that his enemies shal be turned backe. Now albeeit that hee saw not theyr ruine as yit so neere at hād: yit vppon trust of Gods promis, he was able to note the rype tyme which was as yit to be patiently wayted for. To be breef although God made not so present speede nor desperse Dauids enemies at ỹ same instant that he prayed. Yit the holy man beleeued that his prayers should not be in vayne, and declareth verye well how or from whence he was assertained that his enemies should be put to the foyle: namely bycause God neuer disappointeth the prayers & petitions of his seruants. And forasmuch as he is well assured of this in his hart, hee patiently respiteth the deliuerines of his mynd, that he may quyetly wayt for the effect. This place conteineth a profitable doctrine. For Dauid to thentent to obteyne his petitiō, sayeth not that he prayeth at all aduenture or doutfully: but ỹ he bringeth an assured beleef ỹ god will mercifully graūt his requests. Moreouer vpō ỹ cōceyt of this faith, he sticketh not to despyse whatsoeuer Satan and all the rout of the vngodly shall attempt.

11 [In god wil I praise &c.] Here is not the relatiue [his] expressed, as it is alittle before: howbeit a man may gather by the said former place, that it is to be supplied. And the dubling of it importeth not a litle force: as if it had bin sayd, although that God delat the open shewing of his grace: so as he may seeme to performe nothing, but to fode Dauid with vayne wordes: yit shalnot the holy mannes hart shrink, but that he wil alwais glorie in the word of God. And surely we do then fully agre that God is soothfast, Iohn. 3. 33, when we cease not to yeeld substanciall glory to his word, euen at such time as the perceiuerance of his goodnesse and might is taken away. The dubbling (as I said) tendeth to this end. Albeit that God seeme to day to be departed from me, bycause he hath withdrawen his help, yit will I rest vpon his word. If the same thing betide me to morow & the day after, I wil persist in yeelding the same prayse still. Let the faithfull accustome themselues to thinking so, ỹ in time of temptation they may hold them

them fatte too true glozying, contenting tenting themſelues with the bare wozd. Foꝛ albeeit that God miniſter vnto thē ſundzy occaſions of glozying from time too time in his benefites: yit ſhall they ſcarcely bee able too marche foozth three ſteppes at any time, onleſſe they haue lerned too leane too the woozde alone. Too the ſame purpoſe pertayneth alſo the repeating of the other ſentence, [In God haue I truſted. &c.] Foꝛ though that all men confeſſe thēſelues to be ſafe inough vnder the only tuition of God: yit dooth experience ſhew, that we are drawen away frō it with euery little puſh. Therfoꝛe let vs continewally minde this doctrine as Dauid didde: that whatſoeuer menne doo manace, howe muche ſo euer they excel in wit oꝛ in ſtrength, how wel ſoeuer they be furniſhed and appointed, if we compare them with GOD, there is no cauſe why we ſhould be afrayd, bicauſe it ſhall vtterly vaniſh away whatſoeuer is otherwiſe terrible in them.

13. Vpon me are thy vowes O God, I wil pay prayſes vnto thee.
14. For thou haſt deliuered my ſoule from Death: and haſt thou not alſo deliuered my feete from falling headlong? that I may walke before thee in the light of the liuing?

13. [Vpon me are. &c.] I ſayed at the beginning, that foꝛ aſmuche as Dauid had already eſcaped the daunger at ſuche tyme as hee compyled thys Pſalme, it was a likelyhode that his good ſucceſſe had taught him to put to this thankeſgiuing. By the way it is to be conſidered, that euen in the middeſt of affliction hee was alwayes emboldened with ſo great courage, that he was ready and preſt to giue thankes. And hee ſayeth that [the vowes of GOD were vppon him] bycauſe hee was bound to perfoꝛme them: like as the Latines ſay, they are condēned of their vow, when they haue obteyned the thing that they ſew foꝛ, at ſuche time as they vndertooke the vowe. Foꝛ there is as it were an obligation made, whē we haue promiſed to become thākful vnto GOD, and God hath graunted our requeſtes. And vnderſtand thou that they bee the vowes of God, as if I ſhould ſay that the boꝛowed mony whiche is in my hand, is the mony of my creditoꝛ, bicauſe I am in his dette. Dauid then being deliuered, confeſſeth that this deliuerance proceeded of God: and therfoꝛe ſayeth that hee is chargeable by the vowes that hee hadde made, bicauſe the condition is perfoꝛmed. Howe of what vowes he ſpeakes, it appeereth by the ſecond part of the verſe, which thing is to be marked in this reſpect, leaſt any man might vnaduiſedly imagine as the Papiſtes doo, that all manner of vowes are allowed, foꝛ hee ſayth he wil render prayſes oꝛ the Sacrifices of prayſes. Foꝛ although the woꝛd ſignifie but prayſes, yit is it applyed vnto ſacrifices, ſo farfoꝛth as they were tokens oꝛ Sacraments of prayſes. Truely Dauid knew that God neyther required noꝛ regarded ſacrifizes preciſely and of themſelues. But foꝛaſmuche as being ſubiect to the Lawe, hee ought not too neglect the holye ceremonies that were commaunded to ỹ whole people: it beareth a cōtenance of truth, that he ſpeaketh of the oꝛdinary manner of witneſſing, ſuche as the faithfull were wont too yeeld when they had receyued any notable benefit at Gods hand.

14. [Foꝛ thou haſt deliuered. &c.] He confirmeth that which I ſayd cuē now, namly that he imputeth the ſafety of his life vnto God, bicauſe hee had periſhed if God had not wōderfully preſerued him. Foꝛ to the intent to diſpatche all doubting, he ſayth he was preſerued not only from the craafte, the malice, the violence, and the ſwoꝛds of his enemies: but alſo euen from death it ſelfe. The ſame thing expreſſeth he in another foꝛme of ſpeech. [That he was hild back by Gods hand at ſuch time as he was falling headlong] foꝛ ſome tranſlate the woꝛde [Midechi] amiſſe, foꝛ [from ſliding] whereas Dauid meneth rather a violēt ruſhing foꝛward.

To be breefe, by the greatnes of the dager, he gathereth that he was preserued by the hande of God. So likewise when God hath rid vs out of any danger, wee must deale in such sort as we may beare in minde, how great and how dreadful it was. For in the very aduersities we are to fearful: but afterward both the feare and the remembrance of Gods grace vanish away together. [To walk in ỹ light of the liuing] is nothing els but to enioy the lyghte of the Sonne alive. But the wordes [before God] whiche are intermedled, betokeneth ỹ difference between the faithful, whose mening is to employ their life in the fermice of God: and the worldlings who like runawayes gadde abrode at random: not that they can flee frō his sight, but bicause they turn their tailes vpon him.

The conteints of the lvij. Psalme.

This Psalme is of two partes. In the first, Dauid declareth his own greefs, and according as necessitie required, hee calleth too GOD for helpe against Saule and the rest of his enemies. And in the second parte, hauing conceyued hope of deliueraunce, hee addresseth himselfe too pay his Sacrifice vntoo GOD.

The lvii. Psalme.

To the cheefe Chaunter. Destroy not, Dauids Michtham, when hee fledde from the face of Saule, in the Caue.

2. Haue mercy vpon me O God, haue mercy vppon mee: for my soule trusteth in thee, and in the shadow of thy wings wil I trust till iniquitie be ouerpast.

3. I will cry to the high God, to the God that performeth towards me.

4. He wil send from Heauen, and preserue me from the reproche of him that swaloweth me vp: God wil send his mercy & his truthe.

DAuids Michtham, &c.] Bicause nothing can be alledged concerning the woord Michtham, saue coniectures, I wil heerafter say nothing of it. Also no whit more certeine reason can bee alledged why the Psalme shoulde bee intituled [Destroye not] and therfore the Interpreters vary as in a darkesome and doubtfull matter. Some thinke it too haue bin the beginning of an olde song. Some think ỹ when Dauid had no way too escape, hee was enforced to cry out, [O GOD destroy me not.] Other some think that by this saying is commended Dauids good nature, who withheld Abisai from his outragiousnes when he ran vpon Saule to haue killed him: for in the holy storye there is put this restreint. [Destroy him not.] But forasmuche as Dauid hadde prayed before, this opinio cannot fit the place. Wherefore wee must choose one of the other two: eyther that the Psalme was set to the note of some common balade: or els that Dauid mente too haue this petition whiche was wrested from him by sodeine feare, to bee breefly noted heere as a thing worthy to bee remembred.

2. [Haue mercy vppon mee. &c. The doubling of the petition sheweth ỹ Dauid was intangled in no slighte sorowe, care, and feare. But the manner of seeking mercy muste bee marked howe hee trusted

he trusted in God. And there is a couert force in ẏ woord [Soule,] as if he should say he had hoped euen from the bottom of his hart: and that his hope was not fleeting (as they terme it) but had throughly taken deepe roote. The same thinge repeteth he again byanby in a metaphor, saying, that the shadowe of Goddes wings shalbe a couering for him. For althoughe the woorde [Chasah] signifie now & then [to trust] (according also as I haue translated it): yit notwithstanding forasmuche as it importeth also asmuch as [to lodge, or to shrowd] I mislike not that it should bee taken so in this place, where mention is made of the shadowe of his winges. The effecte tendeth to this, that seeinge Dauid hath committed himself wholly to the tuition of God, he may now feele that thing which wee shal see in the psalm 91. 1. namely, that they whiche dwell vnder ẏ protection of God, doo reste in a safe and hygh place. But of the likening of gods tuicion to the shadow of winges we haue spoken heretofore. How that God to the intent he may allure vs vnto him ẏ more familiarly, sayeth that he spreddeth out his winges like a Hen or a bird too cheerishe vs. So muche the lesse then is our vnthankefulnesse and frowardnesse excusable, if wee come not ronning a pace too so gentle a callinge. Moreouer he sayth not simply without circūstance, that his hope shalbee settled in God, but that it shalbee settled in him at suche tymē as iniquitie shall passe by as a storme or a whirlwynd. Except peraduenture some mā had leuer to translate the woorde [Chaua power or myght.] But howsoeuer it be, Dauid affirmeth that his refuge shalbe in God, & that his winges shalbe vnto him in stede of a couering, vntill all the stormes of afflictions be ouerpast: and surely although wee haue leaue now and then too proyne ourselues in fayre and calme wether: yit notwithstanding bycause this lyfe is dayly subiect to many sodein stormes, it standeth vs in hand to gather in our hope vnto God, that he may broode vs vnder his winges. Untoo hope, hee addeth prayer. For it cannot bee but that they whiche trust in GOD, must needes directe their prayers vnto him. And therefore Dauid prooueth his hope by the effecte of it, bycause hee will flee vntoo GOD in tyme of neede. And hee adorneth God with a notable Tytle, namely, that hee accomplissheth towardes him what so euer hee hath promised: or that hee will bringe too passe the woorke that hee hathe begonne. For I take the woorde [Gomar] too bee put heere in the same signification that it is put in the Psalme 138. 8. bycause the grounde of the matter is all one in bothe places. And to stablishe the perseuerance of our hope, we muste beare this in mind, that GOD, (bycause hee forsaketh not the woorke of his owne handes,) dooth fully in all poyntes accomplishe the welfare of the Faythefull, and will alwayes bee their guyde, vntill hee haue broughte them too the ende of their race. Whereas others translate it, [too GOD whiche rewardeth mee:] it is but colde. In my iudgemente it woolde agree better too translate it [too GOD that faileth mee.] And then muste the sentence bee resolued aduersatyuely in this wyse: Althoughe God fayle mee at this tyme, and reache not out his hande too helpe mee: yit neuerthelesse will I cry vntoo him. A more constreyned exposition is this: I will crye vnto GOD which accomplisheth or throughly executeth his rigoure towardes mee. And the couchinge of the matter seemeth too requyre, that it should rather bee referred too Goddes benefites, so as wee may alwayes beare in mynde the stedfastnesse of God in continewinge his goodnesse, bycause hee leaueth not the woorke of his handes vnaccomplished.

4 [Hee will send from, &c.] I haue told you now oftentymes, that Dauid intermedleth godly conceytes among his prayers, to comforte his sad hart withall, as it were by settinge before his eyes the frute of his hope. So nowe he gloryeth no lesse of Gods helpe, than if hee felte his hande present. Whereas he sayeth [He will send from Heauen, some supply his Angelles.] But in myne opinion the indefinite manner of speaking seemeth too agree better: namely that God should vtter the sauing helth which he was about too sende, not darkely nor after a common maner, but mightely and with an euident miracle. Dauid therefore by this sayinge meeneth,

that he hopeth for a myghty and singulare kynde of deliuerance. And so he matcheth Dauid against earthly or natural meanes. That whiche followeth may bee expounded twoo wayes: They that translate it [from the reproche, supply ל letter Mem.] But perchaunce it woold bee as fit too take it appositiuely, thus: [Hee will preserue mee to the reproche of him that swalloweth mee vp.] Neuertheleſſe, the participle [Shvaf] myght bee taken for [one that wayteth,] as if Dauid had sayde, truly myne enemies gape greedely for my destruction, and lye in wayte priuily too catch occasion to mischeeue mee: but God shal deliuer mee, to their shame. For God is sayd to stryke our enemies with shame & reproche, when hee disappointeth their hope. Now like as Dauid heretofore behyghted himselfe woonderfull and altogether heauenly deliuerance: so nowe hee sayeth, hee hopeth for the same throughe Gods mercy and faythfulneſſe: and he taketh them too bee as his helpinge handes.

5 My soule is in the middes of Lyons, I lye amonge burners, among the children of men, vvhose teethe bee speares and arovves, and their tunge a sharp swoord.

6 Bee thou exalted aboue the Heauens ô God: and thy glorie ouer all the earth.

7 They haue prepared a net for my steppes: my Soule is bovved dovvne: they haue digged a pit before mee, and are falne intoo it themselues. *Selah.*

5 [My soule, &c] Hee describeth ageine the cruelitie of his enemies, to the intente he may the sooner inclyne God to helpe him. Firſte he likeneth them to Lyons: secondly he sayeth they burne in malice or vnappeaseable hatred, & that their tunges bee like speares and arowes. That which he addeth concerning their tung, may aptly bee vnderstoode of theire venemouſe slaunders: which perce deeper to wound the guiltleſſe, than any swoordes. Wee know that Dauids chief encounter was againſte false crymes wherewithall the wicked charged him. Nowe when wee heere that a holy man was assaulted so cruelly and so sundrie wayes: let not vs take skorne to bee drawen intoo the same lisles: but let vs hold ourselues contented to put vp our complayntes vnto god, to whom it belongeth too restreyne false tunges and wicked handes from dooinge harme. And therefore byanby after, Dauid calleth vppon him for defence. For although this prayer seeme too bee out of the matter: too say [Bee thou exalted aboue the heauens O God, and thy glorie ouer all the earth:] yit it wee consider howe greate the malapertneſſe of the vngodly is, and howe carceleſſe their pryde is, when god winketh at their misdeedes: wee may soone perceyue, it was not spoken without cause. Specially seeing that Saule and all the Realme conspyred together, it behoued God to rayse him vp after some notable manner, too the intente, too caste down that hautineſſe. And heerby commeth vnto vs a singular comfort, when god sheweth that he succoureth vs to saue his owne glorie. For the wicked tryumphe noleſſe at him than at vs: but hee will not abyde any impeachement of his glorie, nor giue ouer his holy name for them to skof at. Afterward hee returneth ageine to complayninge: and whereas hee sayd erſt, that hee was cruelly vexed: Nowe hee complayneth that there be ambuſshes and snares layde for him. Hee sayeth his Soule is bowed downe like as fearfull men are woonte too shrinke in themselues, and in case as Birdes doo, when they are afrayde of hawkinge and dare not stirre a fether, but lye flat vppon the grounde. Otherfomme translate it, [Hee hathe bowed downe my Soule.] But the other sence is more simple, and the Verbe [Caphath] is oftentymes taken Neutrally. And although the woordes [Nepheſh] amonge the Hebrewes bee of the Feminine gender, yit in other places it is ioyned also too woordes of the Maſculine gender.

8 My

8. My hart is redye, ô God, my hart is redye: I vvill sing, and giue prayse.
9. Vp my tung, vp Vyall and Harp, I vvill awake early.
10. I vvill prayse thee, ô God, among the Gentyles, I vvill sing vntoo thee among Heathen people.
11. For greate is thy goodnesse vntoo the heauens, and thy truthe vntoo the cloudes.
12. Bee thou exalted aboue the heauens, ô God, and thy glorie ouer all the earth.

8. [My hart is redy.&c.] Some erpound this [Chenoz, is stablisshed:] & the Hebrew woord signifyeth as well to stablisshe as to make redye. If this translation like any man, the sence will bee, that Dauid did throughly & a long whyle before purpose in his hart the prayses, which he hath now performed vntoo GOD: as if he should say, I burst not foorth sodeinly to thanksgiuing as some mē doo, but I haue bent myself to ỹ singing of Gods prayses with a redye & constant purpose of mynd. Neuertheleſſe, the other translation likes mee better, that Dauid should say, he cometh cheerfully to the singing of Gods prayses, according as wee say in English: I am disposed, or mynded. Now, although this forward willingnesse, when it proceedeth of earnest affection, doo comonly carye stedfastnesse in companie with it: yit was it behouefull too do the readers too vnderstand what the Hebrew woord importeth. Dauid them matcheth his redye hart as well ageinst the liplabour of ỹ hypocrites, as ageinst the blockishnesse of others: as if he should say, He is kindled with an vncorrupt zele, and hauing shaken of all lothfulnes, and taken his leaue of all lettes, is wholly bent too this free-will offering.

9. [Vp my tung.&c.] Dauid erpresseth that behemencie and earnestnesse of his hart Poetlike. For he calleth to him his tung, his vyall, and his harp, that they should be redye with him to prayse the name of GOD. Not without cause haue I translated the woord [Keuod, a tung.] For albeeit that it bee most commonly taken for glorie, yit it appeereth by many places that it is also put for a tung according as wee haue sayd in the .xvj. Psalm. And this signification ỹ very text it self requyreth, wherin foorthwith after is mention made of a vyall and a harp: as if Dauid should say, Nee will prayse Gods name as well with sound of voyce, as with instrumentes of Musik. He gaue the first place of prehemininence to the hart: whervnto he ioyneth the confession of the mouth: and thirdly, he addeth the furtherances that may kindle his desyre more. If any man list too take the woord [Hagnir] translityuely, it shalbee all one. For hee that is throughly awaked too prayse GOD, leaueth no part vndoone.

10. [I will prayse thee.&c.] For asmuch as Dauid promiseth that the Gentils and the Heathen Nacions shall bee witnesses of his thankfulnesse: wee gather that in theis afflictions hee bare the persone of Christ: and it is greatly to our behoofe to knowe the same, to thentent our estate may stand before our eyes as it were in a glasse. And that in theis woordes hee had an eye to Christes Kingdome, it appeereth first by the authoritie of Paule, Rom. 15. 9. and secondly, also by playne reason. For although Gods prayses may bee sung among rockes and stones: yit were it a fondnesse too say: I will preach the name of GOD to deaf men: wherupon it foloweth, that the Gentiles were to be called to the knowledge of GOD, that this protestation myght agree vntoo them. Afterward hee toucheth breefly what matter he will take too sing vppon: namely, that the goodnesse and truthe of GOD fill all the whole world. Wee haue told you heertofore, how it is not for

for nought that he taketh his beginning at Gods goodnesse, and afterward addeth therto his faythfulnesse. For GOD is not led too be forward and frank in promising, for any other respect, than for his owne free goodnesse sake. But least this easynes of his myght seeme to want stedfastnes, all his promises are ratifyed and stablished with the tytle of faythfulnes & truthe. In the end of the Psalme he turneth agein to praying, that GOD would not by his forbearing encrease the malapertnes of the vngodly, & by that meanes deface his owne glorie. Onlesse peraduenture after he hathe heere prophesyed of the calling of the Gentils, he also make a petition for the hasting of it forward: as if he should say, Lord, not only in Jewrye aduaunce thou thy puissance by helping the innocent, but also execute thou thy iudgmentes throughe the whole worlde, and get thyselfe dominion ouer all Nacions.

The Conteintes of the. lviij. Psalme.

This Psalme is of twoo partes. For first of all Dauid mainteyneth his owne good behauiour ageinst the slaunders of his enemyes. And when he hathe complayned that he beareth sore wronges at his enemyes handes vnworthely, and that he is assaulted no lesse by their secret slyghtes and policies, than by their open crueltie: he appealeth at the length vnto Gods iudgment, and wisheth them such destruction as they haue deserued.

The. lviii. Psalme.

Too the cheef Chaunter, destroy not, Dauids Michtham.

2. Speake yee ryghtuousenesse in deede, ô yee congregacion? iudge yee aryght, yee sonnes of men?
3. Nay, rather yee imagin mischeef in your hart, and your handes vvey out crueltye vppon the earth.
4. The vngodly are become straungers from their moothers vvomb: euen from the vvomb are they gone a stray, speaking lyes.
5. They haue poyson euen like the poyson of a serpent, euen like the deaf Adder that stoppeth his eare.
6. VVhich herkeneth not too the voyce of the vvizard that charmeth, bee he neuer so conning in charming.

2. [Speake yee the truthe. &c.] Dauid of his owne accord stepping to his enemyes with a demaund, sheweth how greate confidence he hathe in a good cace. For when wee dare take witnesse of our aduersaryes part, wee shewe how there is no doubtfulnesse in the matter. For if it were darksome, it were a foolish presumption to call our enemye to witnesse. Dauid then, beeing assured of a good conscience, steppeth foorth freely, & disprooueth the fond slaunders, wherwith they charged him before the simple sort, and that euen by the iudgment of themselues: as if he should say, you yourselues are witnesses of myne innocencie, and yit yee leawdly vex mee with surmised crymes: how is it then that you bee not ashamed to oppresse a giltelesse person so without cause? Now, it is too bee considered who they be whom Dauid findeth fault with. He termeth them first a cõgregation, & afterward [sonnes of mẽ.]

For

For they that thinke the woord [Ellein] to bee an addition vnto [Rightuousenesse, & translate it Dumb,] are wyde from Dauids meeninge, in my iudgement. Neuerthelesse, the Interpreters agree not vpon the woord [Congregation.] Some suppose that Dauids enemies are spyghtfully taunted, that they shoulde haue theire meetinges to consulte vpon mischeefe: accordinge as leawd persones are wont ofttymes to lay their heades togither to doo harme. Notwithstandinge, I rather subscribe to others, which think that Dauid with honoure of their estate (howbeit by way of admitting) noteth Saules Counselers, who assembled about his destruction, as it were to consult of the common weale. Others that ioyne the letter [Beth] to ẏ woord [Elem] come to the same meening. But forasmuch as that deuyse is far from the woordes, it is better to reteine ẏ former naturall translation. Dauid therfore speaketh too that Assembly, whiche Saule called vnto him vnder pretence of a lawfull counsell, too oppresse the innocente. But peraduenture it is in disdeine that he termeth them [the sonnes of men,] pluckinge from them that whiche hee had graunted them for fashions sake, bycause they were rather a rowt of murtherers, than a Session of Iudges. Onlesse any man like rather, that when Dauid sawe himself assaulted with to stronge a power, and that welneere all the myndes of the comons were bent to that wicked factiō, he was of so hault a courage that he despised that multitude. Now wee be taughte by this place, that although Gods Seruantes be assayled by the whole worlde, yit may nothinge let them too beare out themselues as well ageinste Kinges and their Counselles, as ageinst the offskowrings of the people, so that their cōsciences bee cleere. And we may lerne by Dauids example, to leane to a good conscience, although the whole world be deafe, and so to appeale to gods iudgement seate. Austine, who vnderstood no more but the Greeke translation, disputeth heere curiously, that men haue power to iudge aryght in generall groundes: but assoone as they come too particulares, byanby they are ouerseene, bycause the faultie affections doo darken or depraue the thinges that were rightly conceyued. Truely this is an allowable sayinge, yea and also profitable, howebeit nothing to the mynd of Dauid,

3 [Nay rather, &c.] After that he hath complayned of their grosse vnshamefastenesse, nowe hee steppeth to them for imagininge wickednesse in theire hartes and executing it with their handes: and therfore I translate the woord [Aph] nay rather.] For I doubt not but that after Dauid hath cleered himselfe of theire false slaunders, he proceedeth yit further, and bringeth their faultes too open light. The second member may bee translated twoo wayes, eyther [yee wey out crueltie with your handes, or your handes weye out crueltie:] Notwithstandinge, for as much as there is no alteration in ẏ sense, let the Readers folowe which they like best. Now whereas he sayeth they [wey out] for they woorke or execute, somme think the meening of the metaphore to bee this, that these counsellers oppressed Dauid vnder the pretēce of equitie, as though he had bin a traytour and a rebell ageinste the King, and a disturber of the common peace. And no doubte but they coloured their Tyrannie with honest tytles: as hipocrytes are woont to doo, who thoughe they haue no colour of truthe, yit alwayes pretend somewhat. But forasmuch as the Hebrewe woorde [Palas] hathe a larger scope and is taken to [direct or make fit,] peraduenture the sense will bee the playner to say, that they put in practyze or set a broche the wickednesse which they had conceyued in their hart. The perceil [vppon the earth, I take to imply as muche as openly:] so as hee should fynde faulte heere withe their vnbrydeled libertie, for that they executed not their crueltie in secrete or in corners onely.

4 [The vngodly are become, &c.] He enhaunceth their wickednes, that they begā not of late to giue thēselues to sinning, but were borne to naughtines. For we know that many (who otherwise are not of euill disposition by nature) are eyther caried away by lightnesse and heat of lust, or corrupted by euill examples, or else by some occasion yeeld thēselues to euil. But contrariwyse Dauid auoucheth his enemies to be saped in naughtynes from their mothers womb: as if he should say, that trecherie

cherie and crueltie were borne with them. For although wee bee borne faultie all of vs, and that sinne bee bred by nature in all the posteritie of Adam, so as they can doo nothing aryght as long as they bee led by their owne nature: yit wee knowe that the more part is restryned by the secret bridle of god, so as they giue not theselues ouer to all kynde of wickednesse. Although then that the corruption of originall sinne reigne in all mankynde: yit dooth experience shewe, that there be some of a shamefaste & honest behauiour: some stayned but with meane corruption: and othersome of so froward nature, that they bee vtterly intolerable. This vnbridled naughtinesse therefore which is detestable in the common corruptnesse of mankynd, as it that Dauid auoucheth too reigne in his enemies: as if he should say, he hathe to deale against monsters of mischeef.

5 [They haue poyson, &c.] Hee proceedeth in his amplification: and albeit that his enemies burned in crueltie, yit hee rather vpbraydeth them with theire beneficence, according as wee haue seene in other places. For whereas others translate it [fury]: it seemeth not to agree to the likenesse of Adders. Neyther stryueth it against the Etymologie of the woorde which is deriued of [heate.] For wee knowe there bee some kyndes of poyson that kill with theire coldenesse and othersomme that consume the partes of lyfe, with swelting and burninge. The meeninge therefore is, that Dauids enemies are full stuffed with venemous malice to doo mischefe, as well as Serpentes bee. Afterwarde hee poynteth out more expressely theire turnecote craftynesse, saying: they are like too deafe Adders, that stoppe their eares against the voyce of the Charmers: as if hee shoulde say, they bee not of the common sorte of Serpentes, but in wylynesse they passe the slyest Adders of all, that can best shift them frō the feates of the charmes. If a man demaūd, whither there bee any Arte of Inchauntmēt: I answer, if there wer no Inchauntments, it were a chyldish & fonde sayinge which is spoken heere. For he shold take a similitude of nothing: onelesse any mā per chaunce think rather that Dauid speaketh according to the errour of the comon people. Neuertheless he seemeth to gyue an inckling that serpentes are inchaunted with witcrafte: & so much a man may confesse without perill. And in old tymes ỹ Marses in Italy were beleeued to excel in this craft. Surely if there were no Inchauntments, it were in vayne for the Lawe of God to forbid them and condemne them: Deut. 18.11. Yit doo I not graunt it to be a reason or an arte, but that it is doone by ỹ meere slights of the Diuel, to whose deceyuablenes god letteth looce the reignes among the vnfaithfulle, but suffereth him not so to include his seruantes vpō whom he shyneth by his woord and his spirite. Howbeit if wee list too cut of occasion of curiouse questions, let vs folow ỹ which I touched alate, ỹ Dauid borowed this similitude out of the comon errour: as if he had sayd, ther is no wylines to be found in serpēts which reigneth not in these mē: yea though it be so ỹ Adders be fenced by their owne slyenesse against Inchauntemēts, yit are these men as crafty as they.

7 O Lorde burst the teethes of them in their mouthes: crush the chawes of the Lyons ô Lorde.

8 Let them shead away as vvater, let them go their vvayes? let them bend their bovve as if they should breake themselues.

9 Let him vanish avvay like a snayle that melteth, and as the vntymely frute of a vvoman that seeth not the Sonne.

10 Before your pottes feele the Thornes, let as it were a whirlevvynd carye him avvay like ravve flesh.

7 [O Lorde, &c.] Now cometh hee too cursinge them, and appealeth too God for vengeance, according as it is his peculiar charge too withstande the violence of the vngodly, when they woorke trouble to the guiltlesse. But heere the order is too be marked, that Dauid firste complayned of the wickednesse of his enemies, and brought

brought foorth a good Conscience of hys own, before he called God to him to be the Aduocate or Iudge of his cace. For it is not in any wyse to be hoped, that hee will vndertake the mayntenance of euill caces. Now he desyreth in this verse, that God should by his power breake the wicked, and restreyne the rage of mischeef, wherwith they are inflamed. For by the woord [teeth] he meeneth ẏ they are as greedy of rending and tearing in peeces, as wyld beastes bee. Which thing hee expresseth more playne in the second member, by cōparing them to Lyons. Wherby it appeereth how outrageously they rushed vnto his destruction. In the next verse, and in the other folowing, he goeth on with the same meening, & garnissheth it with most apt similitudes. First he desyreth God to make them flowe away like water, that is to say, most swiftly. By which saying he vttered no slender fayth. He sawe his enemyes furnisshed with greate power and welth: he sawe them settled with deepe rootes, and their strength to be very well grounded: finally, he sawe them to be lyke the stonnye cliffes: nay, rather inasmuch as the whole Realme was angrye with him, he sawe manye Rockes cast in his way, the very beholding wherof myght cast downe his corage with exceeding feare. Therfore to pray God to melt so greate hardnesse, and to make so howge heapes flote away like water: was a poynt of rare fayth and constancie. For it was an vncredible thing, onlesse he had aduaunced Gods power aboue all the impediments of the world. There foloweth an other similitude, that their attemptes may passe away without effect. For the sence of the woordes is, that when they shall haue bent their bowe, their arowes should fall down in vayne as if they were broken. Forasmuch then as their cruelties was vnappeasable, Dauid desyreth that their attempts may bee disappoynted. Moreouer, he could not haue made this prayer, except he had bin armed with vnuanquishable corage, so as hee could submit the dreadfull preparations of his enemyes to the pleasure of God: nay, rather in so praying, hee throweth all their power vnder Gods feete. This circumstance therfore is to be marked, that wee faynt not in our prayers, although the arowes were alredye drawen to the head, & manaced to strike vs dead out of hand.

9. [Lyke a Snayle. &c.] Theis twoo similitudes ame at the same mark that the first did: namely, that they should be dispatched out of ẏ way as flightfull things. It myght seeme a mockerie to liken most sturdye Gyants to Cockles or Snayles, sauing that Dauid attributeth this honour vnto God, that he is able in the turning of a hand, and without any payne, to shake in peeces, & to bring to nought, what soeuer is counted inuincible in the world. But hee considering Gods iudgmentes with the eyes of fayth, hopeth that that strength of theirs, vpon trust wherof they extend their consultacions to ten hundred yeeres, may bee dissolued out of hand. And he seemeth to allude to ẏ sodein startinges vp of ẏ vngodly: as if he should say, their destruction should also be hastye lyke to their first comming vp, least they myght take pryde in vayne in their easy increacementes. The same reason is of the vntymely frute: for if wee consider how much tyme they waste in wanhope, wee shall easly beleeue, that before they begin to liue, the be drawen backe as it were from the verye barryers.

10. [Before your pottes. &c.] In this verse, partly by reason of the doubtfull woordes, and partly by reason of the crabbed cowching of them togither, there is some darknesse. Inasmuch as [Siroth] signifyeth bothe a Pot and a Thorn, there may be picked out a dubble sence: Before your thornes growe vp into a Bush, that is too fay, before they grewe vp too any greate heighth or thiknesse: or else, before your pottes feele the fyre, that is kindled of the thornes. If wee expound it of pottes, then shall the woord [quicke] bee taken for [rawe flesh,] according also as I haue translated it. But if wee expound it of Thornes, then shall it bee taken for yoong and tender. Neuerthelesse the Propheets meening is nothing dubble. For by theis woordes he betokeneth the hasting of Gods vengeance: and therfore he prayeth that they may bee swept away as it were with a whirlewynd:

mynd: eyther before they come to their full grouthe of strength, as thornes harden in to prickes: or before they growe rype, as the flesh that is boyled in the pot or cauldron. Notwithstanding, this latter sence seemeth too flowe best: namely, that the wrath of GOD should with boystous violence sweepe away the wicked like vnsodden flesh, and such as hathe scarce yit felt the first warmth of the fyre.

11. The ryghtuouse shall reioyce vvhen he seeth the vengeance: he shall vvash his handes in the blud of the vngodly.

12. And man shall say, But there is frute for the ryghtuouse, But there is a God that iudgeth the earthe.

11. [The ryghtuouse. &c.] Although he seeme too attribute to the ryghtuouse an affection farre wyde from godly meeknes: yit notwithstanding, if wee beare in mynd that which I haue said oft heretofore, namely, that Dauid commendeth the pure & well disposed affections, there is no absurditie at all in this, that the Godly by the guyding and gouernement of the Holy Ghoste, should take ioy of Gods iudgments. For whervppon commeth it that men comonly doo cruelly reioyce at the destruction of their enemyes, but bycause they be carryed with the trubblesome passions of Hatred, Enuye, and vnpatiencie, so as they couet reuēge without measure? Therfore, where the flesh getteth the vpperhand, there is nothing ryght or pure. But he that by the zele of the spirit conformeth his mynd too the iust vengeance of GOD, he shall no lesse reioyce aryght as oft he seeth punishment layd vppon the vngodly by the hand of GOD, than louingly wish their conuersion, that they may be saued. For lyke as Gods mercy letteth not him to be a rigorouse Iudge in dew season, when no respit can procure amendement: ne his rigorousnesse impeacheth any whit his mercye. So also the ryghtuouse woold gladly call backe their enemyes too the way of saluation by bearing wronges quietly, and had leuer they should amend than perish. Notwithstanding, when theyr owne wilfulnesse hathe brought them too the rype tyme of vengeance, the godly haue iust cause of reioycing: bycause that by this meanes they perceyue their lyfe to be preciouse in gods syght. Therfore, lyke as they grone and are greeued, as long as GOD winketh at their afflictions, so it can not fall out but that it must be a pleasure vntoo them, when wickednesse is payed his ryghtfull reward.

12. [And man shall say. &c.] By the cause and end of the ioy, (such as it is described heere,) it appeereth that this affection is cleere from all fault in the Sainctes. Howbeeit, he seemeth to extend that generally to all men, which he had spoken erst but of the ryghtuouse only. But forasmuch as this confession can not agree too any, but the faythfull, who haue eyes in deede: I think them only to be betokened vnder the name of man. Howbeit, yit with this consideracion, that Dauid meeneth, that many, which were striken and trubbled, shall returne too a quiet mynd. Then, although he meene none but the children of GOD, yit dooth he aryght to speake indeterminately, as it were of a multitude. For we knowe how many be crazed through the confusion & disorder of thinges in the world, who at the appeerance of Gods iustice pluk vp their harts, so as their myndes are chaunged euerywhere, assoone as GOD hathe reached his hand out of heauen. This confession therfore shall extend far and wyde, according also as sayeth Esai. 16. 9. When thy iudgmentes appeere, O God, then shall the inhabiters of the earth lerne ryghtuousnesse. Now although the woord [Ac] doo now & then but simply affirme among the Hebrewes: yit notwithstanding forasmuch as it oftentymes enlargeth, I doubt not but that in this place there is to be vnderstood a matching of contraries betweene the temptacion, with which the weake myndes are trubbled during the tyme that God delayeth his vengeance, and the trust which they conceyue of his iudgmentes. Therfore by the aduersatiue part [but,] they put backe that doubting, which

ſwhich is wont to krepe in vpon them by Gods diſcountenance and forbearing, as though they being wakened from ſleepe ſhuld rebuke their owne drowſines. And it is no ſmall proceding vnto godlyneſſe, to be well and throughly perſwaded, that ỹ rghituous loſe not their labour by walking carefully in ỹ feare of god. And therfore Eſay.3.9. biddeth the childzen of god trauel for his wiſedome: ſay yee the righteuous ſhalbe well at eaſe, he ſhal eate the labours of his hands. For onles the frute were forthwith anſwerable to ỹ weldoing of the rightueous, all mens minds are ſlipperie and forward to diſtruſt, as though god laying aſide the care of the world ſate & did nothing in heauen. Of which matter we will intreate more at large in ỹ lxxiij. Pſalme. He addeth a reaſon why the childzen of God are not deſtitute of the frute of their godlyneſſe, namely becauſe [God is the iudge of the world.] For if the world be ruled by the prouidence of God, it cannot bee but that at ỹ length he muſt ſhew how he maketh difference betweene the good and the bad. The world [earth] is ſet downe purpoſely, becauſe worldly men thinking ỹ fortune bearers the ſouereintie in the world, incloſe gods dominion with in the boſwndes of heauen.

The conteints of the.lix.Pſalme.

The tytle which ſhall enſew hyandby, declareth vppon what occaſion this Pſalme was wrytten, which is in a maner like the laſt before. For in the firſt part of it, to thentent he may accuſe the wrongefull crueltie of his enemyes the more greuowſly, he affirmeth that he hath giuen them no cauſe to be ſo far at oddes with him. And when he hath complayned of their wrongfull dealing, he calleth vppon GOD for help: and after he hath encouraged himſelfe to good hope by holy muſings, he propheſyeth of theyr vnluckie ende. Finally he promiſeth that he wilbe myndfull of his deliuerance, ſo as he will ſet foorth Gods grace with commendacions.

The. lix. Pſalme.

To the cheefe Chaunter, deſtroy not, Dauids Michtham, when Saule ſent, and they watched his houſe to haue killed him.

2 Deliuer me from myne enemyes ô God, lift me vp from them that riſe vp againſt mee.

3. Deliuer mee from the woorkers of wickedneſſe, and ſaue mee from bluddy men.

4. For behold they haue layd wayt for my ſoule, ſtrong men are gathered togither againſt mee: not for my ſinne, nor for myne offence ô Lord.

5. vvithout fault *on my behalfe* they haue ronne and made themſelues redye: aryſe to meete mee, and ſee.

6. And thou ô Loed God of hosts, thou God of Israel, awake to visit all nacions: pitie none of them all that transgresse mallciously. *Selah.*

The storie whereof mencion is made heere, is knowen. Surely at what tyme Dauid was beeset at home at his owne hose wᵗ a band of souldyers. 1. Sam. 19 11. the gard that was sent by Saule hild all the issewes of the Citie, there was no hope of escaping, or lyke ieft. Now although hee slipped awaye by his wyues wile, yit sought hee not for safegard elsewhere than in the mercye of GOD. And trwely although Michol deuysed that suttle shyfte too begwyle hir Fathers Souldiers: yit is it certein that the goodly man was not deliuered otherwyse than by the wonderfull defence of God. Therfore the [watching of the house] is put heere, as if it had bin sayd, hee had bin cooped by at that time in the streightes of death. For ther were men sent frō Saule, not to take him alive, but to kill him owt of hand.

2 [Deliuer mee. &c.] To thentent too harten himselfe the more too call vppon GOD, he deserybeth the violent power of his enemies. For by the woord [ryse vp] hee betokeneth not only theyr boldnesse, or theyr stowt and whot assaultes, but also theyr strength wherby they ouermatched him: and yit hee desyreth to bee lifted vp aloft, to thentent hee may bee aboue as it were this waterflud. And this maner of speaking must bee marked, to ỹ intēt we dout not but it lyeth in gods power to preserue vs, though our enemies were euen ouer our heads. In the verse following, hee not only sayeth hee is ouerwhelmed, but also findeth fault with the wrongfull and wicked crueltie of his enemyes. Afterward he comprehendeth both toogither, namely that hee is destitute of strength too resist, and yit notwithstanding, that hee endureth those soore and hard brunies without any offence of his. Now I haue told you heeretofore, or rather I haue oftymes reported vntoo yow, that the clearer the faythfull bee in theyr owne consciences, so muche the more boldnesse haue they too seeke GOD: bycause they haue the freer acces, inasmuch as they maintein the cace that God mainteineth. For inasmuch as God is the mainteyner of righteousenes, and the aduocate of good caces: he wageth war against him whosoeuer assaulteth the innocent. For therfore he complaineth that he is oppressed by a mighty conspiracie, and that he is beset by treason: where vpon it folowyeth that there is no succour remaining for him in the woorld. Afterward hee cometh downe to the auouchment of hys innocencie. For although God by plaging his seruantes do chastize their sinnes: yit dooth Dauid iustly exempt himselfe from all fault in respect of Saule, and by this meanes put the iudgmēt of his innocencie vnto god bycause he was oppressed with the ouerthwart slaunders of men. Whatsoeuer they boast (sayeth he) there shall no wickednesse or offence bee fownd in mee. And although they came not in order of battell: he sayeth they [hie them or bestir them.] By which woordes he meeneth that they omit nothing, that diligence may require: so gredely in good soth were they bent to destroy one silie soule.

5 [Ryse to meete mee.] He alludeth too the halting of his enemyes of which he hath spoken, that God should bee no lesse buzy in making than they were hastie too mischeef him. Neuertheless, to win himself fauour before God, agein he maketh him witnesse and iudge of his cace. More ouer when he sayeth [see,] he mingleth the vnderstanding of the flesh with the doctrine of faith. For as though God had vnto that day passed ouer all wronges with closed eyes, he beseecheth him now to loke vp and [see:] and this is doone in respect of the vnskilfulnesse of mans mind. Notwithstanding, by the way, in attributing the power of [seing] vnto god, he acknowledgeth by fayth, that nothing is hid from GOD for his sight. Howbeit it is to be noted, ỹ Dauid stutteth not thus after the maner of man, but that hee is throughly per-

persuaded that his owne afflictions, together with his vngiltines, & the wrongful dealings of his enemies, are already knowen vnto God. But by this word he layeth forth the whole matter too bee examined by the iudgement of God. In the next verse he pursueth the same meening more vehemently: and first he garnisheth God with new titles, calling him [the God of hosts and the God of Israel:] by the former of which he commendeth his infinit power, and by the other, his peculiar charines which hee beareth towards his children, and towards the whole church. Also the pronowne [Ata] [thou] is of great force, as if hee shoulde say, it is no more possible that God shuld surcease the office of iudging, than it is possible that hee should deny himselfe or cease to be God. And hee requesteth him to visit all nations: not that the examination of the cace which he pleadeth, had so large a scope: but hee reasoneth from the more likelyhod to the lesse likelyhod, in this wise. Seeing that not euen the heathen and the strangers escape the vengeance of God: a more certein and more horrible iudgement hangeth ouer the inward enemies, that vnder the title of brotherhod are troublesome to the godly, & breake the order established in the church by God. Although then that David had not war with all Nations: yit notwithstanding, by requesting GOD too visit them all, he sheweth that it should bee against reason for him too suffer the householde enemies of the Churche to rage without punishement. Herewithall also hee wrestleth against temptation, wherewith all it is a likelyhod that hee was hardly bested. For he was assailed, not of foure or five lewd persons, but of a houge multitude and yit on the contrary part he attaunceth himselfe, in consideration that it is the proper charge of God, not onely to bring a few vnder cozain, but also too take punishement of the offences of the whole world. For sith he extended gods iudgement too the vttermost borders of the earth, he ought not too be afrayed of such a multitude which was but a small portion of mankinde. Howbeeit (according as we shall see again ℣ in a while) this may (not vnfitly) be vnderstode of the Israelites, which were deuided intoo their Tribes as it were into Nations. And in prohibiting Gods mercy from the wilfull transgressers, no doubt but he noteth the reprobates only, whose wickednes was past recouery. Howbee it it behoueth to beare in minde ℣ which I haue touched afore, namely that David was as wel voyd of priuate affection, as cleere from all troublesome intemperatnes. Besides then that hee knoweth the persons of whom he speaketh so sozely, to be already appointed to damnation: with a pure and wel setled zeale of the spirite hee pleadeth the common cace of the church, rather than his own. And therfore ther is no cause why they shuld pretend his example, whome their owne priuate greefe moueth to thunder out excommunications.

7. They wil returne in the euening, bark like a Dogge, and go about the Citie.
8. Beholde, they wil prate with their mouth, swoords are in their lippes: for who shall heere?
9. But thou O Lord shalt laugh at them, thou shalt iest at all Nations.
10. I wil keep his strength vnto thee, for God is my defence.

7. [They wil returne, &c.] He likeneth his enemies too hungry and mad dogs, whom hunger enforceth to run gadding about without ceasing: & by this means he blameth their vnsatiable cruelty, that burning in desire too do harme, they can neuer rest when they haue doone inough. For he sayth they return in the euening: not that they rested all the time before, but bicause they proceeded in their malice with vnweryable trauaile. Though they haue profited nothing all the daye long (sayeth hee:) yit shall a man finde thē running vp & down in the euen tide.

Aptly in good sooth dooth the multitude of barking agree to expresse their dread ful assaults. In the next verse he describeth their fearcenes. For by saying that they prate or that they spitte out at their mouths, he meneth that they vtter their wicked purposes openly and without dissimulation. For although the word [Nabang] signifie Metaphorically in Hebrew [to speak:] yit notwithstanding for asmuch as it properly importeth asmuch as to [bubble vp as a welspring dooth] it seemeth to betoken more than simply to speak. The meening is, that they not only consult secretly in corners to the destruction of the innocent person: but also that they vtter what they haue purposed in their mindes, openly & with bragging. Therfore whereas it foloweth that [swords be in their lips] it implyeth asmuch as they breathe nothing but murther, or ỹ they spew out as many swords to cut ỹ innocent persons throte, as thei vtter woords. At length hee addeth that the cause why they run so far at random, is for that they feare no shame that may come of it. Now although it be likely that Dauid according to his ordinary maner toucheth heere the brainsick fondnesse of the vngodly, who to shake of feare, imagin God to be a sleep in Heauen: yit in my iudgement hee complayneth that they so much ỹ more carelesly hold their wicked counsels, & publishe thē as it were in the open market, bicause they are but newly flesht in doing mischeefe. For they had so bewitched the whole commonalte, & so defaced Dauid with their slanderous reportes, that no man durst once open his lips in excuse of the wretched soule. May rather the more spitefully that any man persecuted the silie soule in the Kings behalfe, so much was he the more set by, as a hartie defender of the common weale.

9. [But thou O Lord, &c.] Against these impediments Dauid nevertheless rayseth vp himself too the better hope. And he vseth fitly the similitude of laughing, thereby too exalte Gods puissance more mightely: as if hee should say, when the vngodly haue practized all that may be, God vndooeth all their deuyses vpth no a doo, and as it were with sporting. For as long as God winketh their lewdnes thriueth & bursteth out more malapertly: bicause they vnderstand not, ỹ God when he seemeth to sit stil, executeth his iudgements with his onely beck. Therfore in way of contempt, hee sayeth that God needeth no greate preparature, for as soone as he listeth to punish them, hee wil bring them to nothing, euen in playing. And by this means he inueyeth greuously against their blinde furye, bicause that in auaunting their owne strength vnstayedly, they feine God to lie a sleep. That which is added in the second member concerning all nations, tendeth too this purpose, that although they were as many in nomber as the whole world be side, yit should they bee made a mockery with all their riches and power. Howbeeit it may bee resolued thus. [Like as thou iestest at all Nations.] Sure it is that Dauid iesteth out the foliche brauery of his enemies, who vppon truste of their owne multitude, durst giue the aduenture vpon all things.

10. [I wil keep his strength. &c.] The darksomnes of this place hath made the Interpreters to wrest it sundry wayes & their deuises. But none of thē wrest it more violently, than they that imagin that there is a chaunging of the persone in the Relatiue [his] as if Dauid speaking of himself, should put the third person for the first. Peraduenture the thing that mooued as well them as the Greeke translater, was this weake reason: bicause that in the last verse there is red [I will sing my strength vntoo thee, or my strength shal sing vnto thee]. But when we shalbe come to that place, it will appeere sufficiently how aptly Dauid conveyeth the thing too himselfe, whiche he had spoken earst of Saule. There is no dout therfore but the sayd relatiue [his] is to be vnderstood of Saule. For some expound this percell seuerally by it selfe, [that the strength is Saules] bicause he is far too strong, so as the victory is already in his hand. Others knit it togyther thus. Although thou be his strēgth too day O God, bicause thou vpholdest & maintaynest him in his kingdome: yit shall not I also cease too hope, till thou lift me also vp into the chair of estate, according as ỹ hast promised. Now neere-

ly to the mynd of the Prophet come they, which reding in one streine [I will kepe his strengh vnto the,] picke out this sence. Although mine enemy boast himself with out measure vppon truste of his owne strenght: yet will I abyde quyet, bycause I know that whatsoeuer he goeth about, is bridled by the secret prouidence. And surely all men must be brought so into order, as that we may make their attempts and their strenght subiect to the pleasure of God. Neuertheless me thinketh there is a nother translation that agreth better, namely, [my strength is vnto thee. I will kepe.] Accoyding also as in the end of the Psalme, I dout not but it is to be translated in the nominatiue cace, [my strenght is vnto thee. I will sing.] As toward the effect of the matter, it makes no greate skil. For Dauid mounteth vp into the watchtower of fayth, from whence he loketh downe without feare, vpon the violent assaultes of his enemie, assuring himself he can do nothing except god wil giue him leaue. Now if ye reade theis two seuerally, [his strēgth belongeth vnto thee, I will kepe:] the meening wilbe the plainer. For in the first place, Dauid chalenging vnto God, ableneese to gouerne the whole worlde, gathereth that his enemie is repned with a secret bit, and that al his strength dependeth elsewhere than of himself, so as he cannot stir one finger but by the leaue of God. Afterward he addeth that he himself wilbe of a quyet and calme mynd, to awayt patiently for whatsoeuer shallbetyde. For the word [keepe] signifyeth in this place as much as, [I will hold in my selfe, or I will quietly wayt what it pleaseth God to doo. And in this sence is it taken in the coniugacion [Niphal] Esay. 7. 4. Heere in deede it is put in the coniugacion [Cal.] Howbeit this is no let, but that we may trāslate it [I will without making any words marke what end soeuer God shall voutsaue to giue.] By ỹ way I mislike not that some make a note, that Dauid alludeth too the warders that were sent to beset his house: as if he should say, that hee on the contrarie part hath another warde, while hee wayteth with a quiet and settled mynd what God will doo.

11. The God of my mercie shall preuent mee, God shall make me to see *my desyre* vppon myne enemies.
12. Slea them not, least peraduentnre my people forget: make them to wander in thy power, and cast them downe ô Lord our Sheeld.
13. The sin of theyr mouth, the talke of theyr lippes: let them be caught in theyr pryde, and let them talke of cursing and lying.

11 [The God of my mercie &c.] In thys place there is written the addition of the third person, but there is a prick put too, which betokeneth the first persone. The Greeke Interpreter hath translated it in the third person, and Austin vseth thys text oftymes against the Pelagians, too proue Gods grace goeth before all ỹ merits of men. Truly it is doone very godly, howbeit, to curiously. Like as also he oftentymes alledgeth the last verse, too disproue whatsoeuer freewill men chalendge too their owne strength. I will (sayth he) keepe my strength vntoo thee, that is to say, men must submit thēselues meekly & humbly vnto god, bycause they haue no strength at all, but such as hee giueth them. Sure it is a toyfull thing for a man to say, that hee keepeth his strength vnto God, when attributing no strength to himself without him he depēdeth wholy vpon his only strength. Also it is an holy and profitable doctrine: but we must be well aduysed that we wrest not the scriptures. Surely the word [Kadas] signifieth nothinge heere, but [too meete with] a thing beetymes.] Neyther meeneth Dauid aught else, than that Gods help shalbee redy at hand, too preserue him in dew season. The effect therfore is, that howsoeuer God forbeare, or delay his help: yit will he step in euen at the very instāt. And truly if ỹ vnmesurable heat of our desires

caried vs not away headlong: we should welynough perceiue Gods diligence and spedynesse in helping vs. But whyle wee make to much haſt, he seemeth to vs to be to slow. Moreouer to strēgthen his faith̄ with all he termeth him the [God of his mercy,] bicause hee had oftentymes found him by experience too bee mercifull. For the proofes of former tyme, gaue him assured hope of like grace heereafter. For whereas some take it actiuely, as though Dauid should attribute the praise of mercy to himself, it is both cold and constreyned: but the passiue maner of speech is common.

12 [Slea them not &c.] Dauid very wisely ministreth this thing to himself as an occasion of patience. Onelesse G O D bring our enemies to nought out of hand wee imagin them too bee scaped out of G O D S hand: and although hee waste them away by little and little with a lingeringe and long lastinge consumption, yit think not wee that he layeth his punishment vppon them. Therefore inasmuch as (in a maner) all men vntowardly gape for the sodein destruction of their enemies, Dauid restrepninge himself, weyeth G O D S iudgement euen in the lighter sort of inconueniences vnder which the castawayes consume. Trew it is in deede, that except our owne sluggishnesse seeled vp our eyes, G O D S vengeance is more apparant in the sodein destruction of the vngodly: but bycause the remembrance of it slippeth away byanby, Dauid (not without cause) wisheth too haue the same sight renewed day by day, to thentent the knowledge of G O D S iudgement may abyde fast in the botom of our hartes. Howbeit (as I haue sayd) he armeth and fortifieth himself, ageinst the weerynes of longer delay, with this doctrine, that G O D deferreth the vttermost punnyshment for the nonce, least if he should sweepe them away in one moment, the remembraunce of it would sone bee forgotten. And so he noteth couertly the vnthankefulnesse of the people of Israell, for profiting so il in the manifest iudgementes of God. This disease reigneth too much in the world euen at thys day that the iudgementes of God which are more apparant than that they can bee passed ouer with eyes shet, bee drowned in darkenesse through wicked forgetfulnesse: so as wee haue needs to bee brought dayly vntoo the Stage there too beehold the hand of G O D whither wee will or no. Then let vs beare this Lesson in mynd, as oft as G O D thundereth not byanby ageinst the wicked, nor taketh thē out of ỹ world, but consumeth thē by wearing thē away by litle & litle. Further desyreth that G O D will make [them to wander:] that is to wit, that beeing afflicted with myserie and pouertie, they should wander heere and there, and neuer fynde comfort of theyr greefe. Which thing is expressed better in ỹ other word, [make them too go downe or caste them downe.] For his desyre is that they should bee pulled from theyr honorable state, and bee cast as it were vnder foote, to be a continewall spectacle of G O D S wrath by theyr miserie and reproche. Therefore whereas some translate the woorde [Chal. an Host or Army,] and take it for G O D S people: it is too much constrepned. Dauid dooth rather appeale to gods power to destroy the vngodly, bicause vpō trust of worldly helps, they thought themselues vnuāquishable. Moreouer to thētent he may the easlyer obteine his request, in the end of the verse he sheweth himselfe to pleade the cace of the whole Church. For too that purpose maketh ỹ plurall nomber [the Lorde our sheeld.] And truely inasmuch as he was chozen king by G O D, the welfare of the church was incloſed in the person of him. And therfore he was not assaulted alone, but the whole Realm in him, the welfare wherof Gods will was to prouide for by this meanes. The same also is the reason why he patiently suffered God to be maister of his own iudgments, that he might keepe the people in the continewall mynding of them.

13 [The sin of their mouth &c.] Some interpreters supply the woord [for,] that this verse may hang too the sentence that went before. And no doubt but heere is a rendering of a cause, why it should be right that they should bee turmoyled, and wander alwayes without staye or rest. Neuertheleſſe the broken and maymed kynd

kinde of ſpeeche wil agree very wel: as if Dauid ſhould ſay, there needeth no lõg examination, becauſe their wickednes be wrayeth it ſelf openly in the lewdneſſe of their tunges. Sin (ſayeth he) appeereth in their mouth: becauſe they flaſhe out their pride and crueltie with ful cheeks. And this ſence is confirmed by ẏ which followeth immediatly after [let them bee caught in their owne pride.] For he pointeth out the fountaine of their ſtatelines that they ſo ſaucily and wythout ſhame oppreſſed an innocent with their greate words. Afterward he ſheweth ſpecially how they vttred their wickedneſſe with their owne mouth, ſaying that [they talk of curſing and lying.] By which ſpeeche hee meeneth that they crake of nothing but horrible curſes, & that they be wholy giuen to deceits and ſlaunders. They that take the word [Sephar] paſſiuely and interprete it, that the vngodly ſhalbe an example of Gods vengeance, as in whõ hee hathe engrauen ſure and wel laſting marks of the ſame: they ſeeme to go too far from the minde of Dauid.

14. Conſume them conſume them in thy wrath, that they may not bee: let them knowe that God is he that beareth rule in Iacob, euen vnto the ends of the earth. *Selah.*

15. And they wil returne in the euening: they will bark as a Dogge, and skulk about the Cittie.

16. They wil prole about for meate: and if they be not ſatiſfied they shal alſo faſt all night.

17. As for me, I wil ſing of thy ſtrength, I will praiſe thy mercy betimes in the morning. For thou haſte bin my fortreſſe and my refuge in the day of my trouble.

18. My ſtrength is vntoo thee: I will ſing. For God is my fortreſſe euen the God of my mercy.

14. [Conſume them, &c.] Dauid ſeemeth contrary to himſelf, in that he now wiſheth vtter deſtructiõ to his enemies, whom he would not haue ſlaine ſo ſoone euen now. For what ſhould he meene by conſuming in wrath, but ẏ God ſhoulde quickly diſpatche out of the world ſuche as were to be deſtroyed, and not bee any meane whyle or long time in punyſhing them? But no dout he betokeneth a contrary time. And ſo the diſagremẽt is eaſily taken away, becauſe ẏ looke who they be that haue bin a long time apointed to example, thẽ curſeth he to vtter deſtruction at the length, that is too wit, when the ful time of their ripenes is come. We know it was the cuſtome of the Romain Emperors, after they had led their priſoners about the Cittie whom they had reſerued to the day of their triumph, aſſone as they came to the Capitol, to deliuer them into the hands of their officers to haue their throtes cut by an by. Euen ſo Dauid prayeth now, that when God hath ſuffred the wicked to remaine aliue for a time, vntill hee haue triumphed ſolemly ouer them: they may at length be deliuered to deſtruction. And theſe two things agree very wel togither, ẏ Gods iudgements ſhould be ſet before our eyes a long continuance of time: leaſt the remembrance of them might ſlip from vs, & yit neuertheleſſe that when the world is ſufficiently tanghte, that nothing remayneth too the reprobates when God is diſpleaſed with them and bent againſt them, but lingring conſumption: thẽ are they led ſpeedely to their deſtruction, too the intent that ſuche a ſpectacle may the better awake the minds that be drowzie or take leſſe heed of lighter puniſhmẽts. Therefore hee addeth [that they maye knowe too the vttermoſte endes of the Earth, how that GOD is he that beareth rule in Iacob.] For wheras otherſome puttyng in the Copulatiue [and,]

translate it, that they may knowe how it is God that beareth rule in Iacob, and in all other coastes of the worlde: I like not of it, and it ouerthroweth the sence. For Dauid betokeneth rather some especiall kind of punishment, the report wher of may come euen to the furthest nations, and strike a feare of God euen into the blinde and heathen folke. But namely he wil haue Gods dominion knowen in the gouernment of the Church: for it might seeme verye muche ageinste reason, that things shoulde bee so confused in ỹ place where God had set vp a chaire of estate for himself: so as his Sanctuary should differ nothing from a den of theeues.

15. [And they wil returne, &c.] It skils not greatly whither we read these wordes in the Future tence, or whither we set them down in the maner of wishing so as Dauid should continew his praying, howbeeit I willingly incline to his opinion that after Dauid hathe made an end of his sutes, now he conceiueth hope of happy successe whiche he had wished. And it is a trim allusion to that whiche he had sayed ere whyle of their rauenous hunger. For he repeateth not the wordes nowe in the same sence that hee had vsed them before: but in the way of mockage hee sayeth they shalbe hungry after another sort, and that it shall betide them otherwise than they loked for. Heertofore he cõplayned that they barked like dogs namely bycause they were caryed wyth vnsaciable desire and rage too doo mischeefe. But now iesting at their lewd attempts, he saith that when they haue tired themselues with dooing the worste they can all ỹ day long, they shalbe disappointed of their longing. Therfore this retorting at their vain and disappointed double diligence, is matched ageinst his former complaint. In the end of the xvj. verse, some wil haue the percei [If they be not] to be a forme of othe. But forasmuche as they wrest the wordes of the Prophet to suttly, I agree not too their deuice. Other some wil that the denial is repeted twice, thus. [If they bee not satisfied, neyther wil they tary all nyght.] But this also seemeth to be far of. But the plaine and natiue meening offereth it selfe of it own accord: that although they speed not of their purpose, yit they muste be faine to get them to bed. And by this circumstance the incommoditie of their hunger and famine is increased the more that when they haue spent all the day in begging without releefe, they must neuertheles be faine to bring a fasting and emptie belly to bed.

17. As for mee, I will, &c.] By these wordes he not only meeneth that he shall haue occasion to sing, but also addresseth himself already to giuing of thanks. And he confesseth that his deliuerance shalbe first a mightie woork of Gods power, & secondly a fre benefit. True it is in deed that Dauid at that time escaped priuelie out of the handes of his enemies without noyse, by the policie of his wife. Howbe it forasmuche as God by this policy shifted of the preparature and force of Saul, he is worthely sayd to haue vttered his strength. Notwithstanding, Dauid being admonished by one example, semeth too haue had a further respect, and so too haue compriſed the sundry helps whiche he had felt by experience frõ time to time.

18. [My strength is vnto thee, &c.] He expresseth more cleerly, that he is beholden to God for his safetie. For by resigning vnto God the praise of his strẽgth, he leaueth nothing to himselfe. First hee had sayd that the strength of his enemie came of God: and now he auoucheth the same of his owne strength. But hee elegantly putteth the doubtfull speeche in a diuerse mening. For God conteyneth ỹ strength of the wicked, to the intent too holde it in and too bridle it, or rather too shew that the strength whiche they challenge to themselues, is deceitful or none at all. And in the mean while vpholding his seruants, he ministreth strength vnto thẽ, that they may neuer quaile. Heertofore then he gloryed that he should bee out of danger, bicause Saul being bound by the secret prouidence of GOD, was not able to lift vp so much as one finger. And now how weak so euer he himselfe be, hee auoucheth that there is strength inough for him in God, and therfore adeeth that there is iuste cause for him too sing: like as the spirite by the mouth of Iames. 5. 13. encourageth the merye & cheerful

cheerfull to ſing, whereas others reade, [I will ſing my ſtrength vnto thee,] the Readers ſee it is ſomewhat with the harder. And therefore I doubt not, but that theſe twoo bee diſtinct and ſeuerall members, according as I haue touched before.

The conteints of the Lx. Pſalme.

Dauid beeing now placed in the ſeege Royall, and hauing gotten certeyne notable victories, which might auayle to the ſtablishement of his kingdome, publiſsheth and extolleth Goddes grace, and that not onely too witneſſe his thankefulneſſe, but alſo to winne the reſte of the people whiche as yit refuſed to come vnder his yoke, and ſo to gather the people into one body. And after hee hathe ſayde, that the manifeſt ſignes of Gods bliſsing ſhyne foorth, which witneſſe that he is chozen King by God: hee ſpecially calleth backe the faithfull vnto the promiſe of God, that they may perceyue how they growe toogyther by the direction of God, if they with their conſent allowe the anoynting that was done by Samuell. And heerewithall hee intermedleth prayers, that God will voutſaue too finiſh that whiche hee hathe begon.

The Lx. Pſalme.

To the cheef Chaunter, vppon Suſan Eduth, Dauids Michtham, too teache.

2 VVhen hee fought ageinſt the Syrians of Meſopotamia, and ageinſte the Syrians of Soba, and that Ioab returninge home had ſlayne the Edomites in the Kinges Dale about twelue thouſande.

TO the cheef, &c.] Foraſmuche as I haue ſpoken of the former part of the tytle heeretofore, I ſtande the leſſe vpon it now: ſauing that I ſay ageine that [Suſan Eduth (which they tranſlate the Lilly of witneſſe or the Lilly of beautie]) ſeemeth to mee to be the beginning of ſome comon ballade. Wheras afterwarde is added, [to teache:] comonly they take it that this Pſalme was gyuen to the Leuites too lerne by harte. But others doo woorthely refuſe this deuyce, bycauſe a peculiar tytle ſhould not agree in a matter that is comon to al ỹ pſalmes. Therfore it is a more likelyhod, that here is betokened the kynd of doctrine that is implyed in this Pſalme. And a man maye conjecture that ſith Dauid being adoorned with ſo many notable victories, dyd not as yit enioy the kingdom in quiet: by this ſpeeche he betokened the end that he purpoſed vpon, namely that all factions beeing aboliſshed, they that erſte had bin rebelles, beeinge ouercome with ſo many proofes, might at leaſtwyſe now at length acknowlege him to haue bin created King by God: as if he ſhould ſay, At leaſtwyſe, let experience teache you that my reigne pleaſeth God, ỹ which he beautifyeth with many bliſſings in ỹ eies of mẽ. Now come I to the circumſtance of the ſtorie and of the tyme. This Pſalme ſeemeth to be as it were a Caroll of ỹ victorie that he gate in the Syrians and other nations confederate. Bycauſe the Hebrewes recken Meſopotamia & other Countryes within Syria, which they name [Aram:] they are compelled to diſtinguiſhe them afterward into ſeuerall ſhyres, like as in thys place Syria [Neharim] is put for Meſopotamia, whiche certeine of the Latines counterfettinge the Greekes, haue called [Interamnis] whiche may bee termed in Engliſhe [Midzimer, or Middlebrooke,

or Middleboorne. Nexte is put Syria [Tsoba] which (not without reason) some gesse to bee [Sophene] bycause it butteth vppon the riuer Euphrates. And in the 2. Sam. 8. 3. it is sayd, that Rohob King of Soba was slayne by Dauid, when hee made a voyage to get the dominion of the riuer. There also is put in the third place Syria of Damasco, which is a portion of Iewrye, and consequently adioyninge to it. Also in other places of the Scripture, Syria is extended more largely, & according to the diuersitie of the places, proper tytles are added to it. But in asmuche as euen at that tyme, that Syria wiche bordereth vppon Iewry, made warre vppon Dauid, and he vanquished the army that came from thence to help the Edomites, and the Ammonites also: heere ryseth a question, why he nameth none, but onely the inhabiters of Mesopotamia and of the Countrie of Soba. It seemeth likely too mee, that mencion was made of the farre Nacions, forasmuch as they strake men in greater feare: for it was a more notable token of Gods fauoure, that Dauids kingdome was enlarged so far of. Therefore passinge ouer the neyghboure Countries, Dauid reckoneth vp the farre Nacions, and such as were terrible for theire onely fame, the slaughter of whome was for the straungenesse thereof in maner incredible. And wheras in the holy Storie, they be nombered xxii. thousand, and here the Tytle specifyeth but of twelue thousande: The solution is easie. For there Abysay is sayde too haue gyuen that armie the ouerthrowe, the slaughter whereof is referred heere vntoo Ioab his brother. But heerewithall is too bee noted, that they deuided their Armie bitwixt thē. Nowe, consideringe that Abysay was inferiour in degree of honoure and in authoritie, it is no maruell, though when bothe of them gaue the ouerthrowe toogyther, the commendacion of the victorie is gyuen too the generall of the feelde: like as also in the firste booke of Samuell, 18. 7. all this is attributed vntoo Dauid vnder whose Standerd it was doone. By the way also it is a likelyhood, that aboute the one halfe of the nomber was slayne in the ioyninge of the battell. and the reste were slayne by Ioab as they fled in the chace.

3 O God thou hast put vs backe, and scattered vs: thou arte angry with vs, returne vntoo vs.

4 Thou haste made the lande too quake, thou haste made it too crauy, heale the broozes thereof, for it is shaken.

5 Thou hast shewed thy people hardnesse, thou haste made vs too drink of the wyne of amazednesse.

3 [O God thou haste, &c.] Too the intent hee may the better stir vp himselfe & others to consider Gods graciouse goodnesse, hee beginneth with prayinge. For heere is put in a comparison, whereby it may the better appeere, that Saule was cast of by God, so as he should not reigne. Therefore after hee hathe complayned of the miserable and sorowfull dispersing, he prayeth God to turne thinges too a better state, and to shewe himselfe fauourable to his people. For whereas some suppose that Dauid speaketh of his owne afflictions, it agreeth not so well. I confesse in deede, that hee was hardly tryed before hee obteyned the Kingdome. But seeing hee matcheth himself with the whole people, and bewrayeth the miseries of them all in comon: I doubt not but that by cōparison hee setteth foorth Gods grace, which byanby at his enterance intoo hys reigne, had shone vppon them after a new sorte. By this meanes therfore he bewayleth the greeuous and longe miseries, wherethrough the Church had bin in maner quyte forlorne vnder Saule. And this is woorth the noting, that albeit hee had felt his owne countrymen to bee hys sorest and cruellest enemies, yit now when he had obteined ẏ crowne, he forgetteth al their wrongs, bicause he is mindful of his own calling & therfore cometh into Gods sight but as one of ẏ people: and he vpneth [scattering or dispersing] as ẏ chief euill,

for

for by the diſcomfiture, or conſuming of Sauls power, the land was in ſuch wyſe ſet open for a pray to the enemyes, that no man could hyde himſelf in his own howſe, but all were redy to ronne away, and forſake their owne countrie. Afterward hee deſcribeth this waſtenes agein Metaphorically, ſaying that the land is no leſſe defaced, than if it had bin broken with an earthquake. For he meeneth not that the earth was rent aſunder, but that the ſtate of the Realme was ſo decayed, or brought vnderfoote, that ỹ miſerie was to be ſeene in all places, ſuch as is woont too enſew after a quaking or opening of the earth. For ſince the tyme that Saule fell from God, his affayres began to go to wrecke, till he himſelf vtterly periſhed, and left the whole Realme vnder foote, and in maner paſt recouerie. Surely, all men were at that tyme in very great feare and amazednes, & the ſeede of Abraham was a iefting ſtocke to the enemyes: neyther wold they haue refuſed the yoke, if there had bin any tolerable condicion of boundage offered them. By theis ſignes Dauid ſheweth, that God was vtterly eſtraunged from Saule, & therfore he diſcloſeth the well-head of all miſeries, in ſaying that God was wroth. Neuertheleſſe he calleth vpon him that wounded, too bee the Surgion, beſeeching him to heale the breaches.

5. [Thou haſt made. &c.] Firſt he ſayeth that the people were roughly handled, and byanby he enhaunceth the bitternes of the miſaries with a ſimilitude, that they were drunk with the wyne of drouzynes or gid dynes. Not euen the Hebrew Interpreters themſelues agree about the woord [Targualach.] For many tranſlate it [venim, or poyſon.] But it is eaſy to gather, that the Prophet ſpeaketh ſpecially of a bewitched drink, that bereeueth mennes myndes of wit and vnderſtanding: as if he had ſayd, that the Iewes had bin aſtoned with their miſeries. For his purpoſe was to ſet before their eyes the curſednes that had reigned in the tyme of Saule: too thentent that laying away all wilfulnes, they ſhould ceaſe too vphold with their ayde the throne that was reiected of GOD.

6. Thou haſte giuen a banner too them that feare thee, too diſplay it before the truthe. *Selah.*

7. That thy beloued may bee deliuered, help vvith thy ryght hand, and heere mee.

8. God hath ſpoken in his holyneſſe, I vvill reioyce: I vvill deuyde Sichem, and mete out the vallye of Suchoth.

9. Galaad is myne, and Manaſſes is myne: and Ephraim is the ſtrength of my head: Iuda is my Lawgiuer.

10. Moab is my vvaſhpot: ouer Edom will I caſt my ſhooe: Paleſthyne ſhew thy ſelf glad of mee.

6. [Thou haſt giuen. &c.] Some tranſpoſe the Pretertence of the Verb into the Optatiue moode, that it may bee a continuall prayer. But Dauid rather by intermedling reioycement with his prayers, dooeth vs too wit that in the alteracion, which had happened, there appeered an euident token of Gods fauour. Therfore he giueth GOD thankes in the name of the whole Realme, for raiſing vp a baner to cheere their hartes, and to gather them togither as it were out of the chace. The parcell [before the truth,] which foloweth, is in myne opinion taken coldly & hungerly of ſuch as think GOD was therfore fauorable too the Iewes, bycauſe they were found to be ſoothfaſt and ſound. For wee knowe that the greate men were dubble & trebble traytours, & that all the commons togither with their head, were trucebreakers. For all of them, euen from the firſt to the laſt, had conſpired to quech Gods grace. And therfore I doubt not, but

bat that Dauid meeneth, that Gods truth rose again out of darknes, at what tyme the Churche began to be restored soodeinly beyond all hope. For who would not haue thought that gods promises had bin voyd in so greate an afterdeale? Therfore when Dauid was set vp vpon the throne, there withall came foorthe Gods truthe, which had bin smoldered a long whyle. And although this benefite were bestowed vppon the whole Realme, yit dooth Dauid giue vs to vnderstand, that God had a respect to his woorshippers, though they were but feawe in nomber, to lay for their welfare. Afterward he returneth again to praying: onlesse perchaunce it lyke any man better, that the beginning of the verse, [That thy beloued may be deliuered,] should be ioyned with the former sentence: whervnto I gladly giue my cõsent. For Dauid commendeth the greatnes of gods grace euen in ỹ very varietie of it, in that he had encoraged his people to rayse vp a banner, who being erst without hope of escaping, were brought to vtter distres, so as they had assuredly perished, if they had not bin deliuered by miracle. And whom he called erst the fearers of God, them calleth he now the beloued of God. By which speeche he giueth an incling, ỹ GOD dooth not so yeeld reward to his woorshippers, but that he hath therwithall an eye to his own free loue. Wheras he annexeth prayers, we be taught therby, that although God haue aduaunced vs aloft with his benefytes, yit must wee alwayes meekly and humbly beseeche him too goo forward still with his woork.

8. [God hath spokẽ. &c.] Hitherto he hath touched the experiences, by which Gods new and (now of certein yeeres) vnaccustomed fauour might be perceiued: namely, in that he had made his people, of miserable, flourishing: and so turned their fortune, ỹ victorie folowed victorie still one in an others necke. And (which was ỹ cheefest thing) in calling backe the peoples myndes to the promis, he sayeth that God had testifyed with his own mouth ỹ thing which he afterward ratified by effect. For howsoeuer God ouerwhelme vs with innumerable examples of his grace, yit shall we haue no perceyuerance of them, but by the foze shyning of his woozd. And all this might bee red as well in the persone of the whole people, as in the persone of Dauid. And truly, although Dauid speake seuerally, yit separateth he not himself from ỹ whole body, ouer which he was set to be ỹ head. Therfore, if the examples of Gods grace suffyce them not, he willeth them to lift vp their myndes too this woozd, by which he was appoynted King with notable tytles. And he sayeth, that GOD spake [in his holynes:] which as I lyke not to be vnderstoode of the holy Ghoste, bycause it seemeth to curiouse a deuyce: so I wote not whither it ought to be vnderstoode of the Sanctuarie. For wee reade not that the answer was giuen vnto Samuel there. Then will it be ryghter to retein the terme of [holines,] bycause that to thentent the answer might beare sufficient credit, he had delared his own constancie, & consequently the effectualnes of the promis, by many tokens. Inasmuch therfore as there was no cause of doubting left, he giueth an honorable tytle to the thing that was promised by the mouth of Samuel. And byanby after he addeth, that he himself resteth cheefly vpõ this woozd of God. For although he had obteyned many victozyes, which doubtles had encreaced his cozage: yit notwithstanding he meeneth ỹ he tooke moze ioy of the witnes by woozd of mouthe, than of all other signes. And verely, although all Gods benefits ought to auayle much to the cheering of vs, yit dooth fayth woozthely obtein the hyghest place, as the which is able to put away all deadly sozowes, and to quicken the dead with spirituall ioy. Mozeouer, he not only sayeth, that he reioyced to himself alone, but also calleth all the godly to the felowship of his gladnes. Afterward he rehearseth the summe of the promis, howbeit in such wyse as that he declareth the certeintie of his owne fayth. For he speaketh as it were of a thing well knowen vnto him, & out of all doubt: & he maketh his vaunt that he will doo the thing which God hath promised. I will (sayeth he) [deuyde by chem,] meete out the valy of Suchoth:] he nameth those partes which came late in to his possession: and the Psalme seemeth to haue bin made at the same tyme ỹ they remayned in ỹ possession of Saules sonne.

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Inaſmuch therefore as Dauid had much a doo about theſe countreys, he ſayth that though it be long firſte, yit ſhall they come vnder his yoke, becauſe God hath vouchſaued to giue his woord for the matter.

The ſame reaſon ſerueth alſo for Galaad and Manaſſes. As concerning Ephraim, foraſmuch as that tribe was moſte populous, hee dooth iuſtly call it the ſtrength of his head, that is to ſaye of his Dominion. Furthermore to the intent antiquitie may purchace the more credit to the promiſe, he addeth in the ende, [that Juda ſhall be his guyde] as if he ſhould ſay, that Abrahams offſpringe cannot otherwyſe growe togither as they ought to doo, onleſſe they bee gathered togyther vnder the tribe of Juda, or vnder a Captcine that ſhall deſcend of that tribe: becauſe it was ſo prophefyed long agoe by the Patriarke Jacob. For he alludeth to that prophefye whiche is reported by Moſes Gen. 49. 10. The Scepter ſhall not go out of Juda. &c. And there alſo is put the woorde, [Mekokek] which they tranſlate [a Lawgyuer, or a Lawemaker.] Hereby therefore it is certein, that the kingedome cannot bee ſtable, onleſſe it bee ſettled in the tribe of Juda, becauſe God hathe not only decreed it from the beginning, but alſo auouched ſ it is his will. Moreouer, this is aptlyer referred too the whole Realme, thã to Dauid, like as I warned you alate, that hee doothe not ſo muche ſpeak in his own name, as take vpon him the perſone of the whole Church.

10 [Moab is my waſhpot, &c.] Nowe he paſſeth foorth to the forreiners, whom hee far vndermatcheth to his owne people. For it behoued him to reigne amonge the children of Abraham as amonge his brethrẽ, and not as ouer bondſlaues. But ouer the Heathen and vncircumciſed, it was permitted him too execute a harder iuriſditiion, that he myght ſubdewe them by force. Yit is it not lawful for Conquerours to fetch from hence a cloke for their tyrannie, that they may at theire pleaſure oppreſſe the nacions which they haue ſubdewed by battell. For they muſte haue an eye to Gods commaundement, wherein they differ far from Dauid, who not only was endewed with royal power, but alſo was appoynted by God to bee the reuenger of the Church, ſpecially againſte thoſe vnappeaſable aduerſaries, which hauinge quyte forgotten all manhold, ceaſed not to troubble their owne kinſfolke. In way of contempt he ſayeth that ſ Moabites ſhal be his waſhboll to waſhe his feete in: for wee knowe that the waſhing of feete was in ordinarie vſe among the Eaſtern people. The ſame reaſon ſerueth for caſtinge of his ſhoe ouer Edom. For it is a token of reproche, becauſe that lyke as they had proudly leapt vppon the electe people of God: ſo were they alſo to bee handled ſlauiſhly. That whiche foloweth concerning Paleſtyne is doubtfull. Too ſome it ſeemeth to be a maner of taunting ſpeeche, as though Dauid ſhould vpbrayde the Philiſtynes with theire vayne bragges, becauſe that when their ſtrength was vnabated, they were woont too raple vppon him malapertly. And the woorde [Dung] ſignifieth not onely to ſhowt and halowe in reioycinge, but alſo to make a noyze as ſouldiours doo when they encourage thẽſelues to ioyne battell. Otherſomme expounde it ſimply of clauiſhe clappinge of handes. For howſoeuer their ſtubborne hartes hated the yoke, yit were they compelled to make good countenance to theire conquerour, like as wee haue ſeene in the Pſalme 18. 45. the children of Straungers ſhall lye vnto mee.

11 VVho vvill leade mee intoo the ſtrong Citie? vvho vvill leade mee euen vntoo Edom?

12 VVilt not thou doo it ô God vvhich haddeſt put vs backe, and didſt not goe out amonge our hoſtes O God?

13 Giue vs helpe of our troubble, for vayne is the helpe of man.

14 In God ſhall vvee doo valeantly, and hee ſhall treade our aduerſaries vnder foote.

11 [Who will leade mee, &c.] Now in the way of preuention he proceedeth further, and sayth that he looked for the residew at Gods hand, vntill he haue taken ẏ strong holdes of his enemies and gotten full victorie of them. For inasmuche as many as yit made sharp resistence, hee might seeme to glorie before his tyme. But forasmuch as God hath promised, that all his aduersariepeople should come vnder his power & subiection, whatsoeuer distresse or daũgers he see to remaine, he proceedeth cherfully hauing God to his lodesman, as vnto doutlesse good lucke. Some take this strong Citie to bee Raboth, whiche was the moothercitie of the Moabites. But others more rightly declare, that there is a transposing of the nomber, and that Dauid speaketh indefinitely of all the Cities of his enemies, vppon trust of whose succour, they were determined not to yeelde. But he auoucheth that God shall bee his guyde in winning them, like as hee gaue him victorie in the feelde. And once ageine by a cõparison he enlargeth the grace that had shone vpon them vnder his reigne, to the intent he may proue therby, that hys calling is lawfull and holy. God (saith he) who had heretofore forsaken vs, & suffered vs to go by the worst in battell, shall now open me the gates of the Cities, that I may breake through all the fortifications of myne enemies.

13 [Giue vs helpe, &c.] Agein hee returneth to praying: or rather that same certeintie of hope which wee haue seene, leadeth him to praye so earnestely. And hee sayeth, that if GOD helpe him, thoughe there come no other succour from elswher his only hand is ynoughe to saue him. For thus is it written woord for woord, [And vain is mannes help:] as if he should say, Lorde, euen as thou needest none other helper when it pleaseth thee too vtter thy power: euen so, assoone as thou shalt haue shewed thy self to fauour vs, we shal haue no need to seeke any more for mãnes help: for at the bryghtnesse of thy power, all worldly helpes vanishe away. Notwithstanding, bycause the copulatiue [And] is almost by the consente of all men turned here into the rendering perticle [For:] I also doo willingly admit the same opinion. And woold God, this sentence were well settled in our hartes. For whereuppon cometh it that the whole worlde in a manner wauereth or conceyueth vayne hopes to puf vp it self, neglectinge God: but bycause no man tasteth of Gods safegard, whiche alone ought to suffise, considering that whatsoeuer helpes are offered vs by men without that, are but deceitfull sleyghts: For wheras he matcheth mans helpe (which is none at all) ageinst Gods help, it is an vnproper maner of speaking: as who woold say, bycause wee foolishly imagin sundrie helpes too our selues in the world, he by a maner of graunting, giueth ẏ name of a thing, to our forgeries, which be nothing. For if god at any tyme vse the hand of men in preseruing vs: Hee dooth not eyther resigne vp his office vnto thẽ, or decke them with the spoyle of himselfe. In very deed therfore, euen the same help which God giueth vs by men, is to be accounted the helpe of GOD. But Dauid ment nothing else, than that it is but coũterfet whatsoeuer help is looked for from any where else, than from GOD alone. This sentence confirmeth hee in the laste Verse, bycause wee neyther can doo any thing but by his power, and wee are of inuincible power when hee helpeth vs. For ẏ thing that he speaketh, consisteth of two members, that is, that [In God wee shal doo valeantly] that is to wit, as soone as God shal haue withdrawen his grace frõ mee, all the strength that is thought to bee in them, decayeth & wanzeth away: and agein, that they whiche are strong in God only, are endewed with perfect manlines, so as they are fit and able to ouercome all distresses. And least he might seeme too sprincle but the one halfe of the prayse of dealing valiantly, vpon god, he afterward chalengeth the whole woork vntoo him, when he addeth that [he shall treade his enemies vnder foot.] Now if in fighting ageinst men, it bee not lawfull too parte the prayse of doing it, betweene ourselues and god: how much lesse tolerable treason is it to set ẏ strẽght of freewill ageinst ẏ grace of ẏ Holy Ghost in purchacing saluaciõ, as though it wer an equall match? Whosoeuer they be therfore, that chalẽge to them neuer so litle a drop of power by thẽselues without GOD, they caste themselues headlõg downe through their own pryde.

The

The Conteintes of the. lxj. Pſalme.

Although this Pſalme begin with prayng, or at leaſtwyſe reporteth the prayer that Dauid made when he was diſtreſſed with greate greef: yit is the greater part of it beſtowed in giuing prayſe and thankes vntoo God. For he declareth, that he was deliuered by the hand of God from ſome great perill whatſoeuer it was, and ſtabliſſhed in the ſeege Royall.

The. lxi. Pſalme.

Too the cheef Chaunter, vppon Neginoth Dauids.

2. Heere my crye, ô God, giue eare too my prayer.
3. From the vttermoſte boundes of the land vvill I crye vnto thee when my hart is tumbled: thou shalt leade mee in too the ſtrong hold vvhich is aboue mee.
4. For thou haſte bin my hope, the towre of my ſtrength from the face of myne enemye.
5. I vvill dwell in thy Tabernacle for euer, I shall bee ſafe vnder the couert of thy vvinges.

HEre my crye. &c.] Although it be not very certein at what tyme this Pſalme was made, yit notwithſtanding it is moſt lykely by coniecture, ỹ Dauid had a whyle enioyed ỹ kingdome, when he fell into theis ſnares of which he ſpeaketh here. And I willingly ſubſcribe to the opinion of thoſe, ỹ refer it too the tyme of Abſaloms inſurrection. For except he had bin chaced out, he could not haue cryed frō the vttermoſte borders of the land, which thyng he ſayeth in the ſecond verſe that he will doo. Furthermoze in the prayer itſelf, he betokeneth vehemēcie of affection by the woozd [crye.] For whither he made his moane vnto GOD with a ſoft voyce, oz whither he lifted vp his voyce on hygh: yit is the inward earneſtnes & heate of his zele wooztheip compared to crying out. Alſo the repeting of it ſheweth that he perſeuered ſtedfaſtly in praying. And this diligence of his muſt be an example too vs, not too be weery of praying, although GOD make it not appeere by and by that he fauoureth our requeſtes. By the [vttermoſt bounds of the land,] I doubt not but he betokeneth the place of his exile, ſo as he was prohibited from acces of the Sanctuarie & of ỹ head Citie. For wheras ſome take it Allegoꝛically, as if he ſhould ſay, he prayeth out of a deepe pit: mee thinks it is ſcarce ſubſtantiall. And forasmuch as he afterward nameth himſelf King, (which thyng we reade not ỹ euer he did before ỹ death of Saul:) it is eaſy to be gathered, ỹ he betokeneth ỹ tyme when he fled fearfully from the rage of his ſonne Abſalom, & hid himſelf in the deſert of Mahum, & in other places out of reſoꝛt. For inaſmuch as God had chozen mount Sion as well for the Arke of couenant to dwell in, as for the Kings ſea, Dauid ſayeth, he is dziuen out into the vttermoſt cozners of ỹ land, bycauſe he was caſt out of the cheef part, & the part that he had moſt mynd vnto. Now, if Dauid vnder ỹ ſhadowiſh ſeruis of the Lawe, ceaſed not to pray, though he were dziuen as an outlawe, a great way of from the ſanctuarie: there can bee no excuſe of our ſlouthfulneſſe at this day, if we mount not vp into heaue by fayth, whatſoeuer lettes Satan caſt in our way, ſeing ỹ God allureth vs ſo gently vnto him, & that the way is opened vnto vs by the blud of Chriſt. Therfoze, if any bee barred from the preaching of the woozd, & deppzyued of the Sacramentes,

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as though they were banished from the Churche of GOD, let them lerne by the example of Dauid to crye vnto God euen out the very desert, be it neuer so far of. Afterward he maketh mencion of mooring and heauynesse: and ther vnto addeth that he was shet out from all refuge, to thentent Gods grace myght shyne in the verye isswe therof. Bycause the woord [Gnataph] signifyeth sometyme [to couer, or wrap vp,] some translate in this place, [whē my hart is tumbled:] as if he should say, that his hart is tossed vp & downe, or that his hart floteth. But this translation is with the hardest. Whye ryghtly doo other translate it, [when my hart is wrapped, or ouerwhelmed.] I had leuer to followe that which is the simpler: and yit I reiect not that Metaphor. Howbeeit, by this parte hee testifyeth that his heauynesse letted him not to flee vnto GOD. Of the outward temptacion we haue spoken euen now, that whē he was remoued far from the Sanctuarie, he ouerpassed ỹ distance that was betwixt him and it, so as he directed his crye vnto GOD: and now he confesseth that he hath not a steely hart, or a hart that is benōmed with Stoicall hardnes ageinst greefs and trubbles: but that he had euen within himself a hard encounter ageinst heauynes and sorowe of hart. The more thē that the faythfull feele themselues nipped with greef or thought, so much ỹ more stādeth it them in hand to stryue that they may breake through theis lettes. And his drift is this, that GOD would receyue him into the safe Sanctuarie, from which he seemed to be excluded. For by the name of [Rocke, or Strong hold,] he meeneth sure protection: from this (he sayeth) he is withhild, bycause he can not moue one step, onlesse he be slayed vp by the hand of GOD. For when he looked round about him, he thought that all places of safegard and quietnes were after a sort drawen vp aloft, so as he might not come at them. He complayneth therfore, that all helpes are taken from him, and withdrawen a greate way of. But in the meane season, although there appeere no way of deliuerance, yit he doubteth not but he shall escape, if it may please God to reache him his hand. Therfore the simple sence without figure is: Although all helpes bee withdrawen mee, and that the whole world forclose all scapingplottes, yit shalt thou, O God, deliuer mee contrarie to hope. Which doctrine is singularly wourthy ỹ noting, that wee may lerne how the help, which is to be looked for at Gods hand, is not too be measured by the naturall vnderstanding of the flesh, ne consisteth in the meanes that encounter vs: but ỹ we must put ouer the secret meanes of helping to Gods pleasure. For whosoeuer taketh vppon him too appoynt God what he shall doo, seemeth wilfully too drawe GOD ỹ infinyte power into a streight.

4. [For thou hast bin my hope. &c.] Eyther he calleth Gods former bedefites to rememberanee, to strengthen his fayth withall, or else he reioyceth before hand of his present deliuerance. For any of theis bothe are prouable. For, inasmuch as nothing can harten vs better too hope well, than the remembeרance of Gods grace, which wee haue knowen and seene: Dauid exerciseth himself oft tymes with myndyng of the same as he is at his prayers. Notwithstanding, bycause he spendeth the rest of ỹ Psalme in thanksgiuing, it were not ageinst reason, to take the beginning of his thankesgiuing from hence. Howbeeit, if this sence bee liked of, the particle [Chi] shall rather affirme, than render a cause. Truly, in the next verse folowing he boasteth without feare, that from hēce foorth he shall alwayes haue his roome in the Sanctuarie of God. For, whereas some think that being yit as an outcast, or as an outlawe, he promiseth himself that he shall returne agein, I can not tell whither it may agree or no. For it may seeme rather, that he reioyceth of his owne restitution, thā seeketh matter of comfort a far of to appease his greef withall. Which thing will appeere better by the sequele following. And although he were returned into his Palace, as it were from banishment, yit he preferreth the seruis of God before his Royall dignitie, riches, glorie, and delyghtes. For as he sheweth in an other place, that among his forest miseries none greeued him so much, as that he wanted the exercyses of Religion: so now he esteemeth it a greater poynt of happynes to lye humbly before the Altar, than to sit in his

in his chayre of estate. Howbeit immediatly after, he sheweth that he did not vnder those outward figures worship God superstitiously as grosse folke were wont to do, for he chooseth his resting place [vnder the shadow of Gods winges.] For whereas the rude people tyed God too the visible Tabernacle: Dauid taking this outward token for an aduertisement, lifted the spirituall eyesight of his faith, vpward. And yit I deny not but ỹ when he speaketh of the shadow of gods wings he alludeth to ỹ Cherubins. Only let this abyde sure with vs, that Dauid stayed not himself vppon the worldly creatures, but was carried vp aloft, too seeke God aboue and to worship him spiritually.

6. For thow ô God hast herd my vowes, thow hast giuen an inheritance to them that feare thy name.
7. Thou shalt giue the King along lyfe, his yeeres shalbee as one generacion vppon another.
8. He shall dwell for euer before the face of God: make redye mercy and truth, they shall keepe him.
9. So will I sing to thy name for euer, that I may pay my vowes dayly.

6 [For thou God &c.] He confirmeth ỹ which I sayd euen now of his quyet abiding vnder the wings of God. For hereof cometh his sodein ioy, that God hauing herkened to his prayers, had turned his darkenesse into light. In ỹ word [vowes] there is the figure Synecdoche. For in asmuch as in praying he made vowes: vnder the one part he implyeth the whole. The effect is, that although he had wysely then his tyme to gather strength, and that he had bin helped by the fauour of the Priests and the stout peines taking of his souldiers: yit he recouered not his state but by the assured and manifest working of God. If the lettre [Lamed] were in the word [yerei] there were no dowt but hee should generally say, that God had giuen the inheritance to his worshippers. But now another sence may agree not amisse: namely, that the inheritance which should descend too all the worshippers of God, was giuen vnto Dauid. Neuertheles I gladlyer embrace the generall sence, ỹ god neuer disappoynteth his seruants, but rewardeth them in the end with euerlasting felicitie, when they haue rid theyr handes of the encounters & trubbles with which he exerciseth and tryeth theyr fayth. For Dauid couertly laugheth at ỹ foolish bold nesse, wherethrough the vngodly vaunt themselues in prosperitie, as long as God forbeareth or spareth them. For that happynesse of theirs wherin they sooth themselues, is but imaginatiue and vanisheth away strayt. But Dauid by the terme [Inheritance,] teacheth that the seruants of God enioy, not a vanishing prosperitie, but a stedye and substantiall gladnesse. For the temporall and lyght afflictions wherwith they bee tryed, are furtherances to eternal saluacion. Therefore he giueth GOD thanks that he gladdeth not his worshippers for two or three dayes, but stablisheth them in an assured & stedfast lyfe, assigning it vnto them as the inheritance of a peece of ground. And certesse seeing that the vngodly possesse not Gods benefytes by fayth, they liue as it were but for a day, by robberye. For the trew and lawful fruition of goods remayneth only in the worshippers of God.

7 [Thou shalt giue &c.] This reioycement cannot be restrayned to the person of Dauid. For although his life were prolonged to the last point of old age, and that he dyed full of dayes hauing quyeted the state of his Realme and deliuered the succession of his kingdome to his Sonne: yit went he not beyonde the age of one man: yea and the greater parte of his life was pitcously spent in many miseries, cares, and sorowes. Wherefore there is no dout but hee cotineweth this rowe of peeces yea and of ages, euen vnto Christ. For

we haue told you now oftentymes what was the state of his kingedome, namely that god should defend that one people gatogither vnder one head, and bring them togither again when they were dispersed. But now this succession belongeth also vnto vs. For it behoueth that Christ liue not only in his owne person but also in his members, euen vnto the end of the worlde: accordyng as it is said in Esay. 53.8. who shall declare his generation or age? For albeit ỹ diuerse tempestes and stormes, & diuers assaultes of enemies do daily threten many ouerthrowes to the church: yit the Prophet auoucheth that it shall continew aliue through out al ages: and Dauid Prophesieth before of the continewall succession of the kingdome, euen too the very coming of Christ himself.

8 [He shall dwell for euer &c.] It is a playner speech, than when he sayd euen now, [I will dwell in thy Tabernacle.] For he saith he shalbe out of feare, & quiet vnder the protection of God, bycause hee shall haue him the keper of his life. For there is no dout, but that by [Gods face,] is betokened the prouidence and fatherly care which he taketh for those that be his. And surely among so many perils that be feege vs round about, we should not bee able to stand one minute, if the eye of god did not preserue vs in safety. Therfore the trew stabilitie of blissed lyfe, is this, when we bee perswaded that it is gouerned by God. Now followeth the other demaund, that God [should appoint his mercy and faithfullnes] to preserue and maintein the king: of which demaund the sence may be dubble. For inasmuch as gentlenesse and faithfulnes are ỹ trew vpholders of kingdomes: it were not against reason that Dauid should desire the spirit of meekenesse or mercy and vprightnesse, that by this meanes he might be stabished in hys kingdome. Notwithstãding in my iudgement this other sence will agre well that God should prepare himself to preserue the king with his mercy and truth. For the word [Manna] signifieth not only too prepare, addresse, or make ready, but also too appoynt or ordeyne: as if he had sayd that the assured preseruacion of his kingedome consisted in the only mercy and faithfulnesse of god. By the way, by the word [prepare or appoint,] he sheweth that god hath meanes in a readinesse, wherwith too preserue his seruantes. In the end he concludeth that he will stedfastly and continewally implop his trauell in setting forth Gods prayses, to perfourme his vowes. Wher again is to be marked ỹ tunablenes betwene the two partes of calling vppon God. For Dauid sheeth no lesse vntoo God for help in the middes of his perils, than he sheweth himself thankfull after he had bin deliuered.

The conteints of the lxij. Psalme.

This Psalme for the more part conteyneth meditacions, whereby Dauid encourageth himselfe and others to settle theyr hope vpon GOD and armeth and instructeth them against encounters of temptacions. And forbycause nothing is more redy with vs, than to haue our wits drawen away from God by the gwyleful enticements of the world, so as they flye out of our heads and vanish away: he inueyeth sharply against this vanitie, to thentent he may keepe himselfe and others to God alone.

The. lxii. Psalme.

To the cheefe Chaunter, vppon Ieduthun, a Psalme of Dauids.

2. But yit my sowle keepeth silence vnto God, from him commeth my welfare.

3. But

3. But yit he is my rock, and my welfare, and my strong holde: I shall not be moued greatly.

BIcause it is knowen that Jeduthun was one of the cheefe singers, some think it was alotted to his charge to sing this Psalme. And surely it is a likelyhod that in the xxxix. Psalme is betokened a singing man of that house. But heer there seemeth to be a sundry consideration, bicause ẏ Psalm is not sayd to be giuen to Jeduthun, but to be made vpon Jeduthun. Wherupon some coniecture that it was the beginning of some notable song. Howbeeit for asmuch as the perticle [Gnal] oftimes importeth asmuch as [to, vnto, for, before, afore or with :] it will not misagree that this Psalme was left with the posterity of Jeduthun. And thus much breefly cōcerning the title. If the translation be liked which I haue set downe, ẏ Psalme shall begin vpon the sodeine, like as sentences that be ful of affectiōs, are for the most part defectiue: and suche for all the worlde is the beginning of 73. Psalme. For as wee shall see more plainly there, the Prophet calling his wits to him frō the debatings among whiche he had floted himself: as though hee should cut of occasion of contrary reasons, auoucheth aduersitiuely, yit is God good vntoo his people of Israel. The same think I also of this presēt place. We know the minds of the godly are not so well setled, but ẏ it befalleth them to bee oftentimes tossed with interchangeable flotings. In deed they couet to receiue Gods woord with quyet silence: and to hold their peace if he chastize them, but in the mean while many disordered affections break the silēce of faith & pacience with their troublous turmoyling. Wherupon it commeth too passe that men burst foorth, and by their own impatiencie do as wel work vnquietnes to themselues, as also bee comber some vnto God. Forasmuch as the particle [Ac] is oft times exclusiue among the Hebrewes: some translate it [onely or al only.] And forasmuch as it sometime affirmeth: othersome expresse it by [verely, truly, certesse] or some such like word But the fuller sence consisteth in presupposing the foresayd contrariousnes, from which Dauid riddeth himself violently, as if hee should hold his wits in prison & compel thē to obediēce. Therfore bicause Satan had stirred vp troublesome affections in him, & with his practizes driuē him into some vnruly humor: now bridling himself, he determineth to [bee stil.] By whiche word he doth vs to wit that the crosse must be borne with a patient & quiet mind: for it is set ageinst the vnquietnes wherthrough we rise ageinst god. To conclude this silence is nothing els than a setled submission, whan the faithful rest vppon the promises of God, giue place to his word, obey his commaundement, & suppresse all turmoyling of affections in their harts. Some think ẏ word [Dumi] to be a formal name: but bicause it maketh litle to the effect of the matter I stand not greatly vpon it. In ẏ thirde verse I think the particle [ ] to be taken aduersatiuely ageine. For it is not inough for the faithfull in temptations to get the vpper hād in one battel or encoūter, bicause Satan giueth new onsets vpon them a fresh by an by ageine. Therefore although Dauid be now waded out of the very gulf, yit notwithstanding forasmuch as hee hath not yit scaped all hazards, he cōmeth to hand gripes ageine, Yea & we shall meet with this particle sixe times in this Psalm. And the cause why he adorneth God with so many titles, is this: namely that he may warde & strike back the blowes of Satan with as many sheeldes. In the end of ẏ verse where hee sayeth [I shall not slide or I shall not be moued greatly :] hee giueth an incling how it is possible that he may bee pinched with aduersityt, bicause hee knew himself to be subiect to inconuenices as al other men be: neuertheles warranteth himselfe that his faultes are not deadly, bicause God shall put his hande vnder him. Heerafter hee wil say simply without any addition, [I shall not stagger or I shall not slide :] peraduenture bicause hee had profited somuch by praying, that he culd despise afflictions more boldly. Howbeeit hee seemeth too meene all one thing in both places. And truly al

though the faithfull lie in affliction for a time: yit notwithstanding for asmuche as they sink not so far, but that God at leiswise lifteth thē vp: they cannot properly be sayd to fall: but rather in asmuche as God holdeth them vp with his spirit it is not so muche as staggering or slyding.

4. How farre wil you prolong your treason ageinst the man? Yee shalbee killed euery one of you as a leaning mud wall, or as a stone wal that is shaken.

5. Yit consult they of his lifting vp, to thrust him down: they loue lesings they bliss with their mouth and curse in their harts. *Selah.*

6. Yit keep thou silēce to the lord ô my soule, for vpō him is my waiting.

7. Yit is he my rocke, and my welfare, my strong holde, I shall not slide.

4. [How far wil you. &c.] Some think the word [Tehotehu] to be taken to think or imagin treason. Others interprete it to thrust out ỹ lips in token of skorning. And othersome translate it to rush vpon one. Unto me it semeth to agre verie wel thus. How long wil you be thinking vp on the man? or wil you not leaue i nagining mischeef to the mā in your froward thoughts? For he accuseth his enemies of obstinate malice, because they sought all the ways ỹ could be to do him harm, & practised new mischeeues from time to time. By which example we be taught to bear ỹ matter patiently as oft as our enemies proceed with vnweriable cruelte to practize wicked deuises to our destruction, & that Satan also ministreth new tricks vnto thē from time to time. But it is to be seene to what end the multitude tendeth which ensueth streit after. Some thinke ỹ the wicked are likened to a leaning wal, which maketh as though it wold fall continuewally, like as they in their wickednes are euer sliding, til they fall hedlong down. But in my opinion Dauid respected another thing. For like as a mud wall that is ill couched swelleth out with a belly, & in maner doubleth his thicknes to outward appearance: whereas his inward holownes tendeth to ruine: So the vngodly swelling with ỹ winde of their pride, enlarge the dreadfulnesse of their consultations. But like as a wall that is faulty & loose layed within, falleth with sodeine violence, & not only burdeth a sunder with his own weight, but also is crushed into small shiuers: so Dauid denounceth to his enemies a sodein fall, & such a one as shall vtterly crushe them in peeces. For whereas [gather] signifieth properly any enclosure ỹ is made of light & weake stuffe: yit notwithstāding there is added a proper adiectiue to expres the hideous & violent falling. Dauid therfore meneth ỹ although his enemies be climbed aloft, & crake fore threates out of their large & swolne stomacks yit shall they fall sodenly, yea and with a breakneck fall, like a wall that is ouerthrowen.

5. [Yit consult they. &c.] I alwayes interprete the particle [Ac] aduersatiuely: because ỹ like as Dauid on the one side buildeth his owne faith that it may reste stedely vpoon Gods grace: so on the other side he setteth forth the practizes of his enemies ful of pride, crueltie, deceite, & presumptuousnes: as if he should say. Although they win nothing els by attempting all that may bee, but the headlong throwing down of themselues: yit are they carped with such fury, that thei cease not to practize alwayes some newe deuice to cast me down. And couertly he giueth an incling, that the warre is not made somuch ageinst him as ageinst god like as among the Poets, vngodlinesse is peinted out vnder the persō of the Giants. For the enemies of God think not themselues stout inough, except they can aduance their heads aboue the Clouds. Furste Dauid speaketh in suche wise of himself in the third person, as that neuer theleisse hee meeneth hee was exalted by God. Albeeit that it may commodiously be vnderstood too bee the exalting or lifting vp of God himselfe: yit the effect is this, that the wicked heaue with mighte

and

and mayne too thrust him downe whome God hath set on hygh, and will maynteyn in his hyghnes. Then foloweth it that they vndertake war against God, which go about to ouerthrow his woorde. Hereunto perteynyth the second member [that they loue lesings:] that is to wit, that because they cannot away with his lawfull calling, they cease not too coyne froward deuyces dayely which shall lyght vppon theyr own pats: like as also in the psalme 4.3. he hath sayd, [yee sonnes of men, how long wil yee deface myne honour? yee delyght in vanitie & seeke after lyes. Selah] Howbeit, the name of lye or lesing, may also be referred to the couert conueyances wherwith they trapterously assayled the holy man. For bianby after ther foloweth, that [they blessed with theyr mouth, when notwithstãding they cursed in their hart.] But howsoeuer it be, against all trecherie, all deceyts, and all anoyances, Dauid armeth himselfe with this one thing, that seing he leaneth to Gods vpholding, hee is assaulted in vayne by all the engynes that are vsed against him.

6 [Yit keepe thou silence &c.] It seemeth to be a spice of cõtrarietie. For he exhorteth his soule to do that thing now, which he boasted that in had done before. If his soule kept silence to God already, what needed he to enioyne a new silence, as though it turmoyled? But it is to be noted that our minds are neuer so wel quieted, but ỹ they feele secret stirringes: like as if a soft gale stir ỹ sea, so as the waues tryse not with great rage, and yit there is some wauing. Inasmuch then as ỹ minds of the godly stay not themselues without some turmoyling: Dauid (not without cause) biddeth his soule bee whist which was in quyet already: as if he should say, he must profit more and more in this silence, vntill he haue vtterly subdewed the flesh, and framed himself wholly to the obedience of God. Agein we se how Satã doth oftentymes tickle these two new vnquyetnesse, which seeme to be best settled. Now considering how vnstable and ouerforeward we be too mouening, wee haue neede too bee continually renewed with strengthning. Wherfore let vs not maruel, though Dauid agein do will his soule too be whist, which was enured to silence already. For among the prouocatiõs of the flesh we neuer rest perfectly as we ought to doo. And it is a hazard that our inward calmenesse shalbe troubled by the rising vp of new windes from tyme to tyme. And therfore let vs encorage our selues to proceede after the example of Dauid. He alledgeth the cause of his silence too be, for that although god answer him not out of hand, yit doth he trust assuredly in him. For he sayeth that his wayting is vpon God, because he neuer disappoynteth the patience of his seruants. There is saith he an assured reward laid vp for my silence, and therfore will I hold my peace, least myne owne hastinesse disturb the race of my welfare.

8. Vnto God is my welfare and my glorie: the rocke of my strength, and my hope is in God.

9. Trust in him alwayes O yee people, powre out your harts beefore his face: God is our hope. *Selah.*

10. Yit are the children of Adam vanitie, the sonnes of men are lesing so as being weyed togither in a balaunce they be lyghter than vanitie it selfe.

11. Trust not in oppression and robberie, least ye vanish away: if riches increace, set not your hart vppon them.

8 [Vnto God is my.&c.] Hee heapeth togither whatsoeuer he can to hold in him selfe, because nothing is more redye with the weaknes of our flesh, than too slip aside to wandering errours. We will confesse in one woord that our welfare is not elsewhere too be sought than at his hand. And yit distrusting his power, we wil couet to purchace succour heere and there to supply our default. Therefore looke with

how many tytles Dauid adorneth Gods puissance to preserue: with as many props strengtheneth he himself vnto constancie: and with as many bridles reyneth he the lightnesse of his flesh, least he should seeke any part of his welfare else where than in GOD. And after he hath well hartened himself, he turneth his talk vntoo others and allureth them too the feloship of his encounters, that they may bee partakers with him of the victorie and triumphe. Whereas he sayeth. [yee people.] I dout not but he meeneth the Iewes. For beefore such tyme as religion and the knowledge of GOD shyned vppon the Gentyles, hope and calling vppon God could not florish elsewhere than in Iury. And he playnly shoteth out the chozen people from the heathen nacions, as if he should say, it were a foule shame if the children of Abraham, (to whom God had disclozed his grace, and whom he had receiued into his tuicion,) should not yeeld themselues wholly vnto him. And by the woord [alwayes] he meeneth all tymes whither it be of prosperitie or aduersitie, signifying that they doo amisse that giue place and droppe downe at euery little alteracion. Therefore albeit that God try his seruantes with aflictions, yit Dauid admonisheth them, that they must stand stoutly in hope and sufferance. For the Hipocrits that clap their handes at GOD for ioy in tyme of prosperitie, & quayle in their harts assoone as any aduersitie happeneth: forcloze the gate ageinst his puissance, not with out sore wrong vnto him. Therfore we must giue honour vnto God, & neuer cease (no not euen in sorest aduersities, to comfort our selues wt this thought, that the issewes of death are in his hand. Furthermore forasmuch as mens harts are drawen into anguish by aduersitie, & that by this fault they do nothing but sharpen themselues ageinst god and enceease their own sorow. Dauid ministreth a very good remedie, namely that the faithfull by vnburthening their cares vpon God, should after a sort [poure out theyr harts before his eyes.] For looke how long the hart is locked vp with sorow, so lōg can free praiers neuer get foorthe. Therefore least the burthens of temptacions myght ouerwhelme vs, we must fetch releefe from hence: namely that GOD will succour our greefe, so we take not skorne too discharge our selues of it into his lap. Moreouer forasmuch as a certeine peeuish restreynednesse, possessing the hartes welneere of all men, casteth them at the last into despayre: Dauids admonishment is so much the more for our behoofe. For although that all men bee nolesse wittye than diligent to seke an end for their owne miseries: yit forasmuch as they shunne Gods presence for the nonce, they do nothing else but forge mazes to themselues. To be short, Dauid correcteth the maladie that is bred in vs by nature, in that we had leuer to chafe vpon the bridle by hiding our greef, than to ease ourselues by pouring out godly complaintes and prayers vnto God. Wherby it comes to passe that being entangled more and more in sorowfulnesse, we be drouned in dispayre. And looke what he had spoken of himself alone, that doth hee extend too the whole people, auouching that they shalbe safe vnder Gods tuicion.

10 [Yit are the children &c.] If any man like to take [Ac] affirmatiuely for [dowtlesse, truly, or verely:] it shalbe a confirmation of the former sentence: and Dauid will shew by repugnance, that inasmuch as men are more vaine than vanitie it self, there remayneth no more but too put all their trust in God. Neuerthelesse, the text will flowe aptly, if wee say that forasmuch as Dauid sawe how hee sung thys Doctrine to deaf eares, namely that the people according too their nature wanzed away intoo deceitfull hopes: Now hee crieth owt for displeasure: howbeit there remayneth nothing in the children of men but mere vanitie. By thys meanes hee should condemne the blynde mysbeleefe of menne, who hadde leuer too deceiue themselues with vaine entycementes than tno leane too GODS promises which cannot deceiue. And bycause Dauid founde so greate vanytie in the chosen Chyldren of Abraham: hee pronounceth that all mankinde is giuen too lyinge. For by the Aduerbe [yacad] hee meeneth that all men wythout exception seeke cause of erringe. Now when wee heare that this

this nawghtynesse of beeinge vayner than vanitie, is not condemned in a fewe menne, but in whole mankynde: what shall wee saye too remayne vntoo reason, and skil, and free will? Neyther is it any lette, that GOD purgeth the Faithfull of this disease. For if lyinge and vanytie bee corrected in them by regeneration of the Spyrite: it followeth that they were lyers by Nature. And although the first man was created sound and perfet: yit hathe hee by his fall drawen vs into suche corruption, that whatsoeuer lyght was giuen vs of GOD the same is vtterlye darkened. If any manne obiecte that yit neuerthelesse there remaine in men gifts of GOD not too bee despysed, where through they excell among all other creatures: the solution is easie, ẏ although men bee garnished with notable gyftes: yit are the same corrupted with the infection of sinne, and vanishe away into nothing. For it is the onely knoweledge of GOD that maketh whatsoeuer giftes GOD hath bestowed vppon vs, too keepe still their excellency. Otherwise they bee defiled with the staine of sinne, whyche leaueth no droppe of perfecte soundnesse in man. In consideration wherof Dauid cryeth out, that all mortall wyghts are vanitie and things of nought.

11. [Trust not in. &c.] Heere Dauid dooth vs too vnderstande, that men truste not substantially in GOD, beefore they haue put of all deceytfull trustes, whiche are but callynges awaye, as many as bee of them. Therfore hee willeth all impediments to be taken away, and mennes mindes too bee clenzed from the vices that occuppe GODS roume. And although hee touche but certeine spices: yit by the figure Sinecdoche, hee signifieth that mans harte is nener vncorruptly and without dissimulation adicted vntoo GOD, vntill it haue rid it selfe of all contrary trusts. By oppression and robbery wee maye vnderstand as wel the very act of extortiō, as the things that are euill and wrongfully gotten. True it is in deed that by this exhortation is repressed the boldenesse of mens listings whiche blindeth mennes mindes, so as they think that all is lawful which they are suffred to do without punishment. The Interpreters vary also in placing of the woordes. For some match euery Nowne with his Verbe, in this wise: trust not in extortion, bee not vaine in robbinge: and if Riches encreace, set not your hart vppon them. Othersome knit extortion and robbery toogither wyth one Verb, and reade the woorde [vanishe] indefinitly alone by it selfe. Whither of these constructions yow chooze, it skilleth not greatly too the pyth of the matter. For when the Prophet hathe condemned the brainesicke presumptuousenesse wherewith robbers are puffed vp, hee pointeth it owt in a proper terme, namely that it is but a mere Illusion wherein men vanishe away. Nay rather the Prophet telleth vs flatly in one woorde, that all hopes whiche wyth draw vs from GOD vntoo his Creatures, are but toyes and lesings, speciallye whenwee couet too enriche our selues by euil and vntoward meanes. And after that he hath condemned the lewde listings wheren there appeereth open wickednes, hee addeth immediatly, that wee must also beeware that riches yea though they be gotten by rightful meanes holde vs not tyed vnto them. Moreouer [to set a mans hart vpon riches] signifieth not onely to gape to greedely after them, but also to be miscaryed with the trust of them, and to loke to loftely as sayth Paule. Rom. 11. 20. Now, how vnsuperfluous this warning is, wee learne by daylye experience. For there is nothing more common than for pride to breed of abundance, & for mens mindes to be so blinded with haultines, ẏ they no lesse become malapert ageynst God, than wer stately through vnbridled libertie to do harme. But specially is that furious blindnes to bee feared, whē any man ouershoting himself to far vpō abilitie, forgetteth his own frailtie & loketh to loftely with contempt of God.

12. Once hath God ſpoken it, I haue heard it twice, that power belongeth vnto God.

13. And mercy vnto thee O Lord. Surely thou ſhalt rewarde euery man according to his woork.

12. [Once hath God ſpoken it. &c.] He concludeth that mens mindes cannot otherwiſe bee withdrawen from vanitie, than by being throughly & ſtedfaſtly bēt to giue heed to Gods iudgement. Therfore ſith that mens minds be harped hyther and thither or at leaſtwiſe be wauering, bicauſe they chaunge & the ſundry alterations of the worlde. Dauid ſheweth that the quiet harborough for vs, is to reſt patiently vpon ỹ word of God. How beeit, for aſmuch as noman can come vnto God who dwelleth in vnapprocheable light, but by the direction of faith. 1. Ti. 6. 16. the Prophet ſetteth before vs the word, wherebp God auoucheth himſelfe to rule the world by rightful gouernāce. And bicauſe it ſtādeth vs greatly in hād to be ſtabliſhed in beleef of the word: he cōmendeth the certeinnes therof. And al thogh theſe words may bee cōſtrued two wayes: pit the drift of them is, that God is throughly ſtedy in himſelf, ſo as there is no alteratiō to be feared whē he hath ſpoken the word. Many reade it thus. ỹ God hath ſpokē it once & twice or the ſecond time: ſo as the repeting of ỹ words ſhould auaile to the confirmation of thē, as if he had ſaid, ỹ god had once or twice openly auoucht his power & goodnes, ſo as it ſhould not be lawful to dout of it heerafter. And the place in Iob, 33. 14. ſeeth not too be muche vnlike, that God ſpeaketh once or twice. For the woords are all one, ſauing that in that place is added the copulatiue. If any man like rather of this other diſtinction, [once hath God ſpoken it, twice haue I herd it] let him enioy his own meening. For both it agreeth wel to ỹ circumſtance of ỹ place, & alſo out of it is picked a profitable doctrine, namly ỹ foraſmuch as God eateth not his word when he hath once ſpoken it: it is our dutie to think leyzurely & aduiſedly vppon what ſoeuer is proceeded out of his mouth: as though Dauid had ſayd, GOD teacheth vs by his woord, which muſt be taken as an euerlaſting & vnchangeable decree: & I haue exerciſed my ſelf oft times in his word, leſt forgetfulnes of this doctrine might kreep vpō me in proceſſe of time. But for aſmuche as ỹ other maner of ſpeaking ſeemeth to be the ſimpler, ỹ God hath ſpokē it once or twice: I eaſily incline to ỹ ſame. Not withſtāding, by the way, the curiouſnes of thē is to be reiected. that ſay he ſpake once in the Law, & afterward ageine in the Prophets, for Dauid ment nothing els but that ỹ authoritie of this doctrine was wel ſtabliſhed, like as we are wōt to take ỹ thing for moſt confirmed & ratified, which is oftenest proclaymed. In the meane ſeaſon let vs remember, that aſſone as god hath vttred the word, we muſt by and by ſettle our ſelues vntoo it & not gainſay it, as ſomeſ ithy dogs do, whiche refuze to embrace any doctrine ỹ is not prooued by three or foure texts of Scripture. For euen ſo durſt that barlet prate among vs, who attempted too ouerthrowe Gods free election and ſecret prouidence. For Dauid ment not to put GOD too his talke of ſpeaking often, but to diſpatche all doubting of that doctrine, whiche is teſtified not & doutful but with expreſſe words. Afterward Dauid by his own exāple teacheth, that Gods word muſt be receyued reuerently and with godly heed, and not be refuſed with ſuche ſkornefulnes as the more part of men refuſe it. But foraſmuch as he noteth not heer indifferētly al points of the doctrine alike: it is expedient too knit that vnto it, whiche hee addeth immediatly after: namely that if we deſire to keepe of the waues of temptations & ſtedfaſte mindes, wee muſte giue Gods puiſſaunce and mercy their due honour, for that man ſhall neuer ſteppe from the ryght line, whatſoeuer hee is that beleeueth earneſtlye, that nothing happeneth but by the appointment of GOD, and that hee excelleth no leſſe in mercye than in mighte. Therefore after that Dauid hath

hath made an honorable protestation concerning the assurednesse of Gods woord: Now he sayeth he is instructed of his almightynesse and goodnesse. Some Interprete it that God is armed with power to helpe the Faithfull, and that he is also led by his mercyfulnesse to doo it. Neuerthelesse more ryghtly (in myne opinion) doo others distinguishe it, that God is of power to restreyne the wicked howe proudly so euer they vaunte themselues or rather that hee is stronge ynough to breake their hardenesse, and to cheerish and mainteyne his owne seruauntes, bycause hee neuer forgetteth his mercy and goodnesse. Now whosoeuer shall set his mynde vppon this puissance and goodnesse of God, which it is lawfull for him too hope for at Goddes hand: hee shall stande vp ryght and quiete euen among the sorest turmoylings of all. But when we strip God out of his power, (as men are comonly woont to doo) it is but ryght, that wee on the other syde be left destitute of the defence, which were able ynough to dryue back all temptacions from vs. Seing then that the world imagineth God to bee ydle, howe should it not tremble at euery small stirringe, considering that it thinkes it self to be set open to the blynd braydes of fortune? Herevpon therefore cometh the calme quietnesse, if wee make the world subiect to Gods gouernance, and submitte our selues & our lyues vnto him. But firste it behoueth to begin at his mightinesse, leaste wee should doubt that those whiche liue vnder hys hand, are not sheelded with sufficient safe defence: Howbeit thereunto wee muste streight ioyne his mercy, least any carefulnesse should vexe vs. Otherwyse, such debat as this wil ryse in our mynd: what boteth it vs that the world is vnder gods gouernance? will hee therefore helpe vs, that are vnwoorthy of his regard? Therfore not without cause dooth Dauid cupple togither his strength and his mercye. For by these twoo winges are wee heaued vp vnto God, and vppon these twoo stiltes doo wee leaue boldly, so as no shipwreckes of temptacions may drowne vs. The effect is this: that as oft as any terrour encountereth vs, wee must bethink vs of Gods power, to whome it is an easie and redy matter too shake of all anoyances, be they neuer so dreadfull. And whē it shall so preuayle in our myndes, it will easly ouerthrowe whatsoeuer is contrarie to our welfare. For what is there too be feared, wher the same God that shrowdeth vs vnder the shadowe of his wings, gouerneth the whole world with his only becke? Holdeth Satan and all the vngodly bound in secrete chaynes? and too bee short, ruleth all the deuyces, endeuers, & practyzes of all men? condicionally, that wee sticke faste too this, namely, that hys goodnesse is set free for all the godly that depend vpon it. [Thou shalt reward, &c.] Hee applyeth the thing that he hathe spoken more neere to his purpose. For hee auoucheth the worlde to bee in suche wyse vnder Gods prouidence, that hee will be a iuste Iudge. Nowe, if our myndes bee once settled to wayte for this: it wil draw them from all waueringes, appease al impatience, yea and brydle all vnrulynesse, so as shalnot start out to reuenge iniuries. For to this ende doth Dauid cyte and arrest himselfe and all others too the iudgement seate of God, namely that hee maye confirme himselfe in the hope of the deliuerance to come, and with valeant corage despyse their dronken audacitie, bycause it cannot bee, but that all mennes dooinges must come to accounte before God, who will no more cease from the dewtie of a Iudge, than hee will deny himself. Whervppon it foloweth that how muche soeuer wee bee subiect to wrongs, or rather how muche soeuer heathenishe folke counte vs but as offskoorings: yit doth God regard our miseries to releeue them in season, bycause he will not disappoynte the patience of his seruantes. Now whereas the Papistes go about to proue by these sentēces, that wee atteyne ryghtuousenesse and saluation by the desertes of our own works: howe fonde it is, wee haue shewed before. Assooue as mention is made of woorkes, they catche that by the ende, as if God esteeming only eche mānes merites, should pay them their dewe wages. But the Holy Ghoste promiseth rewarde vntoo woorkes in a farre other meeninge: namely, that men shoold gyue themselues to innocencie, and not wexe prowde by trayterouse trust in them whiche ouerturneth their whole Saluacion, euen by the roote.

God then so iudgeth of the woorkes of the faythfull, as that the pryce and estimation of them dependeth firste vppon the free forgiuenesse of sinnes, wherethrough hee taketh the vnwoorthy intoo fauoure: and secondly vppon his mere bearing with them or acceptinge them, whiche gyueth them grace whereas they bee but maymed and filthy of themselues. For wee knowe that no woorke cometh into gods presence eyther perfect, or pure, or vnsteyned with any infection. Whereuppon it foloweth, that it is of Gods mere bounteousenesse that they fynde reward. Therefore sith that the Scripture in promising reward to the children of God, dooth but onely stir them vp to the folowing of godlynesse and ryghteouse dealing, to the intent they may fight the cheerlyer in gods quarell, and derogate nought at all from the mercifulnesse of God himselfe: the papistes inferre to fondly, that the faythefull deserue that whiche is payed them. As for punishementes, no dout but God layeth them iustly vpon the despysers of hys Lawe.

The conteints of the Lxiij. Psalme.

This Psalme conteyneth not so muche prayers, as godly musinges, whiche hee set before him for his comforte in the tyme of his extreeme troubbles, greefes, and daungers. Also hee intermeddleth the vowes whiche hee had made too God when hee was in heauynesse for the terrours that hee mette withall.

The Lxiii. Psalme.

A songe of Dauids, when hee was in the wildernesse of Iuda.

2 Thou ô God art my God, I vvill seeke thee early: my soule hathe thirsted after thee, my flesh hath hungred after thee in a barreyne and thirstye lande without waters.

3 So haue I behild thee in thy Sanctuarie, too see thy strength and thy glorie.

4 For thy louing kyndnesse is better than lyfe: my lippes shall prayse thee.

5 So vvill I prayse thee in my lyfe: In thy name vvill I lifte vp my handes.

IN the wildernesse, &c.] There is no dout but that by the wildernes of Iuda is mente [Ziph,] where Dauid wandered a greate whyle to hyde himselfe. Now forasmuch as hee reporteth faithfully, how he was mynded in the very tyme of his daungers: wee gather that hee was neuer so quyte ouerthrowen with his miseries, but that hee sent vp his prayers vntoo heauen: or rather leaned to Gods promises with an assured and stedfast faith, which thinge is so much the more to be noted, too the intente that we also (whom almost euery trysling temptacion setteth besyde all knowledge of God,) may in the cheef of our sorowes, labor vnto Godwarde. But Dauid not only calleth vpon him, but also auoucheth him to bee his God, so as hee sticked not to cast his cares intoo his lap, when notwithstanding beeing destitute of all help, hee in a maner pyned away in a waste and drye wildernesse. This faith whereby hee was persuaded that God was mercifull to him and the preseruer of his welfare, kindled a longing in his harte, to requeste with continewal and earnest prayers, the grace that hee hoped for. When hee sayeth that [his soule thirsteth, & his flesh hungreth,] hee alludeth too the scarcitie and

wante

wante wherewith hee was pynched in the wildernesse: As if hee shoulde saye, although that being hungry and fasting he lacked all thinges that should sustein lyfe: yit was GOD vnto him in sted of meat & drink, so as his hunger tended that way. Wheras he attributeth thirst to his sowle, and hunger to his flesh: this partitiō must not bee taken scrupulously: for he meeneth simply, that he longeth after GOD both with bodye and sowle. For although the bodye bee moued with no appetyte as of it self, yit is it sufficiently knowen, that the affections of the sowle perce euen thither and are shed intoo it.

3. [So haue I behild. &c.] He cōfirmeth that which I touched alate, namely, that at such tyme as he continewed in the wildernesse with penurie of all thinges, yit he neuer forgate GOD. For there is no small weight in the particle [so,] as if he should say, although there appeere nothing in this wildernesse, but sorowe and dreadfulnesse, so as the very rowghnesse of the place is able too darken myne eyes: yit doo I occupie my self in beholding thy glorie and power, in cace as if I were in thy Sanctuarie. As long as Dauid was at libertie to comme to the Sanctuarie, he neglected not that seruis of the Lawe, bycause hee knew hee had neede of such helpes. And now, when he is prohibited from comming there, he sheweth that his mynd is not tyed to those outward signes: bycause he delyghteth him self neuertheles in the spirituall beholding of GOD. And therewithall also he sheweth by the deede itself, how well he had profited in those exercyses of Godlynes, which the Lord had commaunded in his Lawe. Grosse and superstitiouse folk seeme too be rauisshed vp intoo heauen with earnestnesse of zele, as long as the Ceremonies bee before their eyes: but all their deuotion vanissheth away, as soone as the outward shape, that they gazed vpon, is once out of their syght. But as for Dauid, although he bee now vtterly bereft of Ceremonies: yit reteyneyneth he still the rememberance of them to help his endeuer and trauell vnto Godward. Wherfore let vs lerne by his example, that although wee happen to bee bereft of all the outward Sacramentes of GODS grace, yit must wee euen in the middes of the seagulfes looke vp too GOD with the eyes of fayth, that wee turne not our backe vpon him assoone as the visible figures are taken from vs. So must the spirituall Lauer, which once for all representeth Christ vnto vs in Baptime, continew fastened in our rememberance all our lyfe long. Ephe. 5. 26. Tit. 3. 5. Euen so must wee call too mynd Christes secret communion with his members, not only at the celebracion of his supper, but also at all other tymes. Nay rather, if perchaunce any Tyrannicall force bereeue vs of the holy supper, & the other helpes of Godlynes: yit must we beware that the eyes of our mynd turne not them selues at any tyme from God. Wheras he sayeth, [he behild too see,] he betokeneth earnest heedfulnesse: as if he should say, my whole studie and musing is, too beare in mynd Gods glorie and power, wherof the image shineth foorth in the sanctuarie.

4. [For thy louing kyndnesse. &c.] Although I reiect not the opinion of them that reade this verse all in one strein, yit notwithstanding in my iudgment, the former part of it hangeth better too the verse that went before. For it seemes too mee, that Dauid rendereth a cause why he was so greatly addicted vnto God. And first, it is to be noted, that vnder the woord [lyfe] are cōprehended all ẏ meane wayes wher by men mayntein their estate. For as long as we think our selues to be well fenced, it neuer cōmes in our thought too flee vntoo gods mercy. Agein, our being of ourselues (if I may so terme it) bleareth our eyes, that we cā not see how we haue our being of the only grace of God. Forasmuch therfore as wee almost forget God as long as wee bee propped vp with earthly stayes: Dauid auoucheth here, that it is better for vs to leane vnto Gods mercy euē in very death, thā to trust in the apparance of lyfe. More coldly and watrishly do others expound it, that our lyfe (though it bee preciouse) is lesse woorth than Gods mercy: as if he should say, ẏ this only one thing, (that is to wit, too stand in the fauour of GOD) is to be preferred before all the goodes in the world. But wee must consider the contrary matching of the vnsure estate that men leane vnto, ageinst Gods mercy, which suckereth those that flyde, & are

are at the poynt to periſh, and which is the only remedy to ſupply all defaults. Wherefore Auguſtin deſcanteth fynely like a Philoſopher vpon the plurall nomber, it is ſcarce ſubſtantiall enough. The Hebrewes name lyfe [Caiim.] And bycauſe Auguſtin red it [lyues,] he thought that according as euery man gapeth after goodes, or is giuen to pleaſures, or foloweth after delyghtes, or coueteth honours, or is giue ouer to pampering his belly: ſo eche of them hathe his proper lyfe allotted to him. And againſt all theis vices he ſetteth eternall lyfe, which (according vnto him) is by putting ouer of name, called Gods mercy, bycauſe it is giuen vs of Gods mere grace, & not purchaced by deſert of woorkes. But (as I ſayd) the Prophets meaning is more ſimple, namely, that although men ſwim in goodes, and floriſh in riches, and finally be garded by all means that can procure ſurenes to lyfe: yit is it but as nothing, bycauſe it is better to depend vpon the only mercy of GOD, than to be founded vppon our owne being, and vpon all the proppes and pillers of the ſame. Wher vpon it foloweth ỹ although the faythfull be diſtreſſed with powertie, oppreſſed with wronges, languiſh in ſikenes, ſuffer hunger and thirſt, and be vexed with many cares & ſorowes: yit are they happye neuertheleſſe, bycauſe they can not bee but in good cace, as long as they be aſſured of Gods mercy. And again, that the faythles, although ỹ whole world lawgh vpon them, are notwithſtanding wretched, bycauſe GOD is againſt them, & ſo conſequently their ſtate is curſed. Heerby Dauid gathereth, that he is bound to prayſe GOD, according as the knowledge of his goodneſſe openeth our mouthe. And he declareth the ſame thing more playnly in the next verſe, where he ſayeth [he will prayſe him in his lyfetyme.] Howbeit there is ſome doubtfulnes in the woordes. For the particle [ſo,] may betoken a deliuerance: as if he ſhould ſay, he had iuſt cauſe to prayſe GOD, inaſmuch as he had felt by experience, that it is far better for vs to be quickened by him, than to line vpon our ſelues. It may alſo be vnderſtood of Dauids miſerable & afflicted ſtate: bycauſe he ſayd euen now, that the ſolitarines of the deſert letted him not too looke vnto God. Alſo the woord [lyfe,] may be vnderſtoode as well of the deliuerance ſent him from God, as of the whole courſe of lyfe. And like as ỹ firſt ſence conteyneth a more plentifull doctrine, ſo alſo ſeemeth it too agree better, in this wyſe: Bycauſe I remayne ſafe and ſound alyue by thy benefyte, I will prayſe thee the more cheerfully. So alſo in an other place, I ſhall not dye, but line, and ſhewe foorth the woorkes of the Lord, Pſalm. 118. 17. Alſo: The dead ſhall not prayſe thee, O Lord, nor all they that go downe into the graue: but wee that line, are they ỹ prayſe the Lord, &c. Pſalm. 115. 17. In ỹ ſecond part of the verſe, by the [lifting vp of his hands,] he betokeneth vowes & prayers: as if he ſhould ſay, he would not only giue thankes, but alſo take hart to him to pray, & ſo occuppe himſelf continually in calling vppon God. And ſurely, God himſelf by dealing bounteouſly with vs, not only allureth vs to thankfulnes, but alſo confirmeth our hope for the tyme to come, that we ſhould not doubt of the full accompliſhment of his grace, whereof wee haue felt an enterance by experience. Some vnderſtand ỹ lifting vp of his hands vnto God, to bee the clapping of his hands. Otherſome think it implyeth as much as if Dauid ſhould ſay, that vppon truſt of Gods help he will encounter with his enemyes vnfearfully. But I haue ſhewed you alredye what I like beſt.

6 My Soule ſhalbee ſatisfyed as with maree and fatnes, and my mouthe ſhall prayſe thee with lippes of ioyfulneſſe.

7 Surely, I will bee myndfull of thee vpon my bed: I vvill think vpon thee when I lye awake.

8 For thou haſte bin my help, and I ſhall reioyce vnder the ſhadoo of thy winges.

9 My ſowle hath rawghted after thee: thy ryght hand ſhall hold mee vp.

6 [My soule shalbee. &c.] It is a confirmation of the former sentence. For Dauid metaphorically behyghteth himselfe suche plentifull abundance of all good thinges at Goddes hande, as maye yeeld him matter of ioy and gladnesse. And although hee did set this Psalme togither in the tyme of his ease and welth: yit is it a lykelyhod, that he hoped for this suffyzance when he wandered as yit far from it, poore and hungry in the wildernesse. And it is a notable tryall of fayth, when Gods grace, (thoughe it bee hidden,) is throughly seene a far of. Also this example must be marked aduysedly, leaste we bee discouraged as when the wicked bee fed deintely, or rather, cram themselues and ryot in their abundance without measure: and wee in pouertie susteine hunger and thirst. For Dauids needynesse was such also, as might haue driuen him to despaire. But forasmuch as he knew it was the peculiar charge of God, too satisfie the hungry soules, he hoped hee should want nothing as long as he was in his fauoure. And bycause God will trye our patience by many necessities in this lyfe: lette vs lerne to beare our wrongs patiently, vntill the tyme of full suffyzance bee come. Moreouer it is to be noted, that vnder ẏ metaphor of [Maree and fatnes] is not ment such pampering as is seene amonge worldlings, who haue no stay of thēselues in ryottous excesse of filling the paunche: but ouercharging themselues, are berefte of their ryght wittes: for Dauid stinteth himselfe in his suffyzance, that hee may so much the more cheerfully addresse himself to the publishing of Gods prayzes.

7 [Surely I will, &c.] It may also bee red [when, or as ofte as I shall remember thee, I will pray to thee when I am waking.] But forasmuch as the conditional particle [Im] not only is taken for an aduerb of tyme, but also somtyme affirmeth: I woold not departe from the ordinarie sence without cause. If yee reade it affirmatiuely: to [bee myndfull and to thinke vpon] shall import all one thing, & it shalbe but a rehersall of one meenyng twyce. But if yee like better too haue the particle too bee conditionall, the meening wilbee, that as ofte as Gods name cometh to Dauids remembrance, hee will gladly thinke, yea and also speake of his benefytes. And hee mencioneth watchinge or wakinge, bycause that when wee be withdrawen from the syghte of men, not onely cares haue theire recourse, but also the mynde doothe more freely apply it selfe to these or those thoughtes. Then foloweth a renderinge of the cause, namely, for that hee had bin preserued by the helpe of GOD. Certesse, suche an experience muste (as I haue sayde ofte heeretofore) not onely spurre vs too the setting foorth of Gods prayzes, but also too call vppon his name, accordinge as it is sayd Psalm 5. 8 vppon the multitude of thy louingekyndenesse will I enter intoo thy Temple. The seconde parte of the verse is referred vnto hope, namely that Dauid wil reioyce or in ioyefulnesse tryumphe vnder the shadowe of Gods winges, bycause he shall with a mery and cheerfull harte reste vnder Gods protection, no lesse voyde of feare, than if he were out of all hazard.

9 [My soule hath, &c.] Forasmuche as the woord [Dabeca] ofttymes signifieth too [rawht after, or too folowe after] specially when it is construed with the preposition [Acar:] it will agree no lesse to be translated thus: [My soule shall folow or hy him a pace after thee.] But if ẏ woord [cleaue] like any man better: yit bothe the wayes Dauid meeneth ẏ his hart shall alwayes with stedie perseuerance be set fast vppon God. For thus importeth the woorde [Acarcica]. That although it behoued Dauid to make a long and peinfull iorney, & that there were many stoppes too let him by the way, yea and althoughe God himselfe should goe a great way of: yit woold not hee bee weeryed, but woold pursewe stedfastly after him. The latter member might be taken simply of that deliurrāce wherof he hath made mention before: as if he should say, that his former standinge vp ryght and vnappayred by the protection of God vnto that tyme, is his best stay to holde him vp in seeking and pursewing God hereafter. Notwithstāding I extend it further, namely that Dauid warranteth himselfe the gifte of stedfastnesse from the holy Ghost For it had bin to much stoutnesse for him too haue bragged, that the

desire of his mynde should haue bin stedfast: in pursewinge or embracing GOD euen vntoo the vttermoste, onlesse he had byanby added this restreinte, that his hart should bee so stedy, so farre foorth as hee should bee vphild by the hande of God.

10 And they in seekinge too destroy my soule, shall goe into the lovvest partes of the earth.

11 They shall caste him dovvne vppon the edge of the swoord, they shalbee the portion of Foxes.

12 But the Kinge shall reioyce in GOD: and vvhosoeuer svveareth by him shall bee ioyfull: for the mouthe of them that speake lyes shalbee stopped.

10 [And they in seeking, &c.] Here Dauid reioyceth more boldely as though hee had gotten the vpper hand. And although hee compyled this Psalme when hys affaires were settled: yit is it not too bee doubted, but that hee hoped for these selfesame thinges whiche hee sange of afterwarde, euen at suche tyme as hys lyfe hunge as yit by a threede. The effecte is, that although his enemies bee redye too lyght vppon his head, yit shall they shortly perishe, bycause God shall caste them downe headlonge, and not onely deliuer them too destruction, but also bringe too passe that their barkelesse shall lye vnburyed. For [to bee the portion of Foxes,] implyeth as muche as too bee deuoured and torne in peeces of wylde beastes. And God dooth oftentymes manace this punishement too the reprobates, that when they bee slayne by the swoorde of their ennemies, they shalbee a pray for wolues & dogges, bycause he will disappoynt them of the honoure of burryall. In deede the same thing befalleth euen too the best sort of men nowe and then, accordinge as we knowe that tenporall punishementes are comon booth too good and bad: but heere is the differrence, that God gathereth together the bones of his seruauntes, euen when they bee shatered heere and there, and layeth them vp in sure safekeeping, so as none of them perisheth: but the scatteringe abrode of the reprobates bones, is a handfell of their euerlasting damnation.

12 [But the King, &c. Bycause God had not onely helped Dauid seuerally, but also had (in his persone) layde for the welfare of the whole Church: hee woorthyly ioyneth heere the comon ioy with his own ioy: accordinge also as the welfare of the whole body depended vppon the heade. And his godly vyghmyndednesse is to bee noted, that being beset with many deaths, yit hee doubteth not to call himselfe King, bycause that althoughe hee enioyed not the kingdome that was promised him, in esse: yit maintayned the possession of it by fayth. And in sayinge that hee shal reioyce in God, hee not onely auoucheth that hee wilbee thankefull, but also extolleth gods gracious goodnesse, bycause it extendeth to the preseruation of all the godly. For we haue told you that the state of the elect people could not at that tyme bee otherwyse preserued, than by the continewāce and prosperitie of Dauids reigne, bycause Gods will was too teache vs vnder that figure, that all our happynesse and glorie is founded vppon Christ. By those [that sweare in the name of god,] he betokeneth figuratyuely all the godly worshippers of him. For inasmuch as it is a sygne of gods seruis to make him our witnesse & iudge: oftentymes the profession of godlynesse is betokened by [Swearinge.] Not that GOD accounteth them all for his seruauntes, as many as haue his holy name in theire mouthe: considering that many offer him grecuous reproche by forswearinge themselues wickedly: and others eyther dishonoure or diminishe hys Maiestie by lyghte and fonde othes: and the Hipocrytes leawdly abuse his name. But the Prophete Dauid betokeneth none other heere, than suche as sweare by Gods name soberly & reuerently & whose hartes are answerable too theire tunges: which

which thing appeereth the better also by matching therto the contrarie. For vnto those that sweare by the name of GOD, he setteth [such as speake lyes.] By which saying hee toucheth not only forsworne and guylefull persones, but also such as dishonour the name of GOD with their trayterous deceytes.

The Conteintes of the. lxiiij. Psalme.

This Psalme contayneth a complaynt mingled with prayer. For too the intent Dauid may the more enclyne GOD too mercy, he complayneth as well of his enemyes wrongfull crueltie, as of their treasons and ouerthwart practises. And in the end, turning his eyes vntoo GOD, he reioyceth too himself of the better falling out of his cace.

The. lxiiii. Psalme.

Too the cheef Chaunter, a Psalme of Dauids.

2. Heere my voyce, ô God, in my prayer: keepe my lyfe from the feare of myne enemye.
3. Hyde mee from the conspiracie of the maliciouse, and from the rowt of them that vvoork vvickednesse.
4. For they haue vvhetted their tung like a swoord, and haue shot foorth their arowe, euen bitter talk.
5. Too shoote priuely at the vpryght persone: soodeinly vvill they shoote, and not feare.
6. They settle themselues vntoo mischeef, they consult of hyding their snares: they say, vvho shall see them?
7. They haue serched out iniquities, they haue accomplished the serche that they sought out, euen euery manne his secret thoughtes, and the depth of his hart.

2. [Heere my voyce, O God. &c.] He protesteth that he prayeth earnestly & with a feruent affection, & therwithall he sheweth his necessitie. His lowd praying is a signe of his earnestnesse and vehemencie. Anon he commeth downe to the narowe shiftes that he was driuen vnto, declaring the terrours of death that were forced vpon him by his enemyes, and afterward other circumstances, wherby too win himself fauour. For by calling vppon GOD too preserue his lyfe, he dooeth vs too wit, that he was in hazard of it. In the second verse he sayeth, he hathe too encounter ageinst manye, and therfore that he is vnable to beare out the brunt of them, except God succour him. Howbeit the doubtfulnes of the woordes yeeldeth vs a dubble meening. For the woord [Sod] whiche signifyeth secret, is taken of some for priuie packinges: & of othersome, for a companie sitting in counsell. I haue put the Latin woord [conspiracie,] which also is of doubtfull signification, and may bee taken as well for a companye that consult about mischeef, as for the mischeef itself which they haue deuysed. In the second place is added the woord [Rageshath] which sometyme signifyeth a noyse, or cryingout, & sometyme a companye of men. And it is deryued of ẏ roote [Ragash,] which signifyeth to make an vprore. If any mā like too

too take [Sod] for priuie practyzes, then shall [Rageetha] signifye a forcible assault. And so should Dauid requyre to be defended as well from the couert maliciousnes of his enemyes, as from their open force & violence, whē hauing consulted how they may doo harme, they step forthe too put their deuyses in execution. Notwithstanding, the former meening is both more simple and more naturall: namely, that Dauid, to thentent he may the more prouoke G O D to bee mercyfull towardes him, complaineth of the multitude of his enemyes. In the meane whyle Dauid auoucheth, that although he bee oppressed with neuer so great a multitude, yit the protection, which he seweth for out of heauen, suffyzeth him. Also he commendeth his cace by the maliciousnes & wickednes of his enemyes. For the more wzongfully, or ỹ more cruelly that they deale with vs, so much the more certeinly may we assure our selues, that G O D wilbee mercyful vntoo vs.

4. [For they haue whetted their tung like a swoord. &c.] Albeit that his enemies bare him deadly foode, yit dooth he cheefly fynd fault with their venemousnes. And it is a likelyhood that he speaketh of ỹ false reportes & slaunders, wherwith he knew himself to be charged, and to be brought in hatred of the whole realme without cause why. Therfore he likeneth their tunges to swoordes, & their bitter & venemous talk to arrooes. Contrariwyse he auoucheth his own innocencie, in saying that they shoote at an vnzyght and guiltelesse persone. The truth therfore, wherūto hee encozaged himself to obteyne, is this, that knowing himself giltie of none offence, he was neuerthe le le assaulted vnwoozthely & trecherously by leawd & wicked persones. Moreouer, in saying that they shoote priuely & in the bark, and that they foyne with their weapōs sodainly, he meeneth that they exceede in manifold policie, & that they be not only sharp set to doo mischeef, but also witti & politik: so as they thrust a man vnwares to the hart, before he can mistrust that any euill is toowardes him. Now, when wee heere that Dauid (who had so holily and purely followed righteousnes) was neuer theleste subiect to vntrew accusations: let vs not maruell if at any tyme G O D exercyse vs with the like kynd of temptaciō, who are far vnzyght of Dauids vertuousnes. For this wilbee our singular cōfort, euen to flee vnto G O D, that he may take vpon him the mayntenāce of our good cace. He addeth an other circumstance, namely, that without shame or feare [they shoote arrooes dipped in poyson out of their mouthe.] But such a carelesnes is a signe of desperate presumption, when ỹ wicked beeing a hundred tymes taken tardie, doo neuertheles make wilfull resistence, so as neyther any feare of G O D, nor shame of the woꝛld, can withhold them from ronning a head like fensers and desperate persones.

6. [They settle themselues. &c.] Now he complayneth of the wilfulnes and wicked conspiracies of his enemyes. Lastly he addeth their presumptuousnes, wherthzough they emboldē themselues too aduenture vppon any thing. And no doubt but that Dauids weaknes gaue them the more corage to vex the miserable and outcast fowl the more malapertly, whom they sawe destitute of all succour. After he hath sayd, that they bee incurable, and such as there is no hope of winning them to any gentlenes: he addeth, that they confer to and fro among themselues, how they may destroy him by treason. At length foloweth their feerceues, bycause they thought their wyles to bee inuisible. For wee knowe how malapertly the wicked ryde vpon the simple, vppon trust of their owne craftynes, bycause they think they haue a hundred shiftes alwayes at their fingars endes, to cloke the naughtines of their wicked dealinges. A man may conueniently refer the particle [zamo,] as well too the woꝛkmaysters of mischeef themselues, as to their snares and traynes. Notwithstanding, I had leuer vnderstand it of themselues, forasmuch as being blynded with pryde, they ronne boldly and loocely whithersoeuer their lust leadeth them, bycause no feare of G O D nor shame of the woꝛld restreyneth them. In the next verse he enforceth their craftynes yit further. And therfore he sayeth, they haue serched out all ỹ wayes of mischeef, so as they haue omitted nothing that is possible to be sought. By the terme of [serching,] he vnderstandeth the priuie conueyances of woꝛking mischeef.

And

And he addeth that the conueiãces of their malice are deepe. For by [their deepe hart, and by their inward or ſecret partes,] hee meeneth the couertes within the which the wicked conuey theſelues. Some take the word [Aiſh] indefinitely in this wiſe: mine enemies gather to themſelues whatſoeuer policie and ſubtiltie is to bee found among men. But as touching the effect of the matter, it ſkilleth little, bycauſe it is ynough to beare in mind, that Dauids enemies practiſed his deſtruction, not only by open force, but alſo by priuie malice: & that they were as quick ſighted as might be, to deuiſe by meanes of miſcheefe that neuer were thought of, as if it were out of the deapth of darkeneſſe.

8. And God ſhall ſhoote an arowe at them, ſoodeinly ſhall theyr ſtrokes lyght vppon them.
9. And they ſhall make theyr owne tung dash vppon them, and whoſoeuer ſeeth them ſhall flee away.
10. And all men ſhall ſee it, and declare the woork of God, and they ſhall vnderſtand what he hath wrought.
11. The ryghtuouſe ſhal reioyce in the Lord and truſt in him, and all that are vpryght of hart ſhall glorie in him.

8 [And God ſhall &c.] Now Dauid riſeth vp to reioyſing, aſſuring himſelf that his deſires ſhal not be in vaine, but rather that God hath already herd them. And although Gods vengeance were not yit to be ſeene with eyes, yit doth Dauid auouch that it ſhalbe ſodein. Wherein he vttereth no comon triall of his faith: that albeeit he ſee the vngodly to bee hardened by reaſon of their flowing proſperitie, and too warrant themſelues that they ſhall neuer bee punniſhed bycauſe GOD winketh and holdeth his peace at them: yit he fainteth not for wearineſſe, but can finde in his hart to tarie, till GOD after long ſufferance appeere ſodeinly as a Iudge, according as he is woont to ſtep out ere he bee looked for, and to take the vngodly tardy, when thinking themſelues to bee eſcaped, they play the wantons without meaſure. Therfore in our dayly miſfortunes let vs alwayes beare in mind this comfort, that GOD for the nonce delaieth the puniſhment which he purpoſeth to lay vpon the vngodly to thentent hee may thunder the more vyolently vpon thē: and that when they ſhall ſay, all is whiſt and quyet, then he may ouerwhelm them with ſodein deſtruction. Jerem. 8. 11.

9 [And they ſhall make &c.] He proceedeth with the ſame ſentence: namely that whatſoeuer poiſon they brew in their conſultations and ſpit out with theyr tungs, it ſhall turne in the ende too theyr owne bane. The ſame thing expreſſeth he elſewhere in another maner of ſpeech. They ſhalbee snarled in theyr owne ſnares, and fall into the pit which they haue made themſelues: Pſalme. 57. 7. For it is a iuſt reward that GOD ſhould turne vppon theyr owne heads, whatſoeuer harme they forge againſt the good & ſimple ſort. Now although God vtter very many examples of this iudgement dayly beefore our eyes: yit is it a matter very hard for vs to beleeue. Wherefore ſo much the more muſt we giue our ſelues to think vpon this point, namely ỹ god watcheth and wardeth for vs, too turne too their owne deſtruction, whatſoeuer ſlights the wicked forge againſt vs, as if they had ſought for ſuch a reward of ſet purpoſe. In the end of the verſe he doeth vs to vnderſtand, that the kind of vengeance ſhalbee notable, bycauſe that [whoſoeuer are the beholders of it, ſhal flee away or tremble.] For conſidering how Gods iudgmentes glyde away by ỹ bleered eyes of men, the markes had neede to be notable that ſhuld compell the world to be afrayd & amazed.

10 [And all men ſhall ſee it &c.] He openeth more plainly the fruit that ſhal come of GODS iudgement, namely that ſuch as heeretofore made none account of GODS prouidence, beeing ſtricken with the ſtraunge & vnwonted ſight, ſhal

begin too consider better the thinge that was erst vnknowen vnto them, so as one of them shall tell another of it. For Dauid restreyneth not the knowledge of this notable grace vnto a feawe: but he saith it shall be renowmed euery where: and therefore he putteth [al men.] Moreouer forasmuch as the woord [Shacal] in the conjugation Hiphel is taken as well neutrally as actiuely: they that will haue it to be a verb neuter, picke out this sence: men shall vniuersally be compelled to acknowledge this thing to be the worke of God: and when they vnderstand it, they shall also publish it abrode. But forasmuch as Dauid is woont commonly too repeete one thinge twice, the transitiue signification shall not misagre: In the last verse is described yit a more plenteous fruite, namely that this deliuerance shall minister matter of ioyfulnesse, hope, and holy boasting too all the goody: that is to wit, bycause they shal gather thereby, that GOD wilbe the same to themward, that he shewed himself to be towards his Kruant Dauid. And it is too bee noted that those which a little beefore were called ryghtuouse, are now called [the vpright of hart:] too thentent we should knowe, that GOD alloweth no rightuousnesse, but that rightuousnes which proceedeth from the inward pureneese of the hart: of which matter I haue intreated more at large heeretofore.

The conteints of the. lxv. Psalme.

This Psalme is a medlye of prayer and thankesgiuing. And although ther be put in a propheſie of the vniuerſall fayth of the Gentyles: yit is Gods fatherly louingkindneſſe towards his Church deſcribed with ſpeciall commendacions, and the bliſſedneſſe alſo that foloweth of the ſame. And GOD is beſought ſpecially to continew the ſame bountifulnes which the Iewes had had experience of. Finally there be declared two poynts of Gods fauour: both that he defended the land myghtely, and alſo enriched it with abundance of all goods.

The. lxv. Pſalme.

To the cheefe Chaunter, a Psalme or song of Dauids.

2. For thee O God awayteth prayse in Sion: and vnto thee shall the vow bee performed.

3. *Thou art* hee that heereth mens prayers, vntoo thee shall all flesh come.

4. vvords

4. VVords of wickednes haue preuayled ageinst mee: thou shalt clenze our misdeeds.

For thee O God. &c.] Word for woord it is [to thee dooth praise keep silence.] But the word [Dum] is takē metaphorically [to be stil] & so consequently to awayt. Now the mening commeth to this effect, that God is so beneficiall towards his seruants, that hee ministreth dayly vnto them new matter of praise. For althoughe his bounteousnes shed it selfe intoo the whole world: yit he vouthsaueth a peculiar fauour vpon his Church. This also haue they for an incomme, that all others howsoeuer they bee replenished with his benefites, yit perceiue they not from whence they come, and so they swalowe vp and consume in darknes, whatsoeuer good thinges God bestoweth vpon them. But the Prophete minded too expresse by name, that gods goodnes shineth forth in such wise in his Church, that he is worthely praysed there. To the same purpose perteyneth the other member where hee intreateth of performing the vow. For hee so promiseth thankfulnes in the name of the people, as that notwithstanding, hee betokeneth by the latter, that there shall alwayes bee new occasion of testifiing & setting forth Gods goodnes, bicause hee ceaseth not to folowe his Churche with his continuall fauor. Also the next verse hangeth heerunto, where God is sayed too heare the prayers of his seruauntes. Therfore hee assigneth the cause of paying the vow, too bee for that God neuer disappointeth his seruants whē they cal vpon him, but fauorably graunteth their requests: and so the thing that is put in the second place is notwithstanding first in order. But this title wherewith Dauid adorneth God conteineth a very profitable doctrine: namely that our prayers shall neuer bee in vaine, bicause that if God shoulde reiect them, hee should in manner abandone his owne nature. For Dauid recyteth not what was doone at some one time, but hee clotheth GOD with his continual robe: as if he should saye, it were no more possible that God should be deaf to the prayers of his seruants, than to denie himselfe. Now if it be throughly ingrauē in our harts, that it is proper too God and inseperable frō him to hear the prayers of his seruants: we shall neuer be set beside boldenesse to pray. Furthermore seeing he neuer wāteth abilitie too help, doubtlesse we may hope for ioyfull and prosperous successe. And no lesse worth the marking is that whiche ensueth: namely that therefore [all fleshe shal come vnto God] For like as no man durst preace intoo Gods presence onlesse he were persuaded that hee would be intreated: so when he meeteth them of hys owne accorde, and assureth thē that they call not vpon him in vain, the gate is set open for all men to flee vnto him who may come fastest. For although hipocrites and worldlings fling vp their prayers intd the aire when necessitie pincheth them: yit is it no true approching vnto God when they bring not the certeintie of faith conceyued vpon Gods woord, but hang vpon the exspectatiō of the casuall falling out. Therfore too the intent the way of praying arighte may bee opened, Gods promyses must needs shine before vs, bicause whē they be taken away, wee bee prohibyted from the presence of God, like as Paule Ephe. 3. 12. appointeth this order, that whosoeuer desireth too approche vntoo God must be endued with faith through Chryst, too encourage him vntoo boldenes. Heerby wee gather that there is no rule of praying in the Papistrie, where they pray too GOD alwayes with lingring & doubtful mindes. But inestimable euermore is this priuiledge whiche we obteine by the Gospell, that we haue free accesse set open for vs vnto GOD. And by naming all fleshe generally, the Prophete declareth breefly that ẏ thing which at that time was peculiar too the Iewes, should in time to come bee common to all Nations. And so it is a prophesie concernyng Chrystes kyngdoine then to come.

4. [Words of wickednes. &c.] He com

plaineth not that the people is charged with false accusations, but he confesseth simply that the wickednesse of ỹ Iewes is the let that GOD sheweth not himselfe gentle and fauourable toō them, according too his wont. And this place agreeth with that of Esay. 59. 1. the eare of the Lorde is so duiled, that hee cannot heare: but our iniquities put a distance betwixt vs and him. Too bee shzt, that GOD who is wont too helpe his seruauntes freelye, or rather who allureth them gentlye and curteously vntoo him, withdzaweth his hand foz a time: Dauid wpteth the blame of this inconuenience, vpon the sinnes of himselfe and the people. Foz in the first place he acknowledgeth his owne giltinesse, accozding as Daniel dooth, 9. 5. and foorthwith adopteth the whole people in felowshype too him. And the Pzophete hathe put in this sentence, not too pzohibite himselfe and others from boldenesse of praying, but rather too steppe ouer the stumbling block that should keep of all mortall mē from accesse vntoo GOD: except they beleeued that euen the vnwoozthye are heard also. And it is a likelyhood that the faithfull were at that time striken wyth some present signe of Gods wzath, bycause Dauid wzesteth against that temptation. But wee see hee had a remedy at hand: foz on the contrary part he takes it too bee the peculiar charge of GOD, too fozgyue sinnes and too clenze them. So also must this verse bee knitte with the former verse, and bee expounded aduersatiuely in this wise. Althoughe our sinnes as they deserue repulse, doo caste vs farre out of thy presence: yitnotwithstanding fozasmuch as thou shewest thy selfe ready too reconcilement, they shall not stoppe our pzayers of their course. Now wee bee taught by this place, that GOD cannot otherwise bee intreated by vs, than by fating humbly foz pardon of our sinnes. And by the waye it is out of all doubte, that the free forgiuenesse of sinnes is the thing that maketh GOD at one with vs. Now if he withdzaw his fauour foz a whyle, yea & turne his back vpon vs: yet must wee after the example of Dauid, burst wozth in the hope of reconciliation. Whereas in the singuler nomber he confesseth himselfe alone to bee ouerwhelmed wyth sinnes, the reason may be this: that inasmuche as he was a King, he representeed the whole realme: oz els that in this fozme of teaching, accozding as Daniel did, he exhozteth euery seuerall person too examine theselues priuatelye, so as echo man may bring the confession of his owne giltines. Foz we knowe how hypocrites winde vp themselues foz fashion sake in the cōmon bead roll, too the entent therby too hide their sinnes. But Dauid not foz feyned modesties sake onely, but of earneste intent beginning at himselfe, accuseth all men as giltie before God.

5. Blissed is he whom thou choosest and makest neere vnto thee: he shall dwel in thy Courts: we shalbe satisfied with the goods of thy house euen of the sanctuary of thy Palace.

6. Terrible things shalt thou answer vs in thy rightuousnes O GOD of our welfare, thou that art the hope of al the ends of the earth, and of the farnesse of the Sea.

7. That stablisheth the Mountaines with his power, and is girded about with strength.

8. That appeaseth the noyse of the Seas, & the noyse of the waues of thē, and the vprores of the people.

9. And they that dwel in the vttermoste parts of the earth shalbe afrayd at thy signes: thou shalt make the outgoings of the morning and euening to reioyce.

5 [Blissed is hee whom thou &c.] Bycause he had euen now confessed that the people had by their owne sinnes diuorced themselues from GOD, and therefore were vnworthy to be herd: now he fleeth into the sanctuaree of GODS free fauour, vnder which is included forgiuenes of sins. And so he confirmeth that which hee had spoken of the clenzing of sinnes, shewing what is the cause that maketh GOD at one with miserable sinners: namely, bicause he hath frely imbraced thē with his fatherly loue, without any desert of theirs. For the forgiuenesse which hee bestoweth dayly vpon vs, dependeth vppon adoption, like as also our prayers bee grounded vpon the same. For vpon what right durst the sinner preace intoo Gods presence to seeke reconciliation, except hee were perswaded that GOD is his father? Notwithstanding, here he extendeth not Gods grace too the Gentiles as hee did a little before: but speaketh according to the state of the age that he himself liued in. For at that tyme God made account of the Jewes only too be his flocke, and admitted them only intoo his sanctuarie. But now bycause he hath taken away the difference, and called the Gentyls as well as them: it is lawfull for all men too come familiarly vntoo him. For Christ is our peace, who hath ioyned those that were neere hand and those that were far of togither Eph. 2. 14. Now we perceyue too what end Dauids drift tendeth. For inasmuch as remission of sinnes is promised to the Church and the elect: hee crieth out that they be blissed whom God receyueth intoo his flocke, to enioy this incomparable priuiledge. Moreouer hee teacheth that the election was not at that tyme comon too all men: extolling the Jewes in that prerogatiue, bicause GOD had preferred them before all other nacions. For if men could preuēt gods grace, thē shuld not the election or choyce, whereof the power and right is attributed vntoo him remayne in his hand. But ther was none other respect why the Jewes should bee beter than other men, sauing for that God voutsaued his peculiar fauour vpon them. And now although ẏ wal be brokē down so as God calleth the gentyles also, Eph. 2. 14. yit is it certein, ẏ all be not called alike: & experience disproueth ẏ ignoraunce of those, which prate that Gods grace is comon to all men without choyce. For what cause can a man imagin why God calleth not all men vnto him at once, but for that his free election sholeth out the one from the other? In deede fayth and prayer are the meanes too get vs Gods fauour: but the verye welspringe of it must bee sowght for, quite without oure selues. Blissed are wee truly by trusting in God, and by embracing his promises: blissed are wee (I saye,) when vppon confidence of Christ the mediator, wee assure oure selues that GOD is our Father, and directe our prayers vntoo him. But how come wee by fayth and prayer, but bycause grace hath alyed vs to him, which were straungers too him by nature? Our neerenesse then commeth of this, that GOD hath voutsaued too reache out his hande vntoo vs euen vnto hell, and not that wee preuented him of our owne accorde. Nay rather, too speake properly. After that hee hath chozen vs, hee witnesseth his loue towards vs by calling vs. And although GOD had gathered asyde the seede of Abraham as a peculiar possession to himself, so as Circumcision gaue them a place in his temple: yit is it not too bee dowted, but that Dauid putteth some difference, euen betweene Jew and Jew. For neyther had GOD called them all vnto him effectually: neyther had all of them ryght too the place which they hild in the Temple. In deede the Prophet alludeth too the outwarde Sanctuarie, in saying that the Jewes are chozen too approch vntoo GOD. But wee muste beare in remembrāce that which we haue seene in the Psalme. 15. & 24. 3. how they were not all lawefull Citizens of the Church, which trampled vpon the pauement of the Temple, bycause the thinge that is cheefly requyred is soundnesse of hart and clennesse of handes. Wherefore vnderstand thou that they bee made neyboures vnto God, not which only in outward apperance haue a place in ẏ church, but which offer thēselues into Gods presence wan vndefiled faith. Furthermore, least any man myght dreame that Gods

sheepe wander cõtinewally and are neuer gathered into the fold: vnto election, heere is added calling. For be this effect dooth GODS fre adoption shew itself, namely when wee come to his Sanctuarie by the guyding of his spirit. The Prophet commendeth the frute of Blessednesse in saying that the faythfull be satisfied with the foyzen of the Temple. For although the Hipocrites come thither also: yit returne they home emptie & fasting as concerning the fruition of the spirituall good things. And the changing of the person is to be noted, where Dauid gathereth himself into the nomber of the faithfull. For he setteth forth in himself the proof of the sufficiance of which he speaketh. Howbeit thou must vnderstand that the faithfull are satisfied, not at one instant, but by degrees: for although God distill the giftes of his spirit into them: yit notwithstading he enricheth them so far foorth as is profitable for them, vntill he bring them to full perfection. Trew in deede is that saying of the Psalme. 103.5. that our mouth is satisfied with GODS bounteousnesse, Howbeit it is too bee noted also which is said in another place: Open thy mouth and I will fill it. Psalm. 81.11. But our owne narownesse is a let vntoo vs, that GOD cannot replenish vs with so great abundance of good thinges, but according as he seeth vs straitened, so tempereth he his liberalitie according to our capacitie. By terming thē the goods of the Sanctuarie, he commendeth the outward helpes that lead vs to the fruition of the heauenly goodes. For although GOD could in old tyme haue reached his hand too his seruantes, out of heauen: yit was it hys will to satisfie the faythfull soules by the doctrine of the Law, by the sacrifices and other Ceremonies, and by the outward helpes of Religion: according also as at this day he vseth the like helpes towards vs. And although it be not meete too stay in them: yit is not lawfull too neglect them.

6 [Terrible thinges &c.] He confirmeth by another maner of speaking, that it was not for nought that hee had called them blessed, to whom GOD had opened hys Temple, ỹ they might be fed in his house. And he saith that GOD will answere his people in miracles or dreadful signes: as if he should say, Lord, thou wilt heere vs alwaies, so as by thy woonderfull deliuerinces, thy power may bee shewed abrode in like wyse as in old tyme when our fathers came out of Iegypt. For God hath alwayes preserued his Church, not by comon and ordinarie meanes, but by his terrible power. And this was profitable to be knowen, that in caces of vtter extremitie, GODS childzen should neuer the more ceace to hope well. Moreouer when he hath allotted the saluation of GOD to the Iewes, he addeth therwithal that he is the hope of all the endes of the earth, euen to ỹ vttermost borders of the world. Wherebpon it foloweth that GODS grace is extended to the Gentyles also.

7 [That stablisheth the mountaines &c.] By occasion hee toucheth the power of God which is seene in the whole frame of the worlde. For in that age it was a straunge thing, too make the Gentyles parteners of the hope of the Iewes. And therefore to take away absurditie, Dauid auoweheth in very good season, that gods myghty power is apparant in all parts of the world. And he nameth the mountains rather than the playne grounds, because Gods puissance appeereth more rare in that vnmeasurable heaping of the earth and in those hye rocks. In the next verse the Interpreters agree not. For in the first woords some supply a marke of likening, to this sence: that GOD appeaseth the vprores that be raysed by presumptuousnesse of men, like as he stilleth all the noyzes of the Sea. Others will haue it to be a metaphoricall speeche, which Dauid should afterward expresse without fygure. But I iudge that Dauid spake more simply, and that in the fyrst member hee bryngeth a proofe of Gods power in the sea, and in the other member a proofe thereof in men: as if hee should say, God by stilling the waues and stormes of the sea, sheweth with how great puissance he is endewed. And the same proofe sheweth he also in men, by appeasing the vprores which they haue raysed.

9 [And they that dwell. &c.] I dout not but that by the [signes of god] he meeneth his

his notable worke, and such as be worthy too be spoken of, in whiche hee hathe engrauen the marks of his glory. Sothly there is nothing so small or despisable in Heauen or earth whiche representeth not Gods glory vnto vs: but this name is giuen to miracles by prerogatyue, bicause Gods maiestie shineth for the more brightly in thē. The effect is that Gods graces towards his Churche shalbee so notable, that they shall compell euen the barberous Nations and suche as be fur theft of, to reuerence them and wonder at them. The latter member is taken of some after this wise, that when ỹ sonne riseth in the morning, menne are refreshed with the light thereof, and likewise also when the Moone and the Starres shyne in the nighte, the sadnesse whyche men should eis conceiue of the darknesse is assuaged. By this meanes the word [for] were to be supplyed, and that mēber were too be red in this wise: [thou shalte make them reioyce for the outgoings of the Morning and the Euening] as if the Prophet had sayed, Lord, thou cheerest menne as well a mornings as a euenings, by the rising of the Sonne the Mone and the Starres. But forasmuch as the woordes as they sounde of themselues, conteine and apte and probable meeming: I like not to fetche any thing from elswhere to fil vp the sentence. Dauid had sayed that feare should come vpon the vttermeste coasts of the earth by reason of Gods miracles: and more hee auoucheth the same of gladnes: as if hee should say, that euen from the Sonne rising too the Sonne going downe, God should not only be come dreadful, but also be the author of ioy and gladnes.

10. Thou hast visited the earth and watered it, thou hast enriched it abūdantly. The riuer of God is full of waters: thou shalt prepare their Corne, for to that end thou doost ordeine it.

11. Thou sokest hir furrowes, thou makest raine to come downe into hir furrowes thou watereste hir with showers, thou blissest hir buddes.

12. Thou crownest the yeere with thy bountifulnes, and thy pathes shall drop fatnes.

13. They drop vpon the habitations of the wildernesse, and the hilles shal be girded about with gladnes.

14. The pastures are couered with cattaile, and the valleyes are couered with Corne, they shout for ioy, yea and sing.

10. [Thou hast visited. &c.] This Verb [visited] and the rest of the verbs that folow, betoken a continuall doing: and therefore they may conuenientlie bee translated in the present tence. In the second Verbe the Interpreters vary, for some deriue it of [Shuk] which signifieth [to misse, to want, to desire or to long:] & othersome deriue it of [Shaka] which signifieth to giue drink. The firste sorte lay it soorth in this wise: Lorde, after that thou hast made the earth too thirste thorow long heat and drought: at the lēgth thou visitest it. Neuertheless this other interpretation wil flowe better, namely, [thou O God visitest the earth by watering it.] And after this wise the text hāgeth ỹ better toogither: for immediatly after foloweth [thou enrichest it abundantly] which wel appeereth too be added to enlarge the matter. Notwithstāding, it may be douted, whither he meen but only Iury, or the whole erth. As for me although I confes, ỹ all these tuings are truly auouched of the whole worlde: yit I think that Dauid speaketh precisely of Iury, according as hee hath hither to commended Gods peculiar graces towards his Churche. And vnto this opinion agreeth that whiche hee adoeth immediatlye too it, [that Gods brooke or Ryuer is full of waters,] for where as some take Gods Riuer too signifie a greate and large Ryuer, it is harde and

constreyned: and he should rather haue sayd [riuers] in the plurall nomber. In my iudgement hee setteth the small and slender brooke of Siloe, against the naturall streames that enriche their Countries where they ronne, alluding to that place of Moyses. Deut. 11. 10. The land whyche the Lorde thy GOD will giue thee, shall not bee like Egipt whyche the ouerflowing of Nilus maketh fruteful: but that land loketh for raine from Heauen. Or els peraduenture by a Metaphor hee termeth the raine it selfe Gods ryuer. Surelye this must bee restreyned too Iewry, like as also by the pastures or habitations of the wildernes, is mēt the dry and rougher parte of the reaime, whyche the Scripture calleth the hil cōtrie. Neuertheles although heer be cōmended that bountie of GOD whyche was more familiarly knowen too hys elect people: yit is it our dutie whersoeuer we dwell too acknoweledge the ryches of Gods goodnesse in the increace and forzon of the Earth, for it bzeedeth not the manyfolde abundaunce of good things, of it owne power, but so farforth as GOD hathe made it fitte too foster men. Skilfully therfore and trimly doth Dauid saye, that Corne is prepared for menne, bicause the Lorde hath ordeyned the earth too the same purpose. And his meening is that thys forzon issueth out of the earth, bicause GOD like a singular good houholder, mindung to prouide for men, hath so created it, that it should yeeld them food and sustenance.

11. Thou sokest hir. &c.] Some sette downe these wordes intoo the manner of wishing, so as it shoulde bee a prayer. But I am out of doubt, that Dauid cōtineweth his thankesgiuing, bicause God by moistning and soking the Earth with raine, giueth it ableneese too yeelde fruite. By whyche woordes hee signifieth, that the whole order of Nature is a witnes of Gods fatherly loue towards vs, inasmuche as he vouchsaueth too haue a care of our dayly sustenaunce. And hee standeth vpon this grace of God with many woordes which the more part of ỹ world darkeneth ful lewdely and wickedly, for the more quickesighted that eche man is in marking the natural meanes: so much the more abydeth hefastned to them, so as hee can in no wise mount vppe vntoo GOD. Truely Philosophy the more narowly that it searcheth out the secrets of GOD, would bring vs so muche the more neerly vnto him, but that our own corruptnesse and vnthankfulnesse wyll not giue vs leaue. But bicause all the sharpest witted sorte, seeking the originall of the raine in the aire and the Elements, do turne aside their sences from GOD: it was the more need that we should bee waked.

12. [Thou crownest the peer. &c.] Othersome translate it [thou crownest the peere of thy bountifulnesse: as if Dauid should say, that the fruteful peeres excell in singularnesse of beautie, as thoughe GOD adorned them with a Crowne: in likewise as if the haruest be more plētiful than of ordinary, & that there bee a plenteous vintage, the same shalbee the crowne or garland of the peer. And truely I confesse that Gods blissing shineth not alike in euery peer. But admit that some are better than some: yit is none vterly voyd of his decking. And so to my seeming the simple sence is, that Gods bountifulnes is apparent from peer too peer throughout the whole peer. Afterward he openeth his own mening wher he sayth [that Gods paths drop fatnes] mening metaphorically therby ỹ clouds, which he termeth so, bicause God rideth in them, according as it is sayed in the Psalme. 4. 3. Therfore inasmuch as the forzon of the earth commeth of vapor or moisture, moisture of raine, and raine of the Clouds: it is eleganly said of him that the Clouds droppe fatnes, and that they be Gods paths or Charyots: as if hee should say, whiche way so euer God iorneyeth there floweth plentie & forzon of frutes frō his feet. In ỹ nexte verse hee enlargeth this grace, ỹ the same fatnesse sheadeth it selfe euen into the vninhabited countries. For by wildernesses hee meeneth not the dry deserts wherin ther groweth nothing: but the places that are lesse peopled, wherein there dwelleth not so greate resorte of menne: but yit hereby GODS blissing shineth forth the better, whyle he droppeth downe fatnesse vppon the tops of ỹ mountains.

Afterward

Afterwarde hee commeth downe too the vallyes and playnecountries, that he may ſhewe howe theire is no parte of the earth voyde of Gods riches, becauſe his bountifulneſſe ſuffyſeth to make all the worlde riche. Alſo there is added a commendaciō in reſpect of the very varietie, for that the vallyes and lowe grounded are clad, as well with ſheepe as with corne. Hee vnproperly attributeth gladneſſe to lyueleſſe things: like as alſo the feeldes are ſayde to laughe, when they cheere men hartes with their goodlyneſſe. But it is a marueloufe thinge, that vntoo [reioycing hee ioyneth alſo ſinginge,] puttinge in the particle [Aph] whiche wee knowe to bee an enforcement: when notwithſtandinge it is a leſſe thinge too [ſinge, than too ſhoute for ioy. But I referre it too the continewinge of the ioy, that hee ſayeth, [yea and they ſhall ſinge,] too the intente wee may know it ſhall not bee one peeres ioy, but a continewall recourſe of ioy. Beſydes this wee knowe howe ryfe a thinge it is amonge the Hebrewes too tranſpoſe the order of woordes.

The Conteintes of the. lxvj. Pſalme.

Although it may bee that the Prophet ſetteth foorth ſome one deliuerance cheefly, vnder the perſone of the Churche, yit hee comprehendeth the manyfolde graces wherewith God ceaſed not too plye his choſen people. And like as hee auoucheth that they were preſerued by God, when they were in miſerie, and brought lowe: ſo hee miniſtreth vntoo them matter of comforte and patience, in ſayinge that they were tryed as ſiluer, when they were ſubiect too the tyrannye of their enemies. In the ende hee ſeemeth too ſpeake of himſelf alone, alledginge it for a proofe of his owne ſowndeneſſe, that hee was herde of God, who ſhaketh off the vngodly and wicked.

The. lxvi. Pſalme.

Too the cheef Chaunter, a ſong or Pſalme. Reioyce too Godvvarde all the earth.

2 Sing the glorie of his name, make glorie his prayſe.

3 Say vnto God, how dreadfull art thou in thy vvoorkes, in the multitude of thy ſtrength ſhall thyne enemies lye vntoo thee.

4 All the earth ſhall woorſhip thee, and ſing vntoo thee, they ſhall ſing vntoo thy name. *Selah.*

REioyce too Godward, &c.] It is a generall Preface, whereuppon ſhall folow byandby the ſpecial applications. And becauſe he directeth his talke to the whole worlde: I dout not but it is a prophefie of the largeneſſe of Gods kingdome to come, whiche was ſeene at the laſt, at the coming of Chriſte. In the ſeconde verſe he confirmeth ỹ ſame thing with greater vehemencie, to the intent he may the better ſtirre vp ſuche too prayſe GOD, as otherwyſe woold bee ſlothfull and ſlowe. What it is too [ſinge the prayſe of Gods name,] it is no darke matter: that is too wit, to extoll his holy name accordinge to the deſerte and woorthyneſſe thereof, ſo as hee may obteyn his ryghtfull and ſubſtantiall glorie. In the ſecond member there is ſome doute. For ſome thinkinge one thinge too bee repeted in dyuerſe woordes, tranſlate it, [ſet downe the glorie of his prayſe.] But I rather ſubſcrybe too others, which tranſlate it, [make glorie his prayſe.] By the

way it liketh mee not that they expounde it, that men muste not glorie in any thinge else than in the prayzes of god. It is more ryghtly and more simply sayde, too extoll Gods prayze myghtely, that it maye bee gloriouse. For the prophet is not contented with meane comendinge of Gods benefytes, but will haue them set foorth gloriousely according to their largenesse.

3 [Say vnto God, &c.] Nowe hee vttereth the reason why hee woold haue God praysed. And bycause many are woont to talke coldly of Gods prayses before companie: to the intente the Prophet maye moue the senses of the faythfull more effectually: and awake them out of theire sleepe: hee biddeth them direct their talke vnto God. For when a man speaketh too him without witnesses or vmpeeres, and seeth there is no place for counterfettinge: he vttereth earnestly that whiche he hathe well bethought him of in his harte before. For nothinge driueth vs better too the awe of God, than when we cite ourselues before his face. And to the intent hee may the more enkindle this affection, he sayeth, that [Gods enemies ly vntoo him by reason of the multitude of his strength.] For if the harde and stifnecked (whiche woold fayne slip their neckes out of his coler,) are compelled (will they nill they) too humble themselues before him: what must the faythfull doo, whome hee subdeweth not to him by feare, but allureth vnto him by gentle meanes? For such a couert cōparison is there betweene the willing seruice which the faythfull performe beeinge allured with the sweetnesse of his grace: and the slauishe and constreyned subiectiō too which the vnbeleeuers are drawen by force. And in deed the woord [Lye,] signifyeth not to come to submissiō with cheerfull obedience & willingly, but bycause necessitie enforceth: accordinge as wee haue sayd in the Psalme 18.45. For whereas some expounde it, At length his enemyes shall perceyue themselues to haue bin deceyued with guylefull hope: & othersome, they shall deny thēselues to haue attempted any enimitie ageinst thee: it is to farre of from the woordes & meening of ẏ Prophet. And althoughe hipocrytes lye vntoo God many wayes: yit in this place ẏ prophete ment nothinge else, but that Gods power is dreadful euen to his enemyes, so as it subdeweth thē spyght of their harts.

4 [All ẏ earth shall, &c.] It is not ageinst reason that the prophet standeth so muche vpon the hādling of this point. For wheras all tungs are to weake too entreate of this ground, wee see how nigardly & maliciouse mē bee, so as they scarce besprincle God with a slender & leane prayse, too set foorth whose glorie they ought to streyne all their sinewes, & enforce themselues to the vttermost. And agein the prophet foretelleth, ẏ although the Iewes alone worshipped God as then in theire corner: yit should all the Gentyles come vnder his dominion. Neyther sayeth he now as hee said alate, that such should come vnder his yoke as could fynd in their harts to withstand it if they myght: but hee expresseth trew and vncorrupted woorshippinge. [They shall siinge to thee, they shall singe vnto thy name. For this sacrifize of prayse is the cheef sacrifyze, accordinge as it is written in the Psalme, 50, 14.23. yea and it is also ẏ trew witnesse of good Religiō.

5 Come and see yee the woorkes of God terrible in vvoorke vppon the sonnes of men,

6 Hee turned the Sea intoo drye lande: they passed on foote thorough the ryuer: there wee reioyced in him.

7 Hee ruleth the vvorlde in his owne strength: his eyes are watching ouer the heathen: the rebelles shalnot exalt themselues. *Selah.*

8 Ye people blisse our God, and sound ye foorth the voyce of his prayse.

9 VVhich hath set our soules intoo lyfe, and hathe not gyuen ouer our feete vntoo falling.

5 [Come

5. [Comme, and see. &c.] Here he ouerthwartlye taunteth the sloth welneere of all men, thzough whose default GOD is defrauded of his dew prayses. For how commeth it to passe, that the moze part of the wozld ouerhippeth Gods woozkes with seeled eyes, but bycause scarce the hundzeth persone applyeth his mynd too the consideracion of thē? wee haue neede of spurres therfore, to pricke forward the dullardes. The like place almost haue we had in the Psalme. 46. 9. from whence yee may fetch the exposition of this place. The effect commeth too this: bycause the Prophete sees men eyther occupyed in vayne busynesses, oz raunging in vntoward and wandering studyes: he exhoztes them too prepare themselues too the vewing of Gods woozkes: and in exhoztyng them, he therwithall chydeth ỹ slowe and restie. Also in saying, [See yee,] he dooeth them too vnderstand that they are wilfully blynd in a manifest cace. For if Gods woozkes were not open to be seene, it were in vayne for him to bid them, looke vppon them. Agein, he setteth downe the speciall kyndes of Gods woozkes, too the beholding wherof he will haue all men to be bent: namely, the ozder, which he vseth in gouerning mankynd. For this knowledge by experience, is it that moueth men most. Therfore Paule (Actes. 17. 27.) after he hath intreated of Gods power in generall, restreineth his talk to this point, and willeth euery man to enter intoo him self, bycause he shall see GOD present there. I interpzent this parcell, [that GOD is woonderfull in woozk ouer the sonnes of men,] thus: not that his Maiestie mounteth aboue men, but that his prouidence is most woonderfull in desending and preseruing their estate: accozding also as wee haue sayd in the Psalme 40. 6. Although then that men looke no further thā themselues, yit shall they find cause ynough why to stand in awe & feare of him. At length the Prophet passeth frō the preseruacion of whole mankynd, to his speciall care towardes the Churche, recyting the deliuerance of the chozen people. In which member there is the figure Synechdoche. For no doubt, but he briefly putteth the faythfull in mynd of Gods innumerable benefites, wherwithall he afterward ratifyed this grace of deliuerāce. Which thing he signifyeth breefly in addyng byanby, [there wee reioyced in him.] For the ioy of that deliuerance should not pertayne to him and others that came after, sauing inasmuch as it was wzought by God as a pledge, and assurance of continuall loue towardes the whole bodye of the Churche. But forasmuch as at that tyme he shewed himself to be the eternall sauyour of those that be his, therfore out of this fountayne flowed comen ioy euen too all the Godly.

7. He ruleth. &c.] [Gnolam] among the Hebzewes signifieth sometyme a hundzed yeeres, oz a perpetuitie of tyme, & sometyme the frame of the wozld. And this later sence seemeth to fit the text best, and is most receyued, namely, that GOD is endewed with strength ynough too hold all the wozld vnder his obeysance. Whervntoo also is referred the next member: [that his eyes watch ouer the Heathen.] For although he had set vp his peculiar seate in Jewzye vnder the Lawe: yit he euermoze embzaced the whole wozld with his prouidence: and that singular prauiledge, which he had vouchsaued vppon the childzen of Abzaham in respect of the Couenant, was no let but that the he also extended his looke too foster and cherish all other Nacions. Hee confirmeth that GOD hath a care of the Heathen, bycause that euen there also he taketh punishment of the wicked and reprobates. And so the Prophet prouyeth by the effect, that GOD neglecteth no part of mankynd, inasmuch as hee casteth the wicked headlong downe. For although many thinges bee mingled confusedly in the wozld: yit doothe hee neuer suffer his iudgmentes too ipe so in hudder mudther, but that hee setteth foozth comme signes of them, yea and those signes notable ynough too well eyed and heedfull beholders.

8. [Yee people bliste. &c.] Although hee exhozt all people in comon too the prayseyng of GOD, yit hee meeneth some speciall help of GOD, wherby the welfare of the Churche was restored

And

And so he seemeth to giue an inciting, that the Gentyles should in tyme comming be parteners of that grace, wherof GOD gaue his chozen people a taste at ỹ tyme. By the way, he dooth vs too vnderstand, that it was a deliuerance right notable and woorthy to be had in remembrance, the renowme wherof he woold haue to sound out euery where. Now, albeeit that hee auouche that the Iewes were restozed to lyfe, (by which maner of speaking he sheweth, ỹ it was not after any ozdinary wyse that they were succozed:) yit notwithstanding he sheweth anon after, that they were rather preserued from some daunger, than restozed as it were from exile, after some greate mischaunce. For inasmuch as hee sayeth, that their feete [were kept from falling,] it foloweth, that they fell not, but were succozed in tyme, so as they stoode stedye. Yit dooth not the Prophet therfore imbace Gods gracious goodnes, bycause he preuented the mischeef: but he confesseth, that they were new quickened, bycause they were preserued in saufte by the benefyte of GOD.

10. For thou haste proued vs, ô God, thou haste tryed vs lyke as syluer is tryed.
11. Thou haste led vs into the snare, thou haste put a strey gtening vpon our loynes.
12. Thou haste made man too ryde vppon our heades: vvee haue comne intoo fyre and vvater, and thou haste led vs out intoo the playne ground.

10. [For thou hast proued vs. &c.] This might be red in way of graunting, by putting in the particle [Although, oz Albeit.] And so should the Prophet enlarge Gods grace, bycause he had deliuered the people out of most greeuous miseries. Which thing although I willingly admit, yit I think the Prophet had therwithall an eye too an other end also: namely, too ease the sorowe of the godly with a most excellent comfort, which is too bee gathered of his woordes. For nothing is moze for our behoof, than too beleeue that wee bee afflicted by the hand of GOD, as oft as aduersitie pincheth vs: and that for none other intent, thã for the safety of our welfare. Heer vntoo perterne the prouing and the tryall, which the Prophet speaketh of. And although GOD trye his seruantes after the maner that syluer is tryed, too purge away their vices, as if he should melt away their drosse in the fyre: yit notwithstanding he meeneth therwithall, that there was taken a tryall of their patience also. And by the similitude of syluer, he seemeth too expresse that they were tryed too the quicke, lyke as syluer is cast into the fyre moze than once. For although the faythfull thanke GOD that they were but only tryed with afflictions, and not vtterly consumed: yit notwithstanding, the varietie and greeuousnesse of their miseries is cleerly expressed, not only in this woozd, but also in the whole text, where they say, they were driuen intoo snares, brought intoo vtter distresse, men were set to ryde vppon their heades, and finally, that they had passed through shipwracke and fyre. And when they say, that [a strey ghtening, oz cheyn, was put vpon their loynes,] they aggrauate that which they had spoken before of the snare. For the meening is, not only that they were snarled in the nettes, but also that they were tyed short with a hard cheyn, that could not bee vndoone. Also by the woozd [ryde,] they meene that Tyrants bare Lozdly and disdeynfull dominion ouer them, and abused them in maner as brute beastes. No doubt but that by [fyre and water,] bee ment ryght manifold miseries. And the meening is, that there was no kynd of affliction wherwith God excepted not his Churche. For like as theis twoo Elementes are of greate force too the cherishing of mannes lyfe, so also are they of force too destroy it.

And

And firste it is too be noted, that what wronges so euer the people suffered thorough the crueltie of their enemies, the Prophet accounteth them as punishmēts layde vppon them by Gods hande: leaste the faithfull shoulde think hee was eyther asleepe, or otherwyse occupyed, when they were so hardly delt withall. The state of the Church is set heere before our eyes as it were in a glasse: least if it happen vs to bee haled through fyre and water, and tossed from poste to piller, the very straungenesse of the cace myght kill our hartes or put vs in feare. The woord [Rania] signifyeth properly a moyste ground. But heere by a metaphor it is taken for a gladsome and pleasant state, as thoughe the faithfull should feede sweetly and at ease in fyne and frutefull feeldes. The effecte is, that although God chastyze his seruantes sharply with temporall punishements: yit hee alwayes gyueth them a luckye & ioyfull ende. For in my iudgemente they are deceyued which restreyne it to the possession of the lande of Chanaan: bycause here is not menciō made of the wildernesse, only, but also the Prophet comprehendeth ẏ miseries of all tymes wherewith ẏ people had bin brought vnder foote.

13 I vvill come intoo thy house vvith burnt offeringes, I will pay my vowes vntoo thee.

14 VVhich my lippes haue vttered, and my mouthe hathe spoken in myne affliction.

15 I vvill offer vnto thee burnt offerings with the perfume of Rammes, I will sacrifyze Oxen vvith Gotes. *Selah.*

16 Come yee, heere yee, and I vvill shewe foorth too all that feare God, what thinges hee hath doone too my soule.

13 [I will come into, &c.] Althoughe the Prophet haue hitherto borne the persone of the whole Church: yit notwithstādinge he speaketh now more forcibly out of the feelinge of his own mynd, and stirreth vp all men more vehemently to the dewtie of godlynesse. For when euery man is well mynded to gyue thankes by himselfe, they will the more cheerfully fall into one tune of prayzinge God altogither. The effecte is, that gods glorie is shamefully suppressed, as oft as he succoureth vs in aduersitie, if after deliuerance there folow not solemne giuinge of thankes. Neyther promiseth hee thankefulnesse simply. For in saying that hee behyghted vowes in the middes of his troubble, hee sheweth the constancie of his fayth. The exhortacion of James, 5.13. is knowen: let him that is vexed and sad, pray: and let him that is merye, sing. For wee see many, that although in tyme of prosperitie they fawne vppon God with feyned prayzes: yit assoone as they bee nipped somewhat hardly, eyther they fret furiously ageinste him, or else become dull through great discomfort. But the trewe tryall of godlynesse is this, if a man euen in the cheefest of his sorowe lifte vp his harte too God, and proue the perseuerance of his fayth and patience by prayinge: and afterwarde shewe himselfe thankefull. And it is not for nought that he sayeth [hee vttered his vowes with his lippes:] meeninge that hee was neuer so farre ouerset with sorrowe, but that by makinge prayer in expresse woordes, hee protested himselfe too repose his welfare in the hand of GOD. Concerninge vowes, I muste repete that thing briefly heere, whiche I haue handled more at large in another place. That is to wit, firste that the holy Fathers neuer vowed any thinge vnto God, but such as they knewe to bee allowed of him. And secondly, that they vowed too none other ende, than to gyue a record of their thankfulnesse. Wherefore too fonely doo the papistes pretende their example for a clocke too theire vowes, whiche are not onely rashe, but also blasphemous, inasmuch as firste they lauishly force vpon God whatsoeuer comes at theire tunges ende: and secondly purpose nothinge lesse, than the ryghtfull ende of them, but with diuelishe pryde bynde themselues to things that are not permitted them.

15 I will

15 [I will offer vnto thee, &c.] It muste needes bee that either Dauid or some one of the cheef nobilitie speaketh heere. For the abilitie of men of meane estate woolde not suffer them to offer so riche and goodly sacrifyzes. It is a lykelyhod therefore, that Dauid was the authour of ỹ psalme, who doweth to bee at royall charges in makinge sacrifyze. Wee knowe why God commaunded sacrifyzes to bee offered too him for thanksgiuinge in those dayes: namely, that the people might know, how Gods prayses were stayned and defyled with theire vncleannesse, if they were not made holy by some other meane. For how much soeuer wee bee bent to prayse gods name: yit should wee but dishonoure him with vncleane lippes, were it not that Christ hathe offered himselfe in sacrifyze once for all, too make vs and all our doinges holy. And therefore the Apostle Hebr. 10. 7. teacheth, that ỹ prayses which wee offer vnto God, are acceptable thorough him. The Prophete commendeth heere the fume of his owne burnt sacrifyse, when as ther went vp nothinge else from it too heauenwarde, but a ranke and stinking smell. Howbeeit, for asmuche as the Rammes and other sacrifyses were a Figure of Christ, they gaue a sweete sent before God. And nowe when the Figures of the Lawe bee abolished, the spirituall truthe abydeth to vs still, the which is expressed better in the nert verse, where the Prophete sayeth, he wilbee a publisher of gods benefytes. For euen vnder the law, it behoued the outwarde Ceremonies too shoote at this marke: bycause that else the pompe of them had bin vnprofitable. Then was the publishing of Gods grace the very sawce that made the sacrifyces sauozie. And whereas he calleth al the godly to him, hee teacheth vs by his example, that none are thankfull ynough, saue such as burne in desyrousenesse to publishe the grace which they haue tasted, not onely to the intente all men may bee stirred too prayse him with one consent, but also that they may bee encoraged to fayth and hope by the declaration of his grace. And the reason why hee telleth his tale onely too the woorshippers of G O D, is, bycause they onely are meete heerers: and too tell it too worldlinges and Hipocrytes, were but too singe before deafe folke.

17 I cryed to him with my mouth, and I haue exalted him vnder my tung.
18 If I haue had an eye too vvickednesse in my harte, the Lorde will not heere mee.
19 Verely God hath herde mee, hee hathe gyuen eare to the voyce of my prayer.
20 Blissed bee God vvho hathe not put avvay my prayer nor *withhilde* his mercie from mee.

17 [I cryed too him, &c.] He confirmeth that hee is preserued by the helpe of God, bycause that after hee had prayed, hee felt by the verye effecte, howe hee had bin fauourable to him. For the frute of vowes dooth not a little enlyghten Gods grace, that it may bee the certeyner vntoo vs. Ageine, by the [mouthe and the tunge,] hee expresseth the earnestnesse and vehemencie of prayer, as hee dyd a little afore. If hee had not prayed from the bottome of his harte, hee had bin shaken off: but he maketh his tunge too accompanie his harte, too the intent wee may knowe that hee prayed not coldly. Whereas some suppose, that [vnder the tunge] importeth the same thinge that [in the hart:] it is ageinst reason. For the speeche that proceedeth of the reflexion of the tunge, is sayde too spring vnder the tunge: like as in another place, [the poyson of adders is vnder their tungs, psal. 10. 7. By ỹ woord [Exalt] hee meneth that god is not woorshipped better with any other kynd of honour, than whē safegard is sought at his hand. Whereby it appeereth ỹ in the popedom he is spoiled of the cheef part of his glorie, where mennes prayers are drawē away, either too deadfolk

or

or too images, and the calling vppon God is counted in maner as nothing. But by the way, the Prophet addeth the order of praying purely and ryghtly, least any man ouerleaping fayth and repentance, myght thrust himself foorth to pray vnto GOD vnaduisedly. Wee knowe how boldly the hypocrytes and worldlinges step foorthe, and mingle themselues with the faythfull, as oft as the Scripture pronounceth in generall, that GOD is to be prayed vntoo. The Prophet therfore, too shet the gate ageinst such mockeries, requyreth soundnes of hart. Truly I confesse that in theis woordes the Prophet auoucheth his owne innocencie, lyke as Dauid also oftentymes defendeth his owne soundnes from flaunders, by the Reall record (as a man may terme it) of Gods grace. But his intent was cheefly too giue a generall rule by his owne example, that wee may lerne to comme vnto GOD with a pure hart. The like place is also in John, 9.31. GOD heareth not sinners. Trew it is in deede, that none other than sinners are herd: for the forme of praying is appoynted to all alike without exception, namely, too desyre too haue their sinnes forgiuen them. But although the faythfull bring an vnfeyned confession of their gilt vntoo GOD, yit cease they to be sinners euen in this very respect, that GOD acquyteth them vppon their submission. For wee must beare in mynd Paules admonition, 2. Tim. 2. 19. that euery one which calleth vpon the name of the Lord should depart from iniquitie. Moreouer, [too haue an eye too wickednes in ones hart,] is not too be giltie in ones owne conscience, (for the children of GOD are compelled too see their owne faultes, that they may mislike themselues for them: and this [hauing an eye] deserueth too bee counted a singular vertew) but to be full bent and giuen ouer to wickednes. Howbeeit, the Prophet maketh mention precysely of the hart, too thentent too shewe, that not only his handes were cleere, or that he was giltlesse before men: but also too purchace him self the prayse of innocencie before GOD. For onlesse the inward trewnesse of the hart be answerable to the outward conuersation, so as there lurk no naughtynes within: that which glistereth before men, shall bee an abhominacion before GOD. And he addeth with an affirmacion, that his prayers were herd. Whervppon it is to be gathered, that our hope shall neuer bee disappoynted, so wee seeke GOD with our whole hart.

20. [Blissed be God. &c.] He closeth vp the Psalme with thankes giuing, at which also he began it: and he addeth the cause why he suffered not repulse. For GOD is figuratiuely sayd [too put away ones prayer from him,] if he voutsaue not too help him, as though he turned his backe vppon him. And he poynteth out the welspring, namely, bycause GOD withdrew not his mercy. For there is none other thing, than only his free fauour, that eyther appeaseth him towardes vs, or that purchaceth estimacion and grace of obteyning to our prayers, that they be not frutelesse.

The conteints of the Lxvij. Psalme.

It is a prayer for the happie state of the Churche, not only that GOD should maynteyne it safe and sound within Iewrye, but also that he should encrease it with a new and vnaccustomed maner of spreding it abrode. In which place he also intreateth breefly of Gods Kingdome, which was too bee erected through the whole world by the comming of Christ.

The Lxvii. Psalme.

Too the Chaunter vppon Neginoth, a Psalme or song.

2. God

2. God, bee mercyfull vntoo vs, and bliſſe vs, and make his countenance too shyne in vs. *Selah.*
3. That they may knowe thy vvay vppon earth, thy ſauing helth among all Nacions.
4. Let the people prayſe thee, ô God, let all people prayſe thee.
5. Let the people bee glad and reioyce. For thou shalt iudge the people in ryghtuouſneſſe, and gouerne the people vppon earth. *Selah.*
6. Let the people prayſe thee, ô God, let all people prayſe thee.
7. The earth hath yeelded foorth hir increace: and God, *even* our God shall bliſſe vs.
8. God shall bliſſe vs, and all the coaſtes of the earth shall feare him.

1. [God bee mercyfull. &c.] Although the Prophet doo in this Pſalme propheſie of the cõming of Chriſt, vnder whom Gods adoption ſhould becomme comon too the whole woꝛld: yit he wiſheth Gods grace peculyarly to the Iewes, accoꝛding as we knowe that they were the firſtbegotten, Exod. 4. 28. ſo as Gods bliſſing, which was too bee ſpꝛed thꝛough all Nacions, ought of ryght to begin at them. And although I haue translated all this whole Pſalme in the manꝛ of wiſhing, bycauſe almoſt all Interpꝛeters agree in the ſame ſence: yit notwithſtanding a man may as fitly translate all the Verbes in the future tence, accoꝛding as they are red in the Hebꝛew: and ſo ſhould it be a holy reioycing, to ſtap vp the godly mynds withall, that they myght no doubt of the continuall ſucceſſe of Gods fauoꝛ, but rather hope foꝛ increaſe of it. Neuerthelater, foꝛaſmuch as it is receyued (welneere by generall conſent) that the Prophet in this place prayeth: it ſuſpyſeth mee to haue giuen the readers warning of it. Moꝛeouer, inaſmuch as he talketh not of foꝛreiners, but of the Churche itſelf, and yit what good ſoeuer he wiſſheth too bee beſtowed vppon it, he dꝛepneth the ſame from the fowntayne of Gods grace: it followeth, that as long as wee liue, oꝛ being in happie ſtate, oꝛ flowing in abundance of all good thinges, and finally oꝛ liuing in proſperitie, commeth not from elſwhere, than of his embꝛacing vs with his free gracious goodnes: which thing beeing trew, who ſhall preuent him with his owne deſeruinges? Vnder the [enlightening of his countenance,] he ſeemeth too comprehend bothe: foꝛ when as GOD bothe inſpireth our hartes with the feeling of his loue, & alſo ſheweth him ſelf mercyfull in deede: his countenance is ſayd to ſhyne cleere vppon vs: like as it is ſayd to be ouercaſt with cloudes, when beeing offended at our ſinnes, he frayeth our conſciences, and taketh away the tokens of his fauour.

3. [That they may knowe. &c.] Heere is an euident propheſie concerning the ſpꝛeding abꝛode of Gods grace, wherthꝛough it came to paſſe, that the Heathē grew into too one bodye with the offꝛying of Ibꝛaham. The Prophet therfoꝛe wiſſheth that Gods fauour may bee manifeſt in his elect people, too thentent it may with the bꝛyghtneſſe thꝛof bring the Gentiles alſo into the felowſhip of the ſame hope. By [the way of God,] is ment the couenant, wherby he ſhewed him ſelf too the people of old tyme to be their father: which thing he did afterward moꝛe clearly by the Goſpell, wherby the ſpꝛit of adoption is giuē moꝛe abundantly, from whence floweth ſaluacion: lyke as alſo Chriſt teacheth, that the eternall lyfe is, to knowe the trew GOD, &c. Iohn. 17. 3.

4. [Let the people prayſe thee. &c.] Bycauſe he had ſayd, that all Nacions ſhould bee partakers of the knowledge of God, which woꝛketh ſaluacion: now hee ſayeth, they ſhall bee publiſhers of ſo greate grace, and therwithall exhoꝛteth them to thankfulnes. And the dubbling of it, ſheweth that he ſpeaketh of a new and vnaccuſtomed matter. Foꝛ there needed no ſuch vehemencie, if GOD had continewed his

his grace towardes the children of Abraham, after accuſtomed maner & vſuall order: For firſt he ſaith let the people prayſe thee, yea let all people prayſe thee: & afterward within a whyle he repeteth ỹ ſame outcry agein. But in very good ſeaſon ỹ ioy & the cauſe thereof is intermedled & ỹ reſt. For God cannot be prayſed truly & earneſtly, except mens mynds bee quiet & mery, ſo as they that be reconcyled to god doo ioy in the aſſured hope of theyr ſaluacion, & the peace of God which paſſeth all vnderſtanding getteth the vpperhand in our harts. Phil. 4. 7. And the very rendering of ỹ cauſe ſheweth playnly the calling of the Gentyles. For Gods gouernāce wherof mentiō is made in this place, is not ment of his generall ſouereintie, but of his ſpirituall iuriſdiction which he executeth in his Church. For (in propper ſpeech) God taketh not vppon him to gouerne any others, thā ſuch as he gathereth vnto his obedience by the doctrine of the law. And the terme [Ryghtuouſneſſe] is ſet downe for the nonce, in commendacion of this gouernāce. Furthermore the ſame wordes almoſt, are written in Eſay. 11. 4. & in Micheas. 4. 3. wher the doctrine cōcerning the ſpredding abrode of ſaluacion thrōugh the whole world is preached.

7 [The earth &c.] After he hath ſpoken of the cheef grace of God: hee addeth that whom God vouchſaueth to loue, them alſo doth he pipe with his benefites, ſo as they that be in his fauour can want nothing toward a bleſſed and happy lyfe. But we muſt beare in mynd what we haue ſaid afore: namely that as oft as God garniſhed the people of old tyme with his benefits, he ſhone too the whole world as it were with a bright burning lampe, ỹ he might allure the Gentyles to ſeeke him. Therefore if God deale liberally too his people whatſoeuer they haue neede of, he auoucheth that out of his bountifulneſſe (as it were out of a fountaine,) ther will ſpring the feare of God: verely becauſe all the coaſtes of the world wil the willinglyer yeelde themſelues to his obeyſance, when they ſhalbe taught by experience, that hee is ſo kyndharted a father towardes thoſe that be his.

The conteints of the. lxviii. Pſalme.

Although Dauids purpoſe in this Pſalme, bee to ſet out the victories which hee had gotten of his enemies by the grace of GOD: yit notwithſtanding, by commending Gods puiſſance and goodneſſe in generall at the enterance, he propoundeth matter of prayſing him in the gouernement of the whole world. Afterward he commeth to the deliuerance of the chozen people, wherevnto he ioyneth alſo the courſe of Gods fatherly bounteouſeneſſe, which he hath alwayes voutſaued to expreſſe towards the offspring of Abraham. At length he entreateth at large vppon the ground that he purpoſely vndertaketh, and with beawtyfull tytles commendeth that excellent goodneſſe of GOD which he himſelf had had experience of priuately, and which was therewithall manifeſt to all the people. Wherevppon he gathereth, that aſſone as he was created King, the ſtate of the Church was ryghtlyſettled, ſo as god (hauing as it wer ſet vp his chaire of eſtate) began then to reigne agein, who before that tyme ſeemed to haue bin gone a greate way of. And no dout but that vnder this fygure, he peynteth out that royall glorie of God, which at length appeered in Chriſt.

The.lxviii.Psalme.

To the Chaunter a Psalme or song of Dauids.

2. God will aryse, and his enemies shalbe scattered, and they that hate him shall flee from his presence.
3. Like as smoke is driuen, so shalt thou driue *them* like as wax melteth at the syght of the fyre, *so* shall the wicked perish at the presence of GOD.
4. But the ryghtuouse shall reioyce, they shalbe glad at the presence of God, and they shall leape for ioy.
5. Sing yee vnto God, sing prayse to his name, exalt yee him that rydeth vppon the Clowdes in his name *Iah*, and reioyce yee beefore his presence.
6. *He is* the Father of the fatherlesse, and the iudge of the widooes *euen* God in the dwelling place of his holynes.
7. *He is* the God that maketh the solitarie to dwell *togither* in *one* household, that bringeth prisoners out of the stocks: but rebells shall dwell in a drye land.

GOd will arise &c.] Dauid in this ārst verse doth as it were giue an incling of what things he wil intreate in this Psalme. The effect is this: Although God sit still foꝛ a tyme, whyle the vngodly persecute the Church malapertly and cruelly: yit at length he ryseth vp to iudgemēt, and that there is defence ynough foꝛ ẏ faythfull in his help, assoone as hee stretcheth out his hand against the vngodly. Whereas the Interpreters think this sentence too be taken out of Moyses Num.10.35. I gladly graunt it. Foꝛ I dout not but Moyses taught all ages the foꝛme of praying: that the faithfull thould belecue themselues to be safe vpon trust of the Ark of couenant as the visible signe of GODS presence. Only this difference is to be marked, that Moyses prayeth in speaking to GOD himself: and that Dauid gloryeth and auoucheth the same thing to bee fulfilled daply, in very deede. Foꝛ they that translate it in the way of exhoꝛting: [Let god arise &c.] seeme not (in myn opinion) too consider his intent sufficiently. Foꝛ the effect is this: that that which Moyses hath taught once, is knowen by experience to be trew: namely that assoone as God aryseth, he is endewed with sufficient myght and strength to ouerthꝛow all his enemyes. and too put them vtterly to flyght. Neuertheless the maner of exhoꝛting misliketh me not greatly, so ye reresolue it in such wise as I haue declared: that is to wit, as if he had said, God hath no neede of greate preparation to destroy his enemyes, bycause it is in his hand too scatter them all assoone as he doth but lift vp his fingar. By the way he giueth an incling couertly, that now and then it befalleth through Gods sufferance, that the enemies preuaile bicause it is not yit time foꝛ him too aryse: and yit that they can doo nothing without his leaue, looke they neuer so big. Also this is a thing full of most swete comfoꝛt, that they are called [Gods enemies] whosoeuer trubble his church: bycause ẏ inasmuch as he hath vndertakē to defend vs, hee is no lesse moued at the wꝛongs that be done vnto vs, than if his owne maiestie were wꝛonged. Moꝛeouer he expresseth better by a goodly similitude, how easye & redye a matter it is foꝛ God to disappoynt all the practizes of our enemies: namely euen as [smoke vanisheth away when it is dꝛiuē by ẏ wind, oꝛ as wax melteth against ẏ fire. It is almost incredible, ẏ the dispatching of so stedie strength shuld be wꝛought so sodeinly. But ẏ holy

Ghost

Ghost ment by this meane, too correct ȳ ouer great fearfulnesse of our flesshe: as if he should saye, ther is not ȳ pitchynes in our enemies which we suppose to be, but our sences are dazeled as it were w̄ smoke: yea and we be decepued in their hardnesse also, bycause wee consider not that euen the Mountaines melt away at the only looke of God.

4. [But the rightuous. &c.] Heer Dauid declareth that God is dredfull to the vngodly, cheesyse for the welfare of the Church. And he seemeth to matche this gladnesse indirectly ageinste the sorowe wherwithall the minds of the godly wer possessed a long while vnder Saule: as if he had sayd. After that God hath humbled his seruants for a time, he bringeth them a newe lyghte of hope, bycause they shoulde not bee alwayes drowned in sorow. By the waye hee teacheth, that the godly be then cheered aright when they see God merciful towards thē, and that hee is chare ouer their welfare. Now although [Mippeni] and [Lippeni] doo oftetimes impoze all one thing amonge the Hebrewes: yet in this place I thinke ȳ Prophete putteth a difference betwixte thē for the nonce: for the wicked shame the presence of God, bycause they bee afrayd of it: but the rightuous reioyce at the same presence, bicause they desire nothing more than to feele God neer them. And we haue seen in the Psalme. 18. 16 how the presence of god dismayeth some, and gladneth otherseme at the hart, bycause that like as he is meek toward the meek, so dealeth hee stubbornly with the stubborne. The Prophete with a heaping vp of many wordes, expresseth that the ioy of the godly shalbe no meane ioy, but suche a one as shall rauishe and possesse all their affections.

5. [Sing vnto God. &c.] Now beginneth he too exhort the faithful too prayse God. Notwithstanding, he propoundeth the ground of it in generall at the beginning, according as I touched euē now: namely that he holdeth the whole worlde vnder his dominion and power: ȝ ageīn, that he voutsaueth to cherish and maintaine euen the wretched ȝ despised sorte with his care and defence. It is therfore a commendation of Gods immeasurable power, that he rideth vppon the Cloudes or Heauens: for it foloweth that hee is aboue all the worlde. For although that by this maner of speaking the holy ghost warne vs to conceiue no grosse or earthly imagination of him: yet it specially cōmendeth his cheefe soueraintie, that hee may bring vs to stand in awe of it: as if hee should say, hee surmounteth in suche wise, that all prayses come far too shorte of him. For when we haue stretched our selues to the vttermoste, surely we shall not comprehend heauē and earth, which notwithstanding are not able to matche the greatnes of Gods glory. That which is added by an by after concerning [his name Jah] may be taken diuerslye. Wee knowe that ȳ letter [Beth] is oftentimes superfluous among the Hebrewes, and therfore it may be translated [Jah is his name.] Otherseme translate it woorde for woorde [in Jah is his name] whiche thing misliketh me not, howbeeit I had leuer to put the worde [name] in the ablatiue cace also, as thus: [In Jah hys name, or in his name Jah.] But wee need the lesse to stand vpon the wordes, bicause Dauids meening is not darke. For inasmuche as superstition hadde at that time filled the whole worlde with fonde keping of Gods: hee minded too maintein the only one GOD in his estate, as if he should bid all the Idols be packing, when the God of Israell commeth abrode. But forasmuch as it were not inough for the faithfull too worship God humblye, whome the vngodly also are compelled to reuerence when they be amazed and tremble for fear: he biddeth thē come to him merely ȝ cheerfully. And therfore anone after hee preacheth of his wonderfull goodnes, in that hee disdayneth not to abace himself euen to [the fatherlesse and widowes: as if hee should say, Gods incomprehensible glory is no cause of loofnes, ȳ he should hold backe of vs though we be wretched and drowned in filthinesse. For in naming the widowes and fatherlesse, doubtlesse by the figure Synecdoche hee comprehendeth all such as the worlde passeth ouer as vnworthy too bee sat by. For comonly wee bestowe oure curtesies where there appeereth some hope of recompence ageīn.

Ageine, for the moste parte, honour and renown obtein the first place, wherby it commeth to passe, that the poor lie despised. That which foloweth [namely that God is in the dwelling place of his holines] whither ye referre it to Heauen, or to the temple, it wil agree very well too the present matter. For neyther is God shet vp in heauen too liue idelly, but rather Heauen is as it were his chaire of estate from whence to iudge the world: and forasmuche as hee hath chozen himselfe a dwelling place among men, from whence hee calleth them freendly vntoo him: nothing is moze fit too raise vp the faith of the pooze, than when they heare that they need not too seek him farre of. In the next verse he addeth other spices also, namely that hee giueth [plentifull issue too the childlesse and suche as bee alone] and that [hee letteth looce suche as be bound in fetters.] And in the last mẽber he denounceth Gods iudgement too the wicked & heathenish despisers there of, not only to put them in feare, but also that the faithfull should not enuye their good fortune. The effecte is, that with what kinde of affliction so euer wee bee pinched, there is comfoze for vs in Gods hand wherwithall to assuage our sozowes & to disburden vs of our cares. And although the wicked like wel of thẽselues for a time: yit whatsoeuer semeth to thaim now to be most prosperous, shall in the end fall out vnluckely against thẽ. For [to dwel in a dry land] is as almuch to say as too be banished intoo a wildernesse, that they may no moze enioy gods Fatherly louing kindnesse whiche they haue wickedly abused.

8. O God, when thou wentest forth before thy people, when thou diddest iourney in the wildernesse. *Selah.*
9. The Earth shooke, and the Heauens dropped at the presence of thys God: yea and Sinai *shook* at the presence of God, *euen* of the God of Israel.
10. Thou O God shalt make a gracious raine to poure down vpon thine inheritance, and thou refreshest it when it is weary.
11. Thy Churche shall dwell in it: thou shalt prepare for the pore in thy goodnes O God.

8. [O God, when thou, &c.] Now hee declareth that Gods goodnesse keepeth residence properly in his church, whiche hee hathe peculiarly chozen too the end it should bee the stage of his fatherly carefulnes. And this is added by ỹ Prophet of set purpose, too the intent the childzen of Abraham shoulde apply moze neerely to themselues, the thing that was spokẽ before: bicause they be of the chosen people. Moreouer forasmuche as their deliuerance out of Egipt was a spectail and euerlasting pledge of the loue, wherwith the adoption also that was made a while ago in the hand of Abraham, was established: he toucheth the storp thereof in few wozds. The effect commeth to this that God by that notable bringing of thẽ out of Egipte, gaue a token too all ages how muche hee loued his Churche. For what purpose serued so many wonders, the shaking of heauen and earth, and the quaking of the mountaines, but to make it apparant that Gods power was alyed with the welfare of his people? Therfore hee attributeth to God the office of a Capteine that led foozth his people vnder his standerd. And that, not onely in passing through the red Sea, but also as long as the Israelites wandered in the wilderneslle. Moreouer I vnderstande not onely [the earthquaking] that was at the publishing of the law, but also the continewall progresse of their whole iorney, bicause that during the same, the ozder of nature was oftimes turned, as if all the Elements had trẽbled at the presence of God. Notwithstanding, forasmuch as God shewed his terrible power cheefly vpon Mount Sinai, bicause that

that both thunderinges were herd in the heauen, and all the aire was full of flasshes of lightening the Prophet purposely nameth that mountayne in which the maiestie of God was to be sene moze brightly than any where else. Some full coldly referre the pronoun demonstratiue [zah,] vnto Mount Sinai: wheras Dauid doth rather set forth the glozie of the GOD of Israel. Foz by like figure the Prophetes in mo places than one, declare ỹ the God which is wozshipped among the childzen of Abzaham, is no fozged God noz ỹ Religion that is appointed in his law a doutfull Religion. So Esai. 25. 9. This, (I say) this our God shall saue vs. Dauid then, as though he should conuey his people into the presence sight of God, confirmeth the certeintie of faith, and distinguisheth it from the doutfull errours of the heathen: & therewithall he ouerthwartly taunteth the madnes of the wozld, which shaping it self a God in woode and stone, and in gold and siluer, is so far from profiting in the knowledge of GOD, that it wanzeth further away in it owne deceyuable deuyces.

10 [A rain of willes &c.] Heere Dauid cõmendeth ỹ continewall course of Gods grace, since the tyme that the people entered into the land that was promised them. Foz it is called the heritage of god, which he had assigned too his childzen. Othersome vnderstãd the church, but improperly: foz byandby after he wil ad, ỹ the church of God shal dwell in it. Wozthely doth the land of Chanaan obteyne this name, inasmuch as it was deliuered them as in right of inheritance, by the heauenly Father. Mozeouer since the childzen of Abzaham were first placed there, Dauid declareth that god neuer ceased from the dewty of a most louing & carefull housholder: bicause he alwayes sent them rayne to prepare thẽ foode and sustenance. Further moze foz asmuch as [Nediba] (which wozd is put in ỹ plural nõber in sted of a proper adiectiue) signifieth among the Hebrewes an vncon streyned willingnesse, oz a meere franshartednesse: I willingly agree to those interpzeters which referre it to Gods free good will: as if Dauid had sayd that God had alwayes of his owne accozde had a care to feede and susteyne his people. Foz wher as some trãslate [pluuiam voluntatum] a sweete showze oz a rayne of pleasure oz a pleasaunt rayne: and othersome, a meelo rayne and such a one as streameth gently of it owne accozde without violence which we call a gentle shoure: I cannot tell whither it will agree. There bee also ỹ translate it a great & a sweeping shoure. But I haue shewd alredy what liketh me best. God therefoze shewed a signe of hys bounteousenes, in watering the land with seasonable rayne. And I doubt not but he had an eye too the situacion of Iewzye, whose fruitfulnesse depended vppon the dewe oz showzes from Heauen. In the same respect he sayeth that [it is refreshed when it is out of hart.] And the reasõ is added: bycause GOD had giuen it to his chozen people too dwell in: as if hee should saye, it is in none other respect so blissed, than bycause it is the holy dwelling place of the Church. And to thentent the Iewes may the better acknowledge this bounteousnesse, he likeneth thẽ to hungery folkes that are fed from hand too mouth. Foz although GOD fed thẽ deyntely euen to the full, with stoze of Cozne, with plenty of wine, with Hennie, & with Oyle: yit had he such a stay of his gracious goodnesse, ỹ they were fain to hang vppon him only. Wheras others take [Tobah] foz abundaunce of foode: although I disalow it not, yit I rather incline to the contrarie sence: namely ỹ God is not led to lay foz his seruãtes so warely, in any other respect than foz his owne good will and pleasure.

12. The Lord shall giye matter of talke too the women reporters of the greate armye.

13. The Kings of Armyes shall flee: they shall flee: and the woman that dwelleth in the howse shall diuyde the spoyles.

14. If yee lye among the pottes: *yet shall yee bee as* the fethers of a dooue couered with siluer, and whose hinder parts are as yellow as gold.

15. when the almightie scattereth Kings in it: thon shalt be made white in Salmon.

12 [The Lord shall &c.] Here also Dauid commendeth the victories whereby God had notably aduauced his power in mainteyning ye welfare of his people. And wheras hee himself hauing put his enemies to flight, had quyeted the land & enlarged the boundes of his kingedome: he yeeldeth ouer the prayse of all the pollices, vnto god. For in auowching ye it belongeth to God to giue songe of cōmendacion or triumph, he teacheth by this figure, ye the prosperous successe of battell is in hys hand. Agein he sayeth that women be reporters of the armie, bicause it was taken vp of an old custome, that women should sing the songes of victorie: like as Miriam ye Sister of Moises with a companie of women, sang the praises of God vpon Timberelles Exo. 15.20. Also ye women minstrelles sang Dauids tryumph when he had slayne Golias and ouerthrowen ye Philistines 1. Sam. 18.6. Notwithstanding by the name of song (as I sayd euen now) Dauid meeneth, ye victorie proceedeth from none but only God. Howbeeit therwithal he putteth the faithful in mind of their dewty, to publish Gods benefits with such thankfulnesse as becōmeth. In the next verse he teacheth, that although the enemies march foorth furnished with neuer so great & strong armies to destroy ye church: yit shal they be scatered. And he seemeth to report ye song of ye womē, albeit ye it may as wel be taken in his own person. And this circumstāce doth not a little auance the grace of God, ye most puissant kinges were put to flight, whose power ye Iewes had bin far to weake to encounter For wherby came it to passe that they not only went their way disappointed, but also were chaced away in long flight, who were of such puissance ye they might wt ease haue ouerwhelmed ye land: but bicause God did wonderfully set himself ageinst thē, in defence of his people? And he seemeth to repete the word [flee] twice, bycause ye inuasions of the enemies were oftentimes put to the foyle by help from heauen. Moreouer he noteth the greatnesse of ye pray by this circumstance, ye part of it came to the womens share that sate quiet as home: as if he shuld say, not only the Souldiers returned well decked with the spoile of their enemies, but euen the women also (which neuer fought stroke,) were partakers of the pray, by reason of the richenesse of the same.

14 [If ye ly among &c.] Bycause he had euen now sayd that God fyghteth for hys people: now in the maner of correction, he addeth that although the faithfull happen sometyme to ly in darknesse: yit neuerthelesse God will in tyme step forth and deliuer them. And it is not to bee douted but he indirectly towcheth that miserable and sorowfull tyme, when the people of God were hardely afflicted vnder Saule. For the restitution was the more renowmed & notable, bicause the people waded sodeinly out of darkenesse intoo light. Howbeeit the doctrine hath a larger scope. For it admonisheth generally, that the faithfull, euen in the middes of afflictions, are preserued safe and sound by the wonderous working of God, or else bee sodeinly set vppe ageine, so as there appeere no signes at all of aduersitie. For the woordes admit eyther of both the senses: that is to wit, ye [although they ly in smoke & darknesse,] yit cease they not to looke bryght: or else that theyr deliuerance skowreth away the blacknesse which they haue gotten by theyr miseries. Whither of them so euer yee chooze, it commeth too this effect, that the faythfull are neuer so consumed or ouerwhelmed with afflictions, but that they continewe safe and sounde. And that dooth hee teache by a trymme figure

figure in cace as if [Doones] comming from among pots or Cauldrons, ſhould gather no blacknes vpon their winges, but ſhoulde keepe ſtill the natiue beautie of their hew. Wherupon it foloweth that the Churche enioyeth not alwayes pleaſant calmnes, but is plucked out of darknes, and recouereth hir brightneſſe as if ſhee hadde neuer byn touched with any miſſortune.

15. [When the almightiy.] Becauſe the woord [Parash] ſignifieth to ſtretche out or too deuide: this place might alſo be tranſlated thus. [When hee led them aboute in tryumphe. Neuertheleſſe it agreeth better too bee tranſlated [ſcattering:] and it aunſwereth too the ſpyghte whereof hee made mencion a litle afore. There is more darkſomneſſe in the ſecond member, for ſome referre the woord [Teshileg] to the congregation of God: as though Dauid ſhould ſay, it was beautifull for whitenes. Notwithſtanding it may be alſo of the ſecond perſone in this ſence: Thou O GOD dooſt make it white no leſſe than the mountaine Salmon is white with Snowe. Howbeeit foraſmuch as it differeth almoſt nothing in the effecte of the matter: the readers may follow which they bee leuereſt. Of this truly I am out of doubt, that Dauid proceedeth with that which he ſpake euen nowe of the whyteneſſe of Siluer. Therfore although the land were couered with ſolyedneſſe throughe the troublous inuaſion of the enemies: yit (ſayth Dauid) it recouered hir whiteneſſe, ſo as it became as whyte as Snowe lyke too Mounte Salmon, whyche is well knowen to be ſnowy. Other ſome think it too be a Mowne appellatiue and tranſlate it [A dim ſhadow,] but it is better not too depart from the receyued tranſlation. By the waye I allowe well of the alluſion too the originall of the woorde. For inaſmuche as [Tselim] ſignifieth a ſhadowe, therefore was Mounte Salmon ſo called, as it were dim or darkeſome. And the ſimilitude will fit ỹ place very well, that like as the Snowe maketh the darkſome hill white euen ſo the countenance of the Lande ſhyned whyte ageine, when the darkſomneſſe of it was wyped away.

16. The hill of God, the hil of Baſan, a highe hil, the hil of Baſan.

17. VVhy hop yee ô yee high hils? the hill in which it hath pleaſed God to dwel: verely the Lord wil dwell for euer.

18 The Chariots of God are twentie thouſand thouſand of Angelles: the Lord is among them, in the Sanctuary of Sinai.

16. [The hil of God. &c.] Heere he noteth the cauſe and beginning of Gods ſo great goodnes: that is to wit becauſe he had chozen mount Sion too be his Palace and Temple, from whens his grace ſhould flow vpon all the people. And for aſmuche as this promiſe was made vnto Dauid, he iuſtly therby proueth himſelf a lawful King and ordeyned by god, becauſe mount Sion was adorned with this dignitie and prerogatiue. For they were thinges that went ioyntly togither, for Dauid to ſit in the ſeege royal to gouerne the people, and for God too haue his holy dwelling place vppon that hil. Neuertheleſs the woords may bee vnderſtood two wayes: eyther that he compareth Gods hil too the hil of Baſan as like vnto it: or els that he matcheth it a geinſt it. The firſt is receyued by the cõſent almoſt of all Interpreters: namely that although the fruteſulnes of mounte Baſan be great, yit dooth Sion exceed it. Now albeeit that it ſkill litle too the effect of the matter: yit notwythſtanding the diſtinction wilbe as fit if we read it ſeuerally [the hil of God] and afterward on the contrary part [mount Baſan] & his highnes be willed too giue place too the holye hill of Sion: as if Dauid had ſayed, there is but one hil of God, namely the ſame whiche hee hath halowed by his promiſe. And although mounte Baſan bee highe and renowmed for his fat-

nes: yt let it come, yea & all other mo-
taines with it, and there shalbee no cause
why they should be proud or vaunt thē-
selues: for they cannot matche Sion,
whiche the Lorde of his owne good will
hath preferred before all others. Neuer-
theselle if yee list to referre all the whole
verse together in one streine, vnto mout
Sion: it shalbee called a high hill and a
frutefull, because the blessing of GOD,
wherewithoughe the Iewes excelled all
men living besides, flowed from thence.

17. [Why hop yee, &c.] In this verse
there is no darkenes or doubtfulnes. For
after Dauid hath declared that that one
ly hil in all the world lyked GOD: he
bringeth all the highest Mountains vn-
der coram. Howbeeit forasmuche as hee
repeateth now in the plurall nōber, that
whiche hee had sayd euen now of mount
Basan alone: it leadeth mee too thinke
that first mount Basan, and afterward
whatsoeuer heighis in the world, is mat
ched against Sion. Moreouer forasmuch
as Dauid speaketh of the Mountaines
metaphorically, there must a simple sēse
bee gathered of this figure, namely that
Christes kingdome which God had be-
gun in the person of Dauid, doth far sur
mount all the gloriousnes of the world.
In the meane while, not without cause
dooth Dauid rise vp to represse the pre-
sumptuousnesse of the worlde. For wee
know how much Christes kingdome is
hild skorn of among earthly and heathe-
nish folk, who being giuē wholy to their
pleasures or riches, are starke blinde in
Gods spiritual graces. And so much the
largelyer extendeth the profit of this doc
trine, as the fleshe more vaunteth it selfe
with vaine pride, so soone as any slender
occasion is giuen. For if they that haue
no cause at all to bee proude, cannot stay
themselues from pride: howe should the
rich & welthy scape chalenging some ex-
cellency to thēselues? Notwithstāding,
how muche so euer they sooth thēselues,
yt becommeth it the faithful too content
thēselues wt this one prerogatiue, that it
hath pleased God to dwel in the midst of
thē. For as long as they be ioyned vnto
God (in whom only remayneth their ful
happinesse) there is no reason why they
should finde fault with their estate.

18. [The Chariots of god. &c.] Bicause
Gods presence is commonly esteemed af
ter a nigardly sort and not to the ful va-
lor of it: Dauid cōmendeth it heer with
an honorable stile. For, as our nature is
forward to misdoubting: whatsoeuer dā
gers we meet wt in this world, the same
farre outweyeth Gods power in the ba-
lance of our wit. And herruppon cō meth
trembling at euery trifling temptation,
bicause we strip God of his vnmeasura-
ble might, or at leastwise disable it ouer
muche. Dauid therfore minding to cure
this disease, bringeth forth innumerable
hosts of Angelles whiche may easly dis-
patch all impediments in the world. And
although hee name but two millions, yt ỹ
maner of speaking implyeth asmuch as if
he should say, ỹ God hath houge armies
in a redines at his cōmaundement, for ỹ
maintenāce of our welfare, which thing
ought to suffice too encourage our harts
although an hundred deaths do manace
vs. Wheras he addeth ỹ God [is among
them] it pertaineth also to the commen-
dation of gods presence, as if he had sayd
that God can no more bee set beside hys
power, in keeping all the Angelles as it
were close vnder him, than he can be se-
perated from his own being or substāce.
Howbeeit by the way, he therwithall doth
vs to wit, ỹ God alone is of more force
than ten worldes of Angelles, as a man
may say. Moreouer lest the long distāce
which we are wont to imagine to be be-
twixt God & vs, should stop the course of
our fayth: hee setteth before vs Mount
Sinai, where his maiestie appeered opē
ly: wherupon it followeth that he aby-
deth still in his sanctuary. For too what
end hath God shewed himselfe wonder-
fully there: but too shew ỹ his couenant
is the bond of holy vnion, betweeu him &
the children of Abraham: accōding also
as Moyses sayd. Deut. 30. 12. Say not
in thy hart who shall climb vp into hea-
uen? who shall go downe into the deep?
who shall passe ouer the Sea? for the
word is nigh thee in thy mouth. &c. Thē
vnder the name of Sinai Dauid meneth
that too the intent wee may be preserued
by gods inuincible defence, we must not
seek assurance of his presentnes elswhere
than in the lawe and the Prophets.

19. Thou

19 Thou art gone vp on hygh, thou haſte led captiuitie, captiue, thou haſte receyued gyftes in men: yea and the rebelles, that the Lorde God may dwell there.

20 Bliſſed bee God from day too day, God shall lode vs with our ovvne welfare. *Selah.*

21 God *is* too vs the God of our welfares: and in the hande of the Lorde God are the iſſues of deathe.

22 Surely God will wounde the heade of his enimies, yea euen the heary skalp of him that goeth on in his wickedneſſe.

23 The Lord hathe ſaide, I vvill turne ageine from Baſan, I will bringe *them* ageine from the bottome of the ſea

24 That thy foote may bee dipped in blud, and the tung of thy dogges *in the blud* of the enemyes, by him.

25 They haue ſeene thy going ô God, they haue ſeene the goinges of my God *and* my King in the Sanctuarie.

19 [Thou art gone vp, &c.] There is no doubt, but that by comparing the diuerſitie of the tymes, & new grace is ſet foorth: which being buryed vnder Saule, ſhone foorth ageine when Dauid had gotten the kingdome. For there is a couert matching of contraries, betweene [Lying lowe, and Going vp on hygh:] as if hee had ſayde, that Gods glorie had not appeered ſo manifeſtly in the diſperſion of the people, as it had doone in old tyme before. For inaſmuch as Saules kingedome had his beginning of an euill and vnlawfull ground: it could not bee but accurſed, vntill God reſtored the lyght of his grace vnder Dauid: by which happy ſucceſſe it was made manifeſte that Dauid reigned by lawfull authoritie, becauſe he was chosē by God. Now althoughe Dauid had made warre manfully: yit hee remoueth the prayſe of the victorie from himſelfe, and aſcribeth it only vnto God. For hee ſayeth, it was he that had taken his enemyes priſoners, & compelled them to pay tribute: yea & that had broken the ſturdyneſſe of the rebelles, and brought them to ſubiection. And it is moſt certein, that they whom hee termeth heere [Sorerim] that is to ſay [Rebelles, ſtifnecked, or Traitours,] are diſtinguiſhed from the other enemyes whome hee had ſayd too bee taken priſoners a little afore. As if hee ſhould ſay, not onely ſuch as gaue place vpon diſtruſte of their own ſtrength, and ſuch as choze rather to yeeld themſelues, than to reſiſte wilfully, were brought vnder ſubiection: but alſo euen the prowdeſt of them all were tamed. Afterwarde hee noteth too what ende: namely, that [GOD ſhould dwell] in the middes of his people, and by his defending them, ſhewe them too bee bliſſed as many as ſhrowded themſelues vnder his protection. Howbeit forasmuche as Paule, Epheſ. 4. 8. more fynely applyeth thys place vntoo Chriſt: wee muſte ſee howe well the ſame agreeth with the meeninge of Dauid. Surely this principle can by no meanes bee ouerthrowen, that Dauid was made Soouereine ouer the people in old tyme, vppon condition that vnder the figure thereof, Chriſte the eternall kinge ſhould beginne his reigne. For wee muſt alwayes beare in mynde the promiſe of the euerlaſting ſucceſſion, which was at length ſtabliſhed in the perſone of Chriſte. Then like as GOD auouched his own power by the hande of Dauid, to the intente that hee beeinge aduaunced on hyghe, myghte alſo lifte vppe his people: ſo in his onely begotten Sonne Chriſte, hee ſhewed the very vttermoſte of his heyght. Furthermore, that euery member may agree with other: before that Chriſte was exalted, he abaced himſelfe, not onely in takinge vpon him the ſhape of a Seruaunt, but alſo in humblinge himſelfe euen too the

death of the Crosse. Therefore to the intent the shadowe may bee answerable too to the truthe: Paule sayeth that the thing which Dauid had prophesyed in ỹ psalm. 22.7. was fulfilled in deede in the persone of Christ, because that ere he ascended vp, he had bin cast downe to the lowest partes of the earth, when he became the skorne of men and the owtcast of the people. Moreouer least this [goinge vp] may be restreined to the body of Christe: The force & frute therof is described: namely that he hath brought heauen and earth vnder his Dominion. For suche as erst were vnstubbewed enemies, them hath hee compelled to obeysance, and made them tributarie too him: In like wyse as the Doctrine of the Gospell tendeth too this end, that the vnbeleeuers layinge aspde the prowdnesse and stubbornesse of the flesshe, shoulde submitte themselues and all that they haue, vnto Christe: and that all loftynesse shoulde bee brought too order, and mennes wittes and affections become prisoners vnto him. And as for the feends and all the Reprobates, whome wilfull malice stirreth euermore too rebellion, he holdeth them fettered in his secrete power, that they cannot mingle and destroye all things at their pleasure. Hitherto the similitude hangeth togither verye well.

But whereas Paule sayeth that Christe gaue gyftes too men, hee departeth somewhat from Dauids woordes, because (to the intent to apply himselfe to the vnlykelyhood) he foloweth the Greeke translation. But in ỹ matter itselfe ther is no disagreement. For like as Dauid with the spoyle of his enemies enriched not himself but his people. So Christ sought not too be enriched himself, seing hee wanteth nothing: but made his enemyes trybutarie too him, to the intent to garnish his church. Therfore in respect of the secret felowshyp that is betweene the head & the body: both of them are truly and properly sayde: namely ỹ God being manifested in the flesshe hath distributed too his people the gyftes which he hath taken of his prisoners: and also no lesse agreeth that to the persone of Christ which is sayd in the ende of ỹ verse [that God obteyned victorie] to the intent to dwell among vs. For Christe fleeted not from vs, to the intent wee should seke farre for him, but to fulfill all things, like as Paule also sayth Ephes. 4.10. For by ascending into heauen, hee bothe vttered more fully the power of hys godhead: and although he be not conuersant vpon earth in his flesh, yit feedeth he our soules spiritually with his flesshe & blud, because the distance of place letteth not, but ỹ his flesh is very meate vnto vs, and his blud very drink.

20 [Blessed be God, &c.] Dauid so tempereth the tytles whiche hee reckeneth vp concerning Gods seuerall helpes, that yit for all that, he neuer departeth from thys marke: namely, that the Church standeth safe and sound through the cõtinewall custodie and defence of God. And therefore he sayeth now, [Blessed be God from day to day]. And he addeth, that saluatiõ is to hoped for at his hande, with abundance of all good things. Some trãslate the word, [yagnamas shall lode,] and some translate it, [shall cary:] but there is no difference in the matter it self. Therefore let it suffyce vs to know, that there is promised continewall succesſe of bounteousenesse too the faythfull, as if Dauid should say, he is neuer weery of benefyting, but heapeth good turnes vppon his people one in anothers necke. Peraduenture also the lettre [He] (which oftentymes importeth as much among the Hebrewes as the pronowne demonstratiue the) is put in way of enforcing: as though he should poynt with hys finger to the God, on whom all the godly ought to leane: according also as in ỹ nert verse, when he saith [God is to vs the god of our welfare] the demonstracion seemeth not too bee superfluouse. And these meninges hang well togyther, because the effecte cometh to this purpose, that God is the continewall deliuerer of his church. And forasmuche as mennes myndes are too much wandering: there is a bridle cast vpon them, too holde them vnder the one certein God. Now albeit that Gods preseruation bee offered to all men: yit is the priuiledge of feeling themselues to bee by all meanes preserued by GOD, worthely restreyned too the chozen, because the reprobates turne ydle into death tho rough their owne vnthankfulnes. And not without cause hath he put [welfares] in ỹ plurall nomber, to ỹ intent we may know,

that

that although innumerable deathes beseege vs: GOD hath also innumerable wayes of preseruation in a redinesse, too the end that through beeing deliuered too day, wee should hope well ageinst to morowe. Too the same effect refer I the second member, where he teacheth that the issewes of death are in his hand. For wher as soune translate it, [the issewes vntoo death:] as though Dauid ment that God could speedely and with ease be aduenged of his enemyes, and destroy them: it seemeth to mee to bee constreyned. But the other exposition floweth very well, that GOD hath woonderfull, and dyuerse, and secret wayes, wherby to rapse his seruantes from death to lyfe. For he determineth in what wyse GOD is the preseruer of his people: not that hee alwayes preuēteth the very death of them, but that when he hath suffered them to bee after a sort swalowed vp, he soodenyly maketh a way out for them. And this is so much the more too bee marked, to thentent wee may lerne, not to measure his help by our owne wit, but (euen when we be plunged in the bottomlesse pittes) to refer our hope too the hand of GOD, whose propertie it is too make vs way where no way is.

22, [Surely God will.&c.] Forasmuch as considering how the Churche is assayled on all sydes by strong and cruell enemyes, and endureth continuall assaultes, it can not otherwyse be preserued than by strong and forcible defence: Dauid bringeth in God armed with terrible power too ouerthrowe all the vngodly. And bycause he continueth the same doctrine, the particle [Ac] may bee taken as inferring: howbeit, the simple affirmation seemeth too suffyse. But first it is to be noted, that all such are called Gods enemyes, as wrongfully trubble the godly, bycause we should not doubt, but that he will alwayes be a stickler to defend vs. Now, how carefull he is of our welfare, it is very well expressed in theis formes of speece, [GOD will wound the head of his enemyes, yea euen the heary skalp. &c.] as who sould say, that as many as trubble the Church, shalbe wounded to death, or striken with an incurable stryppe: and specially, where anon after he describeth GOD falling vppon them with much slaughter.

23. [The Lord hath sayd.&c.] Bycause the Israelites should not ioy in their victories, after the maner of the Heathen, but acknowledge GOD to be the author of them: Dauid calleth them backe to their first beginninges. And also too thentent they may trust too bee alwayes preserued by his grace, he bringeth them in remembrance, how that euen foorthwith from their first beginning, their fathers had wa bed as it were out of hell by the victorious hand of GOD. For this sentence implyeth as much as if he had sayd: God hathe not therfore deliuered his people once out of the handes of the Gyantes, & out of the bottom of the red sea, to thentent to giue them ouer now in the like daungers: but he will bee at hand to deliuer them as oft as neede shall requyre. For wee know it is an ordinarie maner among the Prophetes, (as oft as they meene too extoll Gods grace myghtely) to alledge the history of their deliuerance: that by the very originall of their welfare, ỹ faythfull may gather, how their proceedinges shal be the same hereafter. And too thentent the sentence may haue the more force, he bringeth in God speaking. And by theis woordes he chalendgeth to GOD the power and office of raising from lyfe to death: bycause the passing of the people through the red sea, and their conquestes ageinst the warlik Nacions, were a certein kynd of resurrection. Wheras some expound it, [I will chace the enemyes out of Basan:] it can not stand: & besides that, it striueth ageinst the very text: for there foloweth immediatly after, [I will bring them agein out of the bottom of ỹ sea.] And wheras Dauid bringeth in God [moysted, or imbrewed with blud,] it must not be take as a take of crueltie, but rather so as the faythfull may perceiue how deere and precious they be to him, seeing he is so rigorous in their behalf. For wee knowe that euen Dauid himself was not of a cruell disposition, but inasmuch as he weyed Gods iudgmentes with a pure and vpryght mynd, he myght with a holy zele reioyce in the destruction of the reprobates. Also it is too be noted, that the thing which belongeth too the whole Churche is ascribed to God alone, according

according as he executeth iust vengeance against the reprobates by the handes of his seruantes. Whereas in the end of the verse some drawe the parcell [by him] too the King of their enemyes: it is no part of Dauids meaning. The sence then is, that the tunges of dogges shalbe red with licking, so greate shall the nomber of karkesses bee everywhere.

25. [They haue seene. &c.] This verse may be vnderstood as well of the bateilles or conduct of warres, as of thanksgiuing. For wee knowe that when there happeneth any notable victorie, the faythfull were woont to go foorth in order, to offer peaceofferinges in the temple. There bee therfore that refer the [goings of GOD] to the thronges of people flocking togither into the Sanctuarie. Notwithstanding, it misliketh not mee, that the charge of Captein generall in guyding and ordering the armyes, should bee attributed vnto God. For the immediate adding of the woordes [in the Sanctuarie,] is a trim allusion to the visible token of Gods presence. For whervppon came it that GOD tooke vppon him the charge of gouerning the people, and went before them too repulse the violence of their enemyes, but bycause he had promised that he would heere the prayse of his people out of the Sanctuarie? Therfore he is sayd to haue bin seene leading his people with luckie gouernāce, in lyke cace as if he should haue comme foorthe of that holy habitacion. And therfore Dauid in calling him his King, turneth away the eyes of the people from him self, least the name of [King,] which was bestowed vppon a mortall man but in the way of almesse, might deface the heauenly preheminence of the cheef head. For although he speake in the persone of the whole Realme, yit dooth he not in any wyse exempt himself out of the nomber.

26 The singers went before, the players of instrumentes folowed, in the middes are the damzelles playing with timbrelles.

27 Blisse yee God in the Congregations, *and* the Lord out of the fountaine of Israell.

28 There vvas little Beniamin their ruler, the Princes of Iuda in the Congregation of them, the Princes of Zabulon, *and* the Princes of Nepthali.

26. [The singers. &c.] Doublesse he speaketh not now of the armye ordered to battell, but of the solemne assembly of the people, where the prayses of GOD were to be sung for top of victorie. And forasmuch as GOD had openly shewed himself to be the Captein of the warres: the triumph is iustly pealed vntoo him. Therfore he bringeth in heere the companyes seuerally sorted in singing Gods prayses, and putteth in the timbrell players by name, bycause it was the custome in those dayes for women to play vppon Timbrelles, which now a dayes were a fond thing amōg vs. Whereas there foloweth, [prayse yee God out of the fountain:] some take it too bee [out of the harte,] bycause wee know that fayned prayses, which sound but only in the lippes, are cursed of GOD. Notwithstanding, the naturall meening of this saying is, that as many as are descended of the holy Patriark Iacob, should comme togither to prayse GOD. For albeeit that all of them were not answerable too their calling, yit dooth he well too call too this dewty of godlynes, all the whole race which was chozen of GOD. Neuertheless, if any man had leuer that by the name of [fountain, or offspring,] the hypocrites, which falsly boasted themselues to be the children of Abraham, (whereas in deede they were but bastard slippes,) should bee shoued from the good and holy ones: I will not gainsay it. For only the folowers of Abrahams fayth are reckened among his lawfull children.

But

But seeing hee speaketh generally of the holy assemblyes: it is straunge that hee should place the tribe of Beniamin firste. Some Interpreters coniecture, that bycause the Beniamytes were redy at Dauids hande by reason of their nearnesse, & the twoo Tribes of Zabulon and Nepthali more helping and freendly vnto him though they were farre of by distance of place: therfore hee gaue them this honor. Othersome will, that by the figure Synecdoche, hee should by the farre & neere, betoken the whole Realme. Howbeit forasmuche as there myghte bee some other cause, whiche is vnknowen too vs: it is better to leaue it indifferent, although I reiecte not allowable coniectures. Whereas many think that Beniamin is termed [little] by reason of the feawnesse of men, bycause that tribe was almost wyped out for the wickednesse of the Gibeonites: it seemeth not to agree. For Dauid in mustering the cheef setters foorth of Goddes prayses, would not haue giuen any inckling of that shamefulnesse. But inasmuche as the Prophets when they speake of the ofspringe of the Patriarks, doo oftetymes allude to the Patriarkes themselues: it is no maruell that the posteritie of Beniamin are called a litle tribe, in respecte of their Father who was the leaste amonge the sonnes of Iacob, although it had not bin so populous before the slaughter which it had receyued. Scarsly also doo I admit (which thing ỹ interpreters auouche with greate tonsente) that Beniamin is called the [Ruler,] bycause Saule ỹ firste King was borne of that tribe, whose memoriall Dauid should haue renewed out of tyme, considering how wee know that the mayntenesse of that tyme is euerywhere condemned in the Scripture, and Saules dominion was buryed by the election of Dauid, whiche is cheefly commended in this place. But rather it semeth to mee a lykelyhod, that that tribe is adorned with this tytle of souereintie in respect of their feawnesse: as if he should say, that althoughe the Beniamytes excelled neyther in great number, nor in puissance: yit did they make one head. And this seemeth to agree fitly: onlesse perchaunce ye had leuer think that there was some cheef Captein of that tribe, as there were in ỹ other two Tribes which he mencioneth: or elsse peraduenture that the whole people of Beniamin had doone some notable exployt in some battell. Now although he decke these tribes with an honorable tytle: yit byanby after he calleth thē back to the cheef head, makinge the noble men of Iuda generalles in mustering all the armyes. Some supply the copulatiue [and,] as thus: [The Princes of Iuda, and the congregation of them.] Othersome Translate it [And the stonning of them.] But in my Iudgemente, the firste is the ryghtest, that the [Congregation] should bee referred too the same Tribe, vnder whose Standard it warred. Therefore, the cheefe place and prehemynence of Souereintie is chalenged too the Tribe of Iuda, too whome it belonged of ryght to compell the people.

29 Thy God hath commaunded thy strength: Stablish ô God, that which thou haste wrought in vs.

30 Out of thy temple vppon Ierusalem, kings shall offer a presente vntoo thee.

31 Destroy the companie of the reede, the herde of Bulles with the Calues of the people, tramplinge in wedges of siluer: scatter the nacions that are desyrous of warres.

29 [Thy God hathe, &c.] Forasmuche as nothing is more redy with men than to chalendge to themselues, that which would become them to imputo vnto God: Dauid auoucheth agein, that his people gate not the vpper hande of their enemyes by theire owne puissance, but that strength was gyuen them from Heauen. For hee auoucheth

auoucheth that GOD was the author of their strength, though the Israelites fought manfully: and by this meane he exhorteth them to thankfulnesse, and correcteth the statelynesse wherethoroughe the worlde (for the most part) defaceth & choketh Gods grace. Furthermore, that hee may the better bowe them too meeldnesse, hee admonisheth them therewithall, that they haue needе also of the continewance of the same grace heereafter. For whereof cometh ỹ haultynesse of the flesh, but that forgettinge our needynesse, wee flee not humbly vnto god, that he may supply our wantes: By the waye wee bee taught, that it is not ynough if God preuente vs with his grace, except he also susteyne vs with his help all our lyfe long. For if this be trewly auouched concerninge the outward strength of makinge warre, where wee haue to deale but with flesh & blude: it agreeth much trulyer to our Soules. Therfore when we must feight with Satan, with Sin, & with the World, we must needes sinke and quaple euery minute of an howre, onlesse God strenghten vs too holde out. We must then assure our selues, that whatsoeuer power we haue, it floweth only from God, and is shed into vs by his commaundement: and not onely that the beginning therof is of him, but euē the very continewance of it also. Whereas in the next verse there foloweth [out of thy Temple:] it hangeth to the same sentence. For there is added a reason why he hathe vouchsaued to arme that people rather thā others, with his strength: that is to wit, bicause it was his will to utter his strēgth out of the Sanctuarie and the Arke of couenant. In which respect also, Dauid declared euen nowe, that he was the God of the people of Israell. Forasmuch then as it was not for nought, that God cōmaunded himselfe to be worshipped in the sanctuarie (from whence also hee had promised that he would bee neere at hand to hys people): therefore is he sayd nowe to haue cōmaunded his strength, out of his temple, bycause the certeintie of grace was to bee fetched out of the Couenant and promises. whereas others translate [in Ierusalem:] it is colde and peruerteth the meening of the Prophet. For hee prayeth that strength may bee powred oute of the Sanctuarie vpon the chosen people which is (by the figure Synecdoche) comprehended vnder the name of that royall Citie. But heere it is demaunded, why hee maketh mentiō of the Temple which was not as then buylded. It is a more lykelyhood that the Temple or palace is takē for the tabernacle: than to feyne an anticipacion, as many suppose. And it is certeyne, that the Arke of couenant was already (ere that tyme) settled in Sion. For owe like as erewhyle he ascribed the victories that he had gotten, vnto God: so now he chalengeth the frute of them to himself. For hee sayth, that ỹ Kings which were brought in subiection, should not onely become tributaries to him and to his successors: but also acknowledge God the conquerour of them. Wherfore so much the more became it the faythful them selues, to offer sacrifices of thanksgiuing of their owne accord.

31 [Destroy the company, &c.] Some translate it [Rebuke.] But I like well of the distinction which the the skilfullest of the hebrewe tung obserue: namely, that this Woorde [Gegnar] when the Letter [Beth] is put into it, is taken to rebuke: but when it is construed simply, then it is taken too destroye. That the woorde, [Caioth] should in this place bee taken for [a beast] it can by no meanes agree. Trulyy Dauids prayer is certein, that GOD should defende his owne peculiare people, and destroy their bluddy enemies. Wheras hee calleth them the company of the [Cane or Reede,] hee dooth not by thys tytle betoken their weakenesse, but a kynd of armoure, as if hee should terme them [Spearmen.] For inasmuche as in some Countryes, Reedes growe into trees or at leastwyse become as firme as timber: Speares and Dartes were woont to bee made of them. And wee knowne that the Easterne people did moste commonly vse Dartes in battell. Afterwarde hee calleth them a herde or multitude of Bulles, by reason of their cruelnesse. For although strong men bee called in Hebrew [Abirim] yit notwithstandinge forasmuche as the same name is also lente vnto Bulles (as wee haue seene heeretofore, and as Dauid addeth heere immediately after, when hee called them [Calues or Bullokes of the

the people:] I doubt not but he Metaphorically noteth the feerceneſſe and crueltie of his enemyes, or at leaſt wyſe (in auaunncing their ſtrength,) confeſſeth that the Iſraelites ſhould bee too weake too withſtand them, except they were ayded by GOD. The next member is not without doubtfulneſſe: namely, [tramplyng in wedges or peeces of ſyluer.] The woord [Rapham] ſignifyeth in Hebrew [too trample, or tread vnder foote.] Howbeit, forasmuch it is put heere in the coniugacion Hithpael, it muſt be reſolued woord for woord thus: [which maketh himſelf to trample:] and ſome vnderſtand it too bee ſpoken of bragging or boaſting. Otherſome picke out a cleane contrarie ſence, namely, that the enemyes humble them ſelues, and in token of ſubmiſſion bring peeces of ſyluer. But to what purpoſe ſhould Dauid deſyre to haue his van quiſhed enemyes deſtroyed and cut by, who with diſcouraged hartes did humbly pay him tribute alredye? They anſwer, that although they, which are rid of their armour and weapon, ſhewe not them ſelues ſtout openly: yet they lay not their ſtoutneſſe vtterly away, but be euermore redy to rebell, ſpecially the enemyes of the Churche, becauſe they alwayes foſter benemous hatred, though they hold them ſelues in for a tyme, and burſt out into new rage aſſoone occaſion is giuen them. But forasmuch as there needes no ſuch wreſting of Dauids woordes, I had leuer too vnderſtand, that they vaunt them ſelues with tredding plates of ſyluer. And it may bee that they ware ſyluer buckles vppon their ſhoes, accordyng as wee knowe how vnmeaſurable exceſſe reigned always among the people of the East. Surely, that which ſoloweth (that is to ſay, [ſcatter the people that delyght in warres,]) admitteth not the foreſayd interpretacion of ſubmiſſion. For he ſheweth there, yᵗ they ſeeke after warres and inſurrections without cauſe: and that although noman prouoke them, yet they of their owne accord are egre to aſſaple ſuch as be in quiet. But ſeing that Dauid getting ſo oftentymes the victorie, commendeth vnto GOD the mayntenance of the welfare of himſelf and his whole Realme: heerby we may lerne that there is no quiet ſtate of the Church to be hoped for in this world: becauſe Sathan ſtirreth vp new enemyes from tyme to tyme, and GOD alſo by this meanes exerciſeth and tryeth his ſeruantes. And wheras he compareth them too Bulles and Calues and ſayeth that [they delyght in warres:] by theis woordes he exhorteth the faythfull to meekneſſe, that they may ſpeed help redye for them in GOD. For the more malapertly that our enemyes raſh vppon vs, and followe their luſtyneſſe the more furiouſly: ſo much the forewarder will God bee too ſuccour vs: conſidering that it is his proper charge to ſubdew Bulles and warlike Gyantes. Forasmuch then as this prayer teacheth vs that GOD will ſet him ſelf againſt all boyſtous perſones, which are carryed with headye luſt too doo miſcheef: out of all doubt we may hope for the ſcattering of our enemyes, as oft as wee bee wrongfully aſſaulted, if wee flee to God for help with quiet myndes.

32. Princes ſhall comme out of Egypt, Ethyop ſhall haſtely ſtretch out hir handes vntoo God.

33. Yee Kingdommes of the earth, ſing yee vnto God, ſing prayſe vnto the Lord: *Selah.*

34. That rydeth vppon the heauens of heauens of old tyme, Behold, he vvill ſent out a myghty ſound by his voyce.

35. Giue God the power ouer Iſraell: his Maieſtie and ſtrength is in the Cloudes.

36. Dreadfull art thou, ô God, in thy Sanctuaries: The God of Iſraell is he that ſhall giue ſtrength and power to his people: Bleſſed *bee* God.

3. [Bein-

3. [Princes shall comme. &c.] Again he returneth to reioycing, & confirmeth that which he sayd a little afore: namely, that Kinges should comme too pay tribute: which thing he auoucheth of the Egyptians and Ethiopians by name. Wherby we gather, that this prophesie is extended too the persone of Christ, by whose leading bothe the Egyptians and Ethiopians at length receyued the yoke of GOD.

The word [Tarics] (which I haue translated, [shall hastely stretch out,]) importeth as much as, [shall cause too ronne.] But the harshnes of the Metaphor was too bee mitigated. Howbeit, it is too bee doubted whither he betoken forewardnes of obedience, or whither he meene ỹ they shall but humbly craue pardon by holding vp their handes vnto GOD, bycause it is the gesture of such as pray. But forasmuch as submission is expressed by eyther of both wayes, it is inough to vnderstand Dauids meening, namely, that Ethiop and Egypt shall comme in subiection too GOD: and not they only, but also the coastes of the world that be distant far of. And now he proceedeth further than before, when he biddeth [the Kingdomes of the world, sing vnto GOD:] by which maner of speaking he betokeneth, ỹ those shall becomme willing worshippers of GOD, which hereofore despysed him. For the only knowledge of GOD (as I haue sayd elswhere) vntyeth and looseneth mennes tunges too prayse the name of GOD. And therfore herby is proued the calling of the Heathen, inasmuch as Moyses & the Prophetes allure them to offer the sacrifyse of prayse. Moreouer, least any man should thinke it a fondnesse for the whole world to be called to the seruis of GOD, who heertofore had bin contented with one people: Dauid addeth that notwithstanding this, he hath lawfull dominion ouer all partes of the earth, bycause [he rydeth vppon all the heauens.] By which speech hee meeneth (according as I haue sayd in the beginning of this Psalme) that he is the souerein Lord of all creatures, and gouerneth the whole world by his discretion. Now, although this thing being spoken generally, procureth reuerence to the maiestie of GOD: yit must not the circumstance of the place be neglected, bycause that in making mention of the Gentyles, which were at that tyme forreiners to the Churche, he extendeth Gods authoritie vnto them by ryght of creation: as if hee should say, it is no maruell that GOD, who sitteth vppon the heauens, comprehendeth all the dwellers vppon the earth. The cause why he termeth the heauens, [the heauens of old tyme,] is that wee may knowe, how that all mankynd was vnder his hand euen foorthwith from the beginning. But the glorie of GOD shyneth foorth the brighter in this behalf, that wheras the compasse of the heauens is vnmeasurable, their mouing so swift, & so diuers reuolutions fyghting one ageinst an other: yit is there a moste excellent agreeablenesse and temperature, and this so goodly and trim order hathe bin continewed with vpryght & euen proceeding so many hundred yeeres. Wee see then how the antiquitie of the heauens dooth the better commend Gods woonderfull woorkmanship. Moreouer, as soone he hath doone speaking of the creation, he commeth down to ỹ thunders: the which he betokeneth by [the myghty, or strong sound of voyce,] according also as wee haue seene in the Psalme. 29. 4. Howbeit, the maner of speeche may be expounded twoo wayes: eyther that by his commandement he stirreth vp thunder, which shaketh both heauē and earth with hideouse noyse: or else, that he vttereth his voyce strōgly in ỹ thunder. But in ỹ same place, which I cyted euen now, I haue more largely declared, how it is not without cause, that GOD is set foorth thundering vnto vs, considering how there is nothing ỹ more effectually perceth mēnes myndes to strike them in feare. And to the intent he may waken vp our drowsynesse, or rather correct our dulnesse, as it were stopping vs at a thing present, he vseth the demonstratyue particle, [Behold, Lo, or See.]

33. [Giue strength. &c.] He alludeth to the last sentence, where he had sayd, that GOD vttereth a strong voyce. For (too speake properly) it lyeth not in our power too giue him any thing. But bycause we defraud him of his dew honour, after that Dauid hath brought him in thūdering with dreadfull cracks, he biddeth vs

vs agein on the otherſide to ſound out his prayſes. Notwithſtanding leaſt the Gentyles might wanze away after their wonted maner in their own deuiſes: he calleth them backe to the doctrine of law, wherby GOD hath diſcloſed himſelf: as if he ſhould ſay, they muſt needes proceed from the creation of the worlde and the gouernment of the ſame, vntoo that doctrine by which God hath approched familiarly vnto men, leaſt they ſhould wander amiſſe. Here vnto perteyneth the tytle of [the god of Iſrael.] Neuertheleſſe he will not only haue Gods myghtyneſſe prayſed with mennes tunges: but alſo therewithall hee exhorteth them to fayth, bycauſe we then properly yeeld ſtrength vnto God when we ſettle our ſelues vppon his defence only. Therfore after he hath ſayd [that hys power is in the cloudes,] he addeth immediatly, [that he is dreadfull in his Sanctuaries:] that is to ſay, that hee vttereth ſuch power out of his temple, as is of ſufficient ableneſſe to beate downe his enemyes. For whereas ſome expound it of Heauen & earth: it agreeth not with the text: for byanby after foloweth, [that the God of Iſraell ſhall giue ſtrength to his people. Whereby we gather that he ſpeaketh of the protectiō of Gods church. And he ſaith [Sanctuaries] in the plural nomber, (as wee haue ſeene heretofore,) bycauſe the Tabernacle was diuided intoo three partes. To be ſhort, he ſetteth forth the Ark of couenant as a token of aſſurance to the faithfull, that vppon truſt of this promis. [I dwel in the mids of you, Exod. 25. 8. & 29. 45.] they might reſt quietly vnder the wynges of God, & call vppon him without feare. For by none other right did the people of Iſraell ſo tarr excell others ỹ they might ſafely ſhrowd themſelues vnder Gods tuicion: but bycauſe that god by his couenant of free gift, hed chozen the for his owne peculiar poſſeſſion. And it is to bee noted, that he now applyeth to the welfare of the church, that dreadfull ſtrength wherof he made mention a little afore.

The conteints of the .lxix. Pſalme.

This Pſalme is of like purport to the xxii. Pſalme. For in the beginning Dauid complayneth of the heynous wrongs and outrageous crueltie of his enemies: and yit hee affirmeth himſelf not to be ſo much diſtrubbled, but that hee holdeth himſelf ſtill patiently vnder Gods tuicion, and continueth in mainteyning himſelf in innocencie. Nay rather, hee ſayeth that all men were at deadly foode with him for his religions ſake, and bycauſe he had bin ſtout in mainteyning Gods glorie. And after hee hath complayned the ſecond time that hee is oppreſſed of his enemies no leſſe reprochfully than cruelly: he wiſheth them the puniſhment which they haue deſerued. In the end, triumphing as though hee had gotten the vpper hand, hee promiſeth God a ſolemne ſacrifiſe of prayſe.

The. lxix. Pſalme.

To the Chaunter vppon Dauids Soſanim.

2. Saue mee ô God, for the waters are entered in vnto my Soule.
3. I ſtick faſt in the deepe myre, wher ther is no footing: I am come into the depth of the waters, & the ſtreame of the water rōneth ouer me.
4. I am weery of krying, my throte is become horce, and mine eyes are

wexed dim vvith looking vntoo my God.

5. They that hate mee vvithout cauſe, bee mo in nomber than the heares of my head: they are increaſed that ſeeke to deſtroy mee, *euen* my lying aduerſaries: then reſtored I the thinges that I tooke not.

6. Lord, thou knoweſt my foolishneſſe: and my faultes are not hid from thee.

1. [Vppon Soſanim.] Concerning the woord Soſanim, I haue ſpoken heertooſore. As in a thing vncertein & darkſome, I willingly ſubſcrybe to the coniecture of thoſe, that think it was the beginning of ſome ſong. Howbeit, if any man had leuer to take it for ſome inſtrument of Muſik, I will not ſtriue with him. But fond is the geſſe of them, that think this Pſalme was made in the Spring of the yeere, at what tyme Lillyes begin to bloſſom. Moreouer, before wee proceede any further, it is too bee noted, that Dauid wrate this Pſalme, not ſo much in his own behalf, as in the perſone of the whole Churche, bycauſe he bare the image of the head of it, accoarding as it will better appeere by the ſequele. And it is a thing in eſpecially to be noted, to thentent wee may gine the better heede to this glaſſe, in which is ſet before our face the comon ſtate of all the Godly. Neuertheleſſe it ſeemeth to mee a lykelyhood, that Dauid hath comprehended not one kynd of perſecution only, but whatſoeuer aduerſitie he had abidden many yeeres toogither.

2 [Saue mee, O God. &c.] Under the figure of waters he deſcribeth that thzough extreme miſeries he was bzought euē vnto deſpaire: and yit wee know he was not nyce, noz one that had a womans hart, in aſmuch as hee ouercame hozrible temptacions with incredible cozage. Wherby we gather with what anguiſh he was diſtreſſed at that tyme. In myne opinion it is but a cold coniecture, that ſome take ỹ woord [ſowls,] for lyfe. I think rather that it betokeneth the hart. For although a man fall into a deepe pond, yit may he keepe out the water for a whyle, by ſtopping his mouth & his noſethzilles: but yit at length bycauſe we cā not liue without bzeathing, the ſmoldering itſelf will compell him to let in the water, ſo as it ſhall perce euen vnto the hart. And this is Dauids meening by this Metaphoz, not only that hee was ouerwhelmed with water, but alſo ỹ hee ſucked it in. Afterward hee compareth his afflictions to a deepe mud, where there is moze daunger. For if a man may haue ſure footing vppon firme grownd, he may heaue vp himſelf: accoarding as we ſee many ryſe vp aboue the waters with a puſh: but he that ſticketh in the mud, periſſheth. Furthermoze he addeth other circumſtances alſo, that [he was bozne down by fozce of the ſtreame of the waters,] by which ſpeeche he meeneth that he was toſſed and tumbled with greate trubble.

4. [I am weery of krying. &c.] It was an example of rare and woonderfull patience, too ſeeke God in ſo deſperate a cace. And Dauid complayneth that he had tyred himſelf with krying out to no purpoſe, euen till he was hoarce. By which woord he ment not any ceaſing, as though he left his earneſtneſſe in prayping, when he ſawe it booted him not: but rather he deſcribeth an vnweerpable holding out: as it may well be gathered by [his hoarce thzot and dazeling eyes.] Surely, hee neyther yelled out afoze men too be moned, oz ſpoken of, neyther was this hoarcenes gotten in one day. Wee ſee therfoze, that howſoeuer his bodyly ſenſes fayled him, yit was not the faize of fayth a whit quenched in him. Cōſidering then that Dauid hath ſpoken as it were out of the mouth of Chriſt, and as it were out of the mouth of all the Godly, inaſmuch as they bee Chriſtes members, wee muſt not think it ageinſt reaſon, if at any tyme we be ouerwhelmed with death, & there appeere no ſpark of lyfe. May rather let vs lerne to put ourſelues in redyneſſe & to bythink vs of it betymes, whyle God ſpareth vs, ỹ euē in ỹ deepeſt whoozlpools of aduerſities, faith may hold vs vp, oz rather lift vs vp vnto God: accoarding

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as by ỹ recoꝛd of Paule Ro.8.39. ther is no heyghth, oꝛ depth ỹ ought to sepeate vs frō ỹ vnmeasurable loue of him, who swaloweth vp al depths, yea & hel it self. 5. [They that hate mee &c.] Now expresseth he sout figure, that which hee had sayd Metaphoꝛically as well of the myre, as of the violent flowing of ỹ waters. Foꝛ sith there preaced so great a multitude of enemyes vpon him, he had good cause to beafrayd of innumerable deathes. Neyther ouerreacheth he in saying they were mo than the haires of his head, considering how he was hated and detested of the whole Realme: inasmuch as all men were perswaded ỹ he was a wicked traitour to God & his countrie. Agein we know by ỹ holy Hiſtoꝛies, & how many & how strong armyes Saule pursewed him. He expresseth a deadly hatred in saying ỹ they seeke his destruction, bycause they wold heue him cut vp: & yit he auoucheth ỹ he was persecuted sout his desert. Foꝛ the woꝛd [Chinnam] (which they translater [Gratis,] that is to say [freely]) implyeth as much as, ỹ they be carted greedely too do mischeef, being by no meanes pꝛōged, noꝛ pꝛouoked by any misusage. And therfoꝛe he caleth his enemies [Shakar,] that is to say, [Liers:] namely as who had no cawse too make war. Then if wee at any tyme be persecuted, we must by his example endeuer, that the witnesse of a good conscience may vphold vs, and that wee may freely pꝛotest befoꝛe God, that our enemies are our enemies with out cause. And the moꝛe hard it is foꝛ a mā to beare himself so indeferently: so much the moꝛe behoueth it vs to enfoꝛce our selues too do it. The peruish nycenes of them that think it an intolerable matter too bee afflicted wꝛōgfully, is coningly repꝛoued by that noble answer of Socrates. Foꝛ when his wife lamented in pꝛison that he was condemned wꝛongfully: what then (said he,) haddest thou leuer I shuld haue suffered foꝛ some offence? Also Dauid addeth, not only that he was afflicted with wꝛonges, but also that he suffered repꝛoyninges & repꝛoches, as if he had bin conuicted of many crimes: which thinge is bitterer to an honest man than to suffer a hundꝛed deathes. Foꝛ many are too bee found that will redely by: who are not able to endure shame. Furthermoꝛe Dauid saith, that not only his goodes were taken away by catchpolles, but also that he himself was mangled like a theef and a robber. And surely when his enemyes spoyled him, they boasted themselues to be but as Iudges of a wicked felow: yea and we know they were honoꝛably esteemed as Iudges. Wherfoꝛe we may lerne by this example, not only to pꝛepare our selues to beare domages & trubbles, yea and deth it self quyetly: but also to beare shame and repꝛoch, if at any tyme it happen vs to be charged & false slaunders, yea rather seeing that Christ himself the fountaine of all righteousnesse and holynesse, was not pꝛiuiledged from false slaunders: why should the like cace dysmay vs, cōsidering how it is a trew trial of good behauiour to abyde stedfastly in excercyse of righteousnes, although wee receyue so wꝛōgful reward of ỹ woꝛld? 6 [O god thou knowest &c.] Augustin beats his wittes in vayne too fynd how this should agree vntoo Christ: and at length he cōueyeth it into his members, which could not be pꝛoperly sayd of the head. Foꝛ it is a kynd of testing speech, wherthꝛough Dauid being oppꝛessed & the wꝛongful doomes of men, remitteth himself vnto God, and calleth vpon him foꝛ vengeance. And it is of moꝛe foꝛce than if he had opēly and without figure sayde that his innocencie was knowen vnto God. Foꝛ by this meanes he crosse byteth his enemies with a nip, and as it were looketh downe in skoꝛn from aloft vpō their railings: accoꝛding also as Ieremy speaketh. 20.7. thou hast begoyled me O loꝛd, & I am begwyled. Which place also is violently racked by certein vnlerned persones, as though Ieremye ment, that he was deceiued in deed whē as he rather spitefully taunteth his slaunderers, bicause that in finding fault with him, thei offeꝛed repꝛoch & blaspheny to God himself. So also in this place, least Dauid shuld thynk vnder ỹ froward misdoings of men, he maketh god his iudge. And bycause hee is sure he stands vpon a cleere ground, hee maketh none account of mens wꝛongful opinions. Truly it were too be wished, that men

also might like of our vprightnesse: and that, not so much for our owne sakes, as for the edefying of our brethren. But when wee haue doone our best to make our selues allowable before men, if they construe thinges to the worst, and misreport whatsoeuer is rightly done or said by vs: we must haue this haultinesse of hart with vs, that being contented with the iudgement of God alone, wee must despyse the world and all the deuilles in hell. For it is not possible but they must oftentymes quaple, that be too precise of their good name. Let vs alwayes be redy to satisfie men: but if we may not bee herd, let vs go forward as wel by infamie as by good fame, like as Paule. 1 Cor. 4. 5. appealeth vnfearefully to the iudgement of God, who shall reueale ỹ thinges that be hid in darkenesse.

7. Let not them that wait on thee O Lord god of hosts be ashamed in me. Let not them that seeke thee be put to shame in mee, O god of Israell

8. For euen for thy sake haue I suffered reproche: shame hath couered my face.

9. I haue bin a stranger to my brethren, and am become an aleant to my Mothers children.

10. For the zele of thyne house hath eaten mee vp: and the railinges of them that rayled at thee, are falne vppon mee.

7 [Let not them that &c.] Dauid declareth how he is set forth for a patterne, frō whēce al the godly may fetch matter of hope or dispayre. For although all the people abhorred him: yit there remained a feawe vpright and frendly witnesses of his innocencie. But albeit ỹ they knew he was wrongfully charged, & that hee leaned alwais to Gods grace, and was not discoraged with any temptacions, but stode stedy in the folowing of godlynes: yit could they gather nothing of his forowfull and vnlucky successe, but that he lost his labour in seruing god deuoutly. For like as God, as oft as he helpeth his seruantes, confirmeth his grace towardes vs with as many seales: Euen so it could not haue bin eschewed, but ỹ the faithfull must haue bin vtterly discharged, if Dauid had bin forsaken in his vtter necessitie. This perill alledgeth he now vnto God: not that God needeth any admonishment, but bycause he giueth vs leaue to deale after a homely sort with him. The word [wait] is properly referred to hope, like as [to seeke God] is referred to prater. And this cupling of them teacheth profitably, that faith is not slothfull, bycause it stirreth vs to seeke God.

8 [For euen for thy sake &c.] Now expresseth he more euidently how it was but in iest, that he layd his faultes were not hid from God. May he procedeth yit further, namely that he is not only persecuted contrary to right and reason, but also that his cace is Gods cace, bycause hee had attēpted nothing without gods commaundement. For although Saule had other causes, or at least wise, other pretences: yit notwithstanding, forasmuch as it is moste certein, ỹ his enuy toward Dauid grew vpō gods caling, bicause he had annointed him king: he doth rightly to auouch that hee is wrongfully condēned by the verdites of all men, not for any offence of his owne, but bicause he had obeyed GOD. And hereof he faithfull take no smal comfort, when as they may lawfully auow that they haue attempted nothing besides that which they are lawfully called to by god. Now if the world be offened with vs for confession of the faith, (according as wee see that the vngodly neuer play the madmē more fercely, than when they assault Gods word and his religion) our confidence is doubled. In the meane way also this place admonisheth vs, how prodigious ỹ malice of men is, which turne the desire of his glorie, into reproche. But well dealeth he with vs, in that he not only wypeth away the reproches wherewith the wicked lode vs, but also ennobleth thē, so as they surmount al ỹ triumphes of ỹ world. Also he enlargeth his complaint

wyth

with this circumstance, that he was vnkyndly reiected of his owne kinsmen and neybours. Wherby also we be taught, that God must be followed without respect of flesh & blud, if for godlynesse sake we cannot escape the displeasure of our owne brethren.

10 [For thy zeale &c.] Although Dauids enemies professed that they ment nothing lesse than to touch Gods holy name: yit in reprouing their false pretences, he confirmeth that he standeth in Gods behalf, & sheweth ý maner: namely bycause he burneth wt a zele towards the church of god. Howbeit he not only intreateth of ý cause, but also saith, that although he be neuer so despitfully delt wt: yit as it were forgetting himself, he putteth on an holy affectiõ of mainteyning the church togither with the glorie of god. That this may ý better appeare: it is to be noted, that although all of them boast in wordes, ý they leaue god his glorie: yit notwithstanding when it cõmeth to ý law which is ý rule of godly life, they do but daly wt god: & not so only, but also they furiously assault him in his word as though his wil were to be worshipped but in the aire only, & ý he had not rather set vp himself a throne among men, to gouerne them frõ thence. Therfore Dauid setteth here the church in Gods rome: not to yeeld vnto the church the thing that is proper vnto God: but to shew how gods name is pretended in vaine, where ý trew rule of Godlynesse is shaken of, wherof ý church is ý faithful storer. Besides this, Dauid had to deale ageinst the disguysed & bastard people of God. For al Saules sect vaunted themselues of the tytle of the church: and craked that Dauid was but an Apostata, or rotten member. So little is Dauid discoraged with this vnworthy dealing, that he willingly susteineth al assaultes. For ý defence of the trew church. In ý meane season he denyeth that he is moued with their priuate raylinges, bycause that laying aside the care of himself, he is disquyeted and sorie only, for the oppressiõ of church, insomuch as he sweteth for greef, or rather is consumed with the heate of his greefe. To the same effect pertayneth the second member: For hee sayeth hee hathe nothinge seuerall from GOD. Some take it otherwyse namely ý the vngodly, of set purpose to spight Dauid, made their assults ageinst god, and so stung the holy man ouerth. partly wt they blasphemies, bycause they knew hee could abide nothing woorse. But this interpretation is to much forced, like as this other also that Dauid made no lesse supplicatiõ as oft as he herd gods name reprochfully rent, than if hee had bin giltie himselfe of hygh treason. I therfore hold me still to ý which I haue sayd alredy: namely ý Dauid forgotte himself, & that what greefe so euer he felt, the same proceeded of the holy zele wherwith he burned when he saw gods holy name abused with shameful reproches. By which exãple we be taught, that whereas we bee by nature to tender & nyce to suffer our own reproch, we must chaunge this vntoward disposition, so as the reproches which redound ageinst god, may greeue vs more than our owne. For in this behalfe it behoueth vs to chafe and storme, pea & to thunder: but we must put vp our own reproches quietly: for til such time as we shal haue lerned to neglect our own fame, the trew heate of zelousnesse to contend for the mayntenance of gods glorie, will neuer bee kindled in vs. Moreouer forasmuch as Dauid bare the persone of the whole Church: whatsoeuer he avoucheth of himself, must needes be fulfilled in the cheef head. And therfore it is no marueil though ý Euangelists apply this place vnto Christ. John. 2. 17. In like respect also Paule Rom. 15. 3. 5. 6. (wher he exhorteth the faithful to folow the steps of Christ,) extendeth the second member to them also: in which place also he dooth vs to vnderstãd, what a large scope this doctrine hath: namely that bending theselues wholly to gods glorie, they should in all theyr sayings and doomgs endeuer to preserue ý same vnappayred, & aduysedly beware that it be not defaced by theyr fault. Now seeing that Christ, (in whom shyneth forth the substãcial maiestie of god) tooke no skorn to set himself ageinst al reproches, for the maintenaunce of his fathers glorie: how foule a shame shall it be for vs to refuse the same lot?

11. And I wept, my soule was in fasting, and that was laid too mee as a

reproche.

12 I arayed mee also in sackcloth: and they made a skoffing at mee for it.

13 They that sit in the gate make tales of mee and they that drink strong drink, make songes of mee.

14 But as for mee, my prayer is vnto the O Lord, *there wilbee* a tyme of thy good pleasure O God: In the multitude of thy mercy aunswere thou mee in the truth of thy safegarde.

11 [And I wept &c.] Here, by the signes or effectes, hee proueth himself too haue taught Gods glorie with a pure & right framed zele: namely bicause he boiled not the heading of the flesh, but rather chose God too be witnes of his sorow, by submitting himself humbly. Wherby the vntreatable stubbornenesse of his enemyes is the more couinced. Ofttimes it commeth too passe, that such as set themselues stoutly in defence of gods glory, do more prouoke the vngodly and make them the feercer, bicause they stryue with them quarrellingly and wyth owt meeldnesse. But Dauid auoucheth heere that hys zele was so tempered, as it ought too haue softened euen a steely hardnesse. Howbeit hee sheweth by this circumstance how sore he was oppressed with the malapertnesse of his enemyes, insomuch as he had not libertie to open once his lippes, nor any other shift than to defend Gods cace with teares & mooring. For as we know, hee was abridged of libertie too speake: or rather his talke should haue bin retected as the wordes of a condemned person. Wherfore it was a point of greater constancie, not too cease from his zeale, nor too leaue that willing sorowing of his, which he had taken vpon him for Godlynes sake. He saith therfore [he wept, and that his soule was in fasting, & that he was clad in sackcloth,] which were tokens of mooring among the Iewes. And whereas all theis thinges were by them turned into mockage and skoffing, it followeth that they were caught with a diuelish furie. And it becometh vs to be warded with this example, least in theis dayes the like spytefull stubbornenesse, (wherthrough the enemies of the Gospell shewe themselues too be feends rather than men) may discorage vs. In the meane whyle we must beware that wee put not ople into the chimney: but rather we must folowe the steppes of Dauid & Lot, who though they might not rebuke the wicked, yit did they sorowe in their owne hartes. May rather euen when the vngodly shalbe constreyned too here vs, then shall meeldnesse and humilitie be the best sauce of holy zeale. They that will haue Dauid too haue sorowed for the gilteynesse of his enemies, confirme their opinion with this, that he put on sackcloth. But I take it more simply, that when he sawe thinges so confused, he fell too mooring of his own accord, too thentet to assure folk, that nothinge was more bitter to him, than to se gods holy anme made a testingstocke.

13 [They that sit in the gate.] If he had bin vexed but only by barlates and rascalles, it had bin the more tolerable: for it is no maruell that shakerags (which haue no regarde of honestie) did prate & raile with out shame. But when the very iudges forgetting their owne grauitie did cast themselues into the same malapertnes, & shamefulnes of matter was greatly increased. Therfore Dauid cōplayneth expressely, that hee was a scoffingstock too the very Princes. For whereas some take [them that sit in the gate] too be mēt of the whole people: first it is cold & secondly far frō the wordes of Dauid. For although men of all degrees assembled in the gate: yit none sate but the iudges. And that confirmeth he by the second part of the verse: for by [thē that drink strōg drink,] doutles he betokeneth the elders that excelled in welth and dignitie. Merely it was an exceeding sore greef, that not only the Rascall sort trubbled the holy man, but that the very presidentes of Iustice and the cheefe of the Church were ringe lerders too the rest. And

forasmuch

forasmuch as the same thing betideth in our dayes, not without cause hathe the Holy Ghoste set this ensample before our eyes. In the Papistrie according as euery of them excelleth in honour, to thentent he may shew himself a stout mayntayner of the Catholik fayth, so much the more malapartly skoffeth he at the Gospell, & the preachers of the same. May rather it is a disease that reigneth welneere in all Princes, because they place not their excellency in vertew, but in vnbrydeled loosenesse.

As for the good seruantes of Christ, what account make they of them? Truly, it is one of their cares, (& not ye least of them) to gird at them skoffingly & their taunts, not only at their tables, but also in their thrones, too the intent too discredit them. Generally also they iest at all the Godly, and make pleasant ditties of their simplicitie, as though they were far ouerseene, to sweery & ppne them selues so fore for godly Religions sake.

14. [But as for mee. &c.] It was a poynt of rare stoutnes, that not euen ye said hardnes was able to perce Dauids mynd too make him too quayle. Herwithall also he teacheth, with what remedy he fenced him self against that fore stumblingblocke. For sith that when the wicked did beate vpon him & their skoffing cōcepts, as it had bin & artillerie, to batter his fayth: he saith he powred out prayer, wherwith too repulse all their assaultes. No doubt but he was constreyned to bee muet among men. Being therfore shet out of the world, he turneth himself vntoo GOD. Now also in lyke wyse, although the faythfull cā beare no sway with the wicked: yt shall they stand with victorie, if they skrink in, and gather in themselues to pray vntoo God. The summe is, that when Dauid hauing tryed all the wayes to the wood, sawe his labour was in vayne: he left men, and delt with God only. [That which followeth, namely [the tyme of thy good pleasure, O God,] is otherwyse expounded by many Interpreters, that is to wit, they reade it in one streyne, thus: [I prayed vnto God in ye tyme of his good pleasure,] according to the place of Esay. 55.6. Call vpon him whyle he is neere at hand. Othersome resolue it thus: [I wished that the tyme of Gods good pleasure myght come, and that hee would begin to be mercyfull too mee.] But I think rather that Dauid reporteth what comfort he conceyued at that tyme, because he thought thus with himself: although it bee now a troubblesomme tyme, wherin I seeme to profit noght by praying: yit shall gods good pleasure haue his turne also. So also Habacuk in his second chapter and first verse, sayeth, he will stand vpon the watchtower. After ye same maner Esai. 8.17. and Jer. 14.22. I will wayt vppon the Lord, who hath hidden his face from Jacob. For the only way for vs to vanquish, is when hope shyneth too vs in darknesse, and that the wayting for Gods good pleasure sustayneth vs. After that Dauid hathe thus vnderpropped his own perseucrāce, byanby gathering boldnesse again vppon the nature of GOD, he addeth: [Answere mee in the multitude of thy goodnesse. And too [goodnesse,] he ioyneth [truth of safegard:] as if he should say, that Gods mercy is certeinly proued by effect, when he succoreth his seruantes in despayre. And from hence flowed his praying, that drawing backe his wittes vntoo GOD, least he myght wante a way by reason of his turmoyling with the vngodly, he was persuaded that the darknesse should one day bee chaced away, and a calme and lyghtsome tyme of GODS good pleasure should succeede.

15. Pluk mee out of the myre, that I bee not drowned: let mee bee deliuered from myne aduersaries, and from the deepe waters.

16. Let not the streames of water ouerflowe mee, and let not the deepe swalowe mee, and let not the pit shet his mouth vppon mee.

17. Answer mee, ô Lord, for thy mercy is good: in the multitude of thy compassions looke backe vntoo mee.

18. And hyde not thy face from thy seruaunt, for I am in trubble, make haste, answer mee.

19. Comme neere too my sowle, raunsome it, deliuer mee for myne aduersaries sakes.

15. [Pluk mee. &c.] He repeteth the same similitude that he had vsed before, howbeit after a diuerse maner. Hee had sayd erewhyle, that he was drowned, and now he desyreth that hee may not bee drowned. Too bee short, looke what thinges he had complayned too haue bin happened vntoo him: now he prayeth that they may not happen. But this disagreeablenesse is easly washt away, bycause that in the beginning hee spake accoording too his owne feeling and experience: but now hauing an eye too the falling out, he liueth in the middes of death, through the hope of deliuerance. And that is expressed more cleerly by the last parcell, [that the pit should not shet his mouth:] which implyeth as much as if he had sayd, let not the howgenesse of miseries ouerwhelme mee, & swallowe mee vp for sorowe. And his beseeching of God by his mercy & compassion, sheweth with what distresse the holy Prophet was nipped. For there is no doubt but hee endured an hard encounter, when he had none other fence but this. And truly it is a matter of great hardnesse to beleeue that God is mercyfull whē he is angry with vs, and too bee neere vs when he is withdrawen from vs. Therfore Dauid gathereth what to set ageinst this distrust: and by calling vppon Gods mercyes and greate compassions, he sheweth that the cause why he hopeth well, is for that God is mercyfull. Whereas he sayeth, [Looke backe too mee,] it importeth as much as if he had sayd: Make it bee seene in very deede ỹ thou haste herd mee, namely, by thy succoring of mee. In the nert verse also he dooeth the same thing. And by repeting the same thinges oftentymes, he declareth as well the bitternes of his greef, as the earnestnes of his zele. He desyreth God that hee should not hyde his face: not bycause he is afrayed of shaking of, but bycause it is impossible, ỹ disquietnes of mynd should not tosse men hither and thither, when they bee in miserie. And forasmuch as God calleth none to him but his seruantes, Dauid auoucheth himself to bee one of the nomber of them. For (as I haue told heer: ofore, and must declare more at large heerafter) he boasteth not of his seruices, therby too claime any thing of desert: but rather leaneth to the free election of God: sauing that therwithall he yeeldeth an assurāce of his godlynes, in that he had faithfully serued God, by whom he was called.

19. [Comme neere too. &c.] Although he were persuaded by fayth, that God was neere to him: yit notwithstanding, accoording as wee be woont too measure Gods presence or absence by his woorking: Dauid heere (after the vnderstanding of the flesh) complayneth that hee is far of. For by the woord (comme neere,) he meeneth ỹ God had no regard of his welfare: that is to wit, as far as myght be gathered by the matter itself. Agein, by calling God to comme neere vntoo his lyfe, (which he seemed to forsake) hee giues a notable proof of his fayth: or rather, the more cruelly ỹ he is constreyned, so much the more trusteth he that God wilbee his deliuerer. And accoording as it hath bin sayd heertofore, this must alwayes bee hild as a principle: That forasmuth as God resisteth the proud, (Iacob. 4. 6.) although he dissemble for a tyme: yit can it not otherwyse bee, but he must at length suppresse the haultynes of them that stand ageinst him without measure.

20. Thow knoweſt my reproche, and my confusion, and my shame: all myne aduersaries are before thee.

21. Reproche hathe broken my hart, and I am full of heauynesse:

And

And I looked for some bodie too haue pitied mee, but there was none: and for comforters, but I found none.

22 And they put gall intoo my meate, and in my thirst they gaue mee vinegere toodrinke.

20 [Thou knowest, &c.] It is a confirmation of the last sentence. For whereupon commeth it that the greater parte are fainthartED whē they see the vngodly rush vppon them without feare, and too rage like a waterflud, but bycause they thinke that heauen is so ouercast with clowdes, that God can see nothing vppon earthe? Therfore in this behalfe, Goddes prouidence must succour vs, that wee dout not but hee will come to our reskew in season. For neyther can hee shet his eyes at our miseries, nor suffer the outrageousenesse of the wicked vnpunished, onlesse he should denye himself. Dauid therfore leaneth too this comforte: that God is priuie too hys greefe, feare, sorowes and cares: verely bycause nothing is hyd from the Iudge & Gouerner of the world. Neyther is he too full of woordes in repeting of his shamefull misusage. For it stoode him in hand too set sure gard ageinst so grecuous engynes of temptations, whiche myght haue appalled ỹ stoutest cozage that is. Nothing is moze bitter to men of a noble and stout courage, than reprozche: but when ỹ same is dubbled, yea & there come many at once clustering in a heape one vppon another: how singular strength haue wee needē of, that we bee not bozne downe with them? For despayze kreepeth easly in, thozough weerynesse of long delay. Therfore least Dauid myght haue sunke vnder the burthen: he gathereth, that the manifolde afflictions with which hee is loden, are not vnknowen too God. As for the shames & reprozches, they will aptly be referred as well to the outward appearance, as to the effecte of it. For booth it is well knowen, that he was euery where had in derision: & also it could not be shifted, but that such skoffes must strike into him both shame & sozowe. In like respect he addeth that his enemyes are knowen vnto God: as if hee should say, Lozde, thou knowest howe I am beset round about, as it were but one sheepe amonge many thousandes of wolues.

21 [Reprozche hath broken, &c.] Hee expresseth moze euidently, not only that hee was ashamed at the sozowful sight, to behold how hee was forsaken: but also that he had in maner yeelded vnto sozowe, bycause he lay so longe in reprozche. Whereby wee gather, that hee ouercame not without wrestling: and that the reason why he withstoode the waues of temptations so constantly, was not for that they touched not his hart: but bycause that being hardly smitten, he made resistēce with as great stoutnesse. He addeth another circūstance, how he was disappoynted of all dewties of humanitie, so as there was not any mā that was sozye for him, or too whom hee might disburthen himselfe of his greefe. For some take the woord [Nod to signifie to tell or declare,] bycause it is some ease vnto vs to power out our complayntes to our frends. In this wyse seeketh he mercy at Gods hand, bycause he was bereefte of all worldly helpes and comfortes. Afterward he maketh mencion ageine, that his enemyes shew him the vttermost cruelties that can bee: Now although they bee borowed speeces to say, that [they mingle gal or poyson with his meate, and eyzel or vinegere with his drinke, like as in Jeremie 11.19. to put wood into bread:] yit notwithstanding, not without reason doth Iohn 19.29. specifye that this Scripture was fulfilled, when the Souldiers gaue Christ vinegere to drink vppon the crosse: bycause that look what crueltie the reprobates execute vppon the members of Christe, it behooued the same too bee represented by visible token in Christe himselfe: like as also in the Psalme 22.19. I saydē that at what tyme the Souldyers parted Christes garmentes amonge them, it was not out of zealon to eyte this Verse, [They parted my Garmentes amonge them, and vppon my Cote dyd they caste lottes, howbeeit that Dauid meeneth figuratyuely, that hee himselfe was robbed, and hys goods sacked as if they had bin a pray. Neuertheless, the

natyne sense must bee borne in mynde, namely that the holy Prophets had no releef giuen him: in like maner as if a man that were otherwyse miserably afflicted, should also fynde his meate and drinke marred with bitternesse.

23 Let their table before them bee a snare vnto them: and the thinges *that should haue bin* their peace, a net.
24 Let their eyes bee darkened that they may not see, and make their looynes alwayes too tremble.
25 Powre out thy wrath vppon them, and let the rage of thy displeasure catch hold of them.
26 Let their palace bee voyde, and let none dwell in their Tentes.
27 For they haue persecuted him whome thou haste smitten, and they haue added to the sorovve of them whom thou haste wounded.
28 And wickednesse too their wickednesse, and let them not enter into thy rightuousenesse.
29 Let them bee wyped out of the booke of the liuing, and let them not bee written among the ryghtuouse.
30 As for mee, *when* I am poore and in heauynesse, thy helpe shall set mee vp on hygh.

23 [Let their table, &c.] There folowe twoo curses, in whiche wee must beare in mynd that whiche I haue sayde heeretofore: that is to witte, that Dauid did not let himselfe at randon too powre out hys choler (according as the moste men haue no stay of themselues in feeding their own humour when they bee wronged): but by the guiding of the holy Ghoste called vppon God for iust iudgemente ageinste the reprobates: and ageine, that hee delt not in his owne priuate cace, but was moued with a holy zeale of Gods glorie too cyte the wicked to his iudgement seate. Wherby also it came to passe, that hee was not caryed away with a trubblesome moode, as they be that are desirous to wreak thēselues. Then seeing that the spirit of wisdome, vpryghtnesse, and stayednesse dyd put these cursinges intoo Dauids heade: there is no cause why his example should be pretended by such as eyther spewe oute their yrefulnesse vppon euery man: or else are miscaryed by impatiēce to reuenging, so as they neyther respect ryght ende, nor keepe measure. For there needeth wysedome to discerne the reprobates from such as are yit curable: Vpryghtnesse that no man bee bent too himselfe pryuatly: and stayednesse too settle mennes myndes too quiet sufferance. For asmuch then as these three things were (doutlesse) in Dauid: whosoeuer hath a mynd to folowe him aryght: First he must not rashly leape out in a blynd rage vnto cursing: secondly, he must represse the trubblesome passions of his mynde: and thirdly hee muste not bee addicted to himself, but must employe hys desyres and affections too the seekinge of Gods glorie. Finally, too the intent wee maybe trew folowers of Dauid. First we must put vppon vs the persone of Christ, least hee turne the same saying vppon vs at this day, which hee obiected ageinst his Disciples in old tyme, [yee knowe not of what spirit yee be, Luk. 9.55.] Furthermore forasmuch as Dauid had cōplayned that his enemyes had put galle into his meate: Nowe he prayeth that their table may bee made a snare vnto them: and that the things that are for their peace may become a net to them: wishing metaphorically by these woordes, that whatsoeuer things were ordeyned for their lyfe, welfare, & commoditie, god woold turne them to their destruction. Wherby wee gather, that

that like as whyle wee bee in gods fauor, the thinges that naturally ſ of themſelues bee hurtfull, are furtherances to our welfare: ſo when he is angrye with vs, whatſoeuer thinges were for our profyte, they are curſed and become as manye ſnares of our deſtruction. And this vengeaunce of God ought to ſtrike vs in no ſmall feare, when the holy Ghoſte auoucheth that all the helpes of thys lyfe are deadly too the reprobates, Tit.1.15. ſo as the very bayſunne which carryeth healthfulneſſe in hys wynges, Mala.4.2. breatheth out nothing for them but the ſauour of death.

24 [Let their eyes, &c.] Becauſe he noteth cheefly twoo powres of the bodye in this place, I willingly imbrace the opinō of thoſe which will haue the meaning too bee this: Lord bereeue them of reaſon and vnderſtandinge, and alſo enfeeble theire ſtrength, that they may be vtterly vnprofitable to doo any thing. For wee knowe, that nothing can bee doone aryght, onleſſe aduyſedneſſe goe before it, and that thereſwithall come ableneſſe to execute ŷ ſame. Now, ſeeing that this curſe hangeth ouer the heades of the enemyes of the Church, there is no cauſe why the malice or woodneſſe of ŷ vngodly ſhould make vs afraid: becauſe it is in Gods hand to ſtryke them ſodeinly with blyndneſſe, ſo as they ſhall ſee nothing, and to breake their ridgbone, ſo as they ſhall lye confounded.

25 [Powre out, &c.] It is no maruell that Dauid ſtandeth ſomewhat longe vpon theſe curſinges. For wee knowe, that the furious enemies of the church (whom he ment to put in feare) are not eaſly moued. Therfore that they myght ceaſe from their malapartneſſe, he ryſeth vp againſte them the more vehemently. Howbeeit, Dauid had an eye cheefly to the faythfull, who being oppreſſed with miſeries, haue none other ſtay to leane too, but that they heere at Gods mouth, how horrible vengeance is prepared for theire enemies, if they bee reprobate. For Dauid wooldo haue wiſhed the curable too bee corrected with chaſtyzementes, but hee curſeth the incurable to their owne deſtruction, ſo as they myght not ſcape the puniſhment that was oppointed for them and which they had deſerued. In the nexte verſe hee proceedeth further: namely that God ſhoulde ſhed foorth his wrath to their poſteritie, according as it is no new thing for ŷ wickedneſſe of the Father to bee caſt into the boſome of of the childrē. For like as Dauid conceyued theſe curſes by the inſtincte of the ſpirit: ſo alſo tooke hee them out of the very Lawe, Exod.20.5.0. where God auoucheth that hee will puniſhe the wicked deſpyzers, euen to the thirde & foorth generacion. And by this meanes hee wiſheth the memoryall of them too bee curſed, ſo as God ſhould not ſpare them euen when they bee dead.

27 [For they haue, &c.] He bringeth forth their fault, that it may appeere howe they be moſt woorthy of ſo ſore puniſhments. Some expound this verſe in thys wyſe: Lord, thy plages could not content them, but they haue ſhewed crueltie to the wretched mā that was already wounded with thy hand. And ſurely inaſmuche as manhood willeth to ſaccour the afflicted: whoſoeuer treadeth downe the oppreſſed beſwayeth himſelfe too bee of beaſtly cruelneſſe. Otherſome reproue this expoſition, (whither with ſufficient ſtrong reaſon or no, I wote not) ſaying, that Dauid was not properly ſtryken by Gods hande, becauſe throughe the whole Pſalme, he complaineth of the violēt rage of his enimyes. Therefore they deuyſe a ſuttle ſhifte, as if Dauid ſhould ſay, his enemyes hadde leawdly feyned themſelues to haue iuſte cauſe againſt him, foraſmuch as they gloried that they were Gods miniſters, too take puniſhement of him as of a wicked perſone: according as the vngodly moſte commonly vnder this pretence, thinke it lawfull for them to do what they liſte too ſuch as bee in miſerie, without controlement: like as alſo it is ſayde in another place, Come let vs perſecute him: for god hath forſaken him, &c. Pſalm.71.11. But I rather thinke him to bee termed [ſmitten] whome Gods will is to chaſtyze as one of his children, ſo as there myght bee ſome token of his fatherly loue imprinted in the very chaſtyzement. And he namely them the [wounded of God] almoſte in the ſame ſence that Eſay, 26.29. calleth them the [Dead of GOD,] namely, which euen in very death abode vnder the cuſtodie of God. For this cannot bee extended to al men alike, but pertaineth only

to

too the faythfull, whose obedientnes God tryeth by the Crosse. If the vngodly take ther at occasiõ of greater loocenes, it is no marueil though they purchace moze greeuouse damnation. Foz vppon the bow of such examples, it would haue become them to reason thus with themselues: If this be doone in the greene tree, what then shal be doone in the withered tree? Luk. 23. 31. But now seing they harden moze & moze, it oppeereth that their haulty behauiour ageinst the children of God, proceedeth of contempt and hatred of godlynes. The woozd [yasiphem,] which is woont to be translated, [they shal declare,] I interpret otherwyse. Foz properly it signifyeth too nomber, and therfoze it will fitly be referred to encreasing, that is to say, that they heaped vp his sozowe, oz greif, to the top as full as it could hold, by adding vnto his miseries.

28. [To wickednesse to their. &c.] Foz asmuch as the woozd [Auen] signifyeth now & then among ỹ Hebrews as well [blame] as also [wickednes:] it is so translated by some in this place, that God should heape punishmentes vpon punishmentes. Othersome drawe it yit further out, that wicked men should punish them foz their wickednes. But it appeereth welynough by ỹ second member, that Dauid wisheth the same thing, which is admitted in maner by comon reason: that is to wit, that God taking his spirit quyte & cleane from the vngodly, should giue them vp to a repzobate mynd, so as they should neuer seeke to amend. Foz whereas some interpret [to come into ryghtuousnes,] to signify too [be acquit,] it seemeth somewhat moze waterish geere, than the maner of speeche importeth. Therfoze the woozdes must be expounded thus: Let their wickednes increase moze and moze, & let them abhoz amendmẽt, that it may appeere how they bee vtterly estraunged from God. And foz asmuch as this foxme of speeche is familiar in the Scripture, and to be met withall euerywhere, wee must not think it rough, noz wzest it, foz auoyding of absurditie as some doo, which is but a fondnesse. They make exposition, that God addeth sinnes to sinnes, by suffering. And foz their cloke, they say, it is a phzase of the Hebrew tung, which thing no Hebrician will confesse. Neyther meeteth there any such cauillations too excuse God, bycause it is enough foz vs, that when God blyndeth the repzobates, he hath iust cause so too doo, so as it is to no purpose foz men to murmur and quarell with him, as thoug they should not sin but by his impulsion. Foz although the causes of blynding doo euer now and then lye hid in the secret purpose of God, yit dooth euery mannes owne conscience repzoue him, and it is our dewtye to honour and commend with reuerence the misteries of God that surmount our vnderstanding. Foz it is not without cause sayd, that Gods iudgmentes are called a bottomlesse depth, Psalm. 36. 7. Certesse, as concerning this present place, it were too much frowardnes too wzap God in part of the blame, when he executeth his iudgments. The effect is, that the vngodly bee dzowned in the deepe gulf of wickednesse by the iust vengeance of God, that they may neuer returne too a sound vnderstanding, so as he that is filthy shalbe moze filthy still, Apoc. 22. 11. Neuertheless, I expound not Gods [ryghtuousnesse] actiuely, too bee the ryghtuousnes which he bestoweth vppon his children by begeiting them a new with his Spirit: but too bee the holynes of lyfe, which hee alloweth and lyketh of.

29. [Let them be wyped. &c.] This is the last curse, and the moste dzeadfull of all, which natheless euermoze foloweth the vnrepentantnesse and wilfull hardhartednesse, of which he spake euen now. Therfoze after he hath taken from them the hope of amendment, he denounceth also eternall damnation vnto them. Foz needs must as many perish, as be not found wzitten in the booke of lyfe. It is in deed an improper maner of speeche, but yit such a one as is not misapplyed too our small capacitie, inasmuch as the booke of lyfe is nothing else, than the eternall purpose of God, wherby he hath predestinate his children to saluation. Sure it is, that nothing can bee chaunged in it. Agein, wee knowe, that those, which are adopted too the hope of saluation, were wzitten befoze the creation of the wozld. Ephe. 1. 4.

But

But forasmuch as Gods eternall election is incomprehenſible, in reſpect of mannes vnderſtanding they be ſayd to be written, whom GOD muſtereth among his people by open and euident ſignes. So again by the ſame reaſon, they are wyped out, whom GOD openly reiecteth and baniſheth out of his Churche. Becauſe then that Dauid deſyreth too haue Gods vengeance manifeſted, he dooth well to apply the reprobation of his enemyes to our vnderſtanding: as if he ſhould ſay, O God, muſter them not in the nomber or rankes of thy people, ne let them be gathered with thy Churche: but rather, by deſtroying them, ſhewe that thow haſt caſt them of: and although they haue a place among thy faythfull for a tyme, yit at length cut them of, that it may bee ſeene how they bee forreiners, though they were intermedled with thy howſehold folk. According alſo as ſayeth Ezechiel. 13. 9. Let them not be found in the ſecret regiſter of my people.

By the meane way it abydeth trew which is ſpoken by Iohn. 1. 2. 19. that none of them, which were the trew children of GOD, doo euer fall away. But forasmuch as the hypocrytes preſumptuouſly boaſt themſelues to be cheef in the church, the caſting of the off is aptly expreſſed by this ſimilitude, when the holy Ghoſte ſayeth, they are wyped out of the booke of lyfe. Moreouer, it is too bee noted, that in the ſecond member all the elect of GOD be called [ryghtuouſe,] becauſe, as Paule ſayeth, (1. Theſſ. 4. 7.) We be not called to vnclennes, but to holines, that euery man ſhould poſſeſſe his owne veſſell in honour, 1. Theſſ. 4. 4. And well knowen is that gradacion, or mounting by degrees, which Paule vſeth, Rom. 8. 30. Whom he hath chozen, them hath he called: and whom he hath called, them dooth he iuſtify, or make ryghtuouſe. &c.

30. [As for mee, when I. &c.] By this verſe it appeereth better, how far Dauid was from the ſwelling and feerce affection of thoſe that headely ſpew out their owne reuengement. For there is no doubt, but he offereth himſelf heere vntoo GOD With the ſacrifyſe of a broken and lowly hart, that by this meekeneſſe he may purchace himſelf fauour. Therfore addeth he immediatly after, [Thy help ſhall ſet mee vp on hygh.] Verely, they that for lak of ſtay of themſelues are caryed to reuenge, are ſo little humbled, that they auaunce themſelues too much. But heere is put a mutuall relacion betweene the ſorowe wherwith he lay oppreſſed, & Gods help, by which he looked to be rayſed vp. By the way, he warranteth, that that thing ſhalbe a cauſe of his welfare, which others drew to cauſe of deſpayre. Alſo the ſentēce myght be expounded aduerſatiuely, thus: Although I now mooue in heauynes, yit ſhall thy help lift mee vp. But I am aſſured, that Dauid alledgeth his owne affliction, to thentent to procure himſelf mercy. And he not only ſayeth, that he ſhalbe rayſed vp, but he purpoſely nameth, [ſetting vp on hygh] alluding to forteſſes ſet vpon hygh groundes: for ſo dooth the woord [Shagah] ſignifye properly.

31. I vvill prayſe the name of God in a ſong, and I vvill magnify him in prayſe.

32. And this vvill pleaſe the Lord more than a yoong bullocke that beareth hornes and hoofes.

33. The afflicted haue ſeene it, and they that ſeeke God ſhalbe glad of it: and your hart ſhall liue.

34. For the Lord hath herkened too the afflicted, and hath not deſpyſed his priſoners.

31. [I will prayſe thee. &c.] Heere now he ryſeth vp cheerfully, and ſingeth the tryumph of victory, vpon aſſured hope of deliuerance. For although he penned this Pſalme after that he was rid out of all daungers, yit is it certein, that he had the ſame thinges in his mynd at ſuch tyme as he was in his thoughtfull feare, becauſe that by aſſured fayth he tooke hold vppon grace, though as yit it was hidde in hope.

And

And God is sayde to bee [magnifyed with our prayses, not that his vnmeasurable glorie is any thinge increased, but bycause his name is exalted among men. Furthermore to the intente that Dauid may the better confirme himselfe, he auoucheth that the thankesgiuing which hee is about too render vnto GOD, shalbee a sacrifyse of good and sweete smell. For there can no sharper spur be put to thankfulnesse, than when it is certein, that this dewtie of deuotion dooth so highly please God: according as he requyreth none other recõpence of all the benefytes that he bestoweth vpon vs, but that wee shoulde prayse hys name. So much the lesse excusable therefore is the churlishnesse of them, whiche suppresse his prayses with silence or forgetfulnesse. Now althoughe that Dauid neyther ouerslipped nor neglected the outward sacrifyses which the Lawe cõmaunded: yit did hee worthely prefer the spirituall seruise, which was the ende of al the ceremonies. Of which matter I haue intreated more at large in the psalme 50. 8. and 14. By the way wes muste marke Dauids meeldenesse, that althoughe hee were mounted vp to bee a patterne of heauenly things, yit he disdeyned not to humble himselfe for the common profit of the Church, as though hee had bin but one of the comon sorte: to the intent, he myghte lerne that thing by the figures of the law, which afterward was vttered more plainly in the Gospell, namely, that the prayses of God inasmuch as they proceede out of our mouthe are vncleane, vntill they bee sanctifyed by Christ. But now is their superstition more than blockish, whiche calleth again into vse the outward solemnitie of the ceremonies that are abolished by ỹ sacrifyse of Christes death: and think that God is rightly pacifyed when they haue worshyped themselues about right nought: whiche is nothinge else than with thicke beyles too couer this lawfull seruise of thankesgiuinge, which Dauid sticketh not to prefer a great way before the Ceremonies appoynted by God. By the [ponge Bullocke] is ment a choyce one: as if hee should saye, there is no Sacrifyse so fat or costly, that pleaseth GOD so well as thankesgiuyng.

33 [The afflicted haue, &c.] He teacheth that the frute of his deliuerance shall extend to others as well as too himselfe, like as wee haue seene in the Psalme 22. 23. & 26. and in many other places. And thys dooth hee, partly too commende Goddes grace among the faithfull, and partly that God himselfe should bee the redyer too helpe him. Moreouer, hee meaneth that the faithful shall reioyce at this syght, not onely for brotherly frendshippes sake, but bycause that in the persone of one man, there shalbee gyuen an vniuersall pledge of helpe vnto all men: In which respecte also he termeth them [afflicted.] Whosoeuer (sayeth hee) seeke GOD, although they bee afflicted with miseries: yit shall they recouer corage by my example. For these twoo thinges muste bee redde ioyntly togyther, bycause the sence would not hange togyther, onlesse it were thys way, that Dauids example shoulde bee a cause of gladnesse too all the deuout worshippers of GOD, when they shall seeke remedie of their afflictions. And hee doth ryghtly to ioyne the despyze of seeking god, with affliction, bycause all men prokyte not so vnder Goddes rod, that they seeke helpe at his hande with vnfeyned affection of Faith. In the last parte of the verse, there is a chaunging of the persone, which notwithstanding darkeneth not the sense: yea rather this turninge of speeche as it were in a presente matter, expresseth more effectually what Dauid mente. For in speakinge too those by name that saye as good as for dead, by reason they were oppressed with miseries: hee setteth a certein image of the resurrection before their eyes: as if hee should saye, Vnto you O deadfolke shall newe lyuelynesse bee restored. For that fayth dyeth in the childzen of GOD vntil the example of other folkes deliuerance quicken it too lyfe ageine: but bycause the lyght that was choked, is kindled ageyne, so as after a sorte it ryseth too lyfe ageyne. Byanby after hee declyneth the meanes how: namely that being perswaded that there was a generall assurance of Gods grace exhibited to them all in Dauid, they shall boldly gather, that the helpelesse are regarded, and the prisoners not despysed: For wee see them take the thinge that was done vnto one,

one, in like case as if GOD had shewed by very deede, that hee wilbee at hand to all that bee in aduersitie, to succour them.

35 Let the Heauens, and the earth, and the seas prayse him, and whatsoeuer kreepeth in them.

36 For God shall preserue Sion, and build vp the Cities of Iuda, and they shall dwell there and hold it by inheritance.

37 And the seede of his seruauntes shall possesse it for an heritage, and they that loue his name shall dwell in it.

35 [Let the Heauens, &c.] Heerby may a man easly gather that which I touched euen nowe: namely that in this Psalme Dauid was the spokesman of the whole Church: for now hee conueyeth vnto it, whatsoeuer hee had spoken peculyarly of himselfe. And whereas he exhorteth the senslesse Elementes to prayse God: by this surmountinge maner of speeche hee sheweth that wee bee not earnestly ynoughe mynded too the settinge foorth of Gods prayses, (the vnmeasurableness wherof surmounteth the whole worlde) onlesse wee mount aboue our own wittes. But the thinge that cheefly kindled this earnestnesse in Dauids harte was for the preseruacion of the Churche. And no dout but that by the spirite of prophesie, he comprehended all that tyme in whiche it was Gods wil, that the kingdome & preesthod should continew among the auncient people. Notwithstanding, hee beginneth at that restorement which shone by his worke and hand sodeinly after Saules death, at what tyme the sorowfull hauocke manaced as well the vtter destruction of gods Religion, as also the laying waste of the land. And firste he sayeth that Sion shall bee preserued, bycause god will defend the place where hee woold bee called vpon, & wilnot suffer the Religion too bee put away which he himself had appoynted. Afterward from the Arke of couenaunt and the Sanctuarie, he extendeth Gods blissinge to the whole Lande: bycause ỹ welfare of the Realme was founded vppon the Religion. Neuertheless hee meeneth that this chaunge vntoo better shall not bee for a start, but that the Realme shall alwayes bee in good case through the stedy and stable protection of GOD. And therefore hee auoucheth that by hys auauncemente, that thinge is trewely ratifyed, whiche GOD had promised so often in hys Lawe: Namely, that they should inherite that Lande for euer. For quiete continewance is matched ageinste soiorninge for a tyme: as if hee shoulde saye, that nowe by settinge vppe the holy Throne, the tyme was come, that the Children of Abraham should enioye their promised quyetnesse without feare of fleetinge. In the laste Verse hee extendeth it too the continuall processe of yeeres, that the Fathers shoulde deliuer the possession too their Children, and the Children too their ofspringe, from hande too hande. For the Substantiall perpetuitie of all good thinges resteth vppon Christe, of whome the Prophete Dauid was a Figure. Neuertheless, by the way hee dooth vs too vnderstande, that none shall inherite the Lande, but suche as bee the lawfull Children of Abraham. For it was needefull, that all cause of ouerweeninge should bee taken away from the Hipocrytes, who presuminge vppon the onely originall of theire stocke, bragged amisse that the Lande was theires by ryghte of Inheritaunce, when as notwithstandinge they were reuolted from the Fayth of their Forefathers. Nowe, although that that Lande were gyuen too the chozen people too possesse till the commynge of Christe:

yit

pit let vs beare in mynd, that it was but a token of the heauenly inheritance, & therfore that the thing which is set down heere concerning the protection of the Church, is more truly and substantially fulfilled at this day, bycause it is not to be feared, that the building of the Spirituall Temple shall decay, in which the heauenly power of GOD hath appeered.

The conteints of the Lxx. Psalme.

Forasmuch as this Psalme is nothing else but a peece of the. XL. Psalme, peraduenture the tytle, Too call too remembrance, meeneth the same thing, bycause Dauid hauing taken theis fyue verses out of that other place, hath applyed them too some speciall vse: I will repete but only the woordes, and let the interpretacion be set out of the place aforesayd.

The Lxx. Psalme.

Too Dauids Chaunter, too call too rememberance.

2. O God, make speede to deliuer mee, ô Lord, make haste to help mee.
3. Let them bee ashamed and put to confusion, that seeke my lyfe: let them bee driuen backe and put to shame, that vvish mee euill.
4. Let them bee destroyed in reward of their shame, that say too mee, aha, aha.
5. Let them all bee glad and reioyce in thee, that seeke thee: and let them that loue thy saluacion, say, God bee praysed euermore.
6. I truly am poore and needye, ô God, make haste too mee: thou art my help and my deliuerer: make thou no taryence, ô Lord.

The Conteintes of the. lxxj. Psalme.

After that Dauid had spoken somewhat of his own trust in God, he partly calleth vpon him for deliuerance, and partly complayneth of the pryde of his enemyes: and partly for the strengthening of his fayth, prepareth and addresseth himself too testifye his thank fulnesse.

The. lxxi. Psalme.

1. In thee, ô Lord, doo I trust, let mee not bee shamed for euer.
2. Reskew mee in thy ryghtuousnesse, and deliuer mee, bow down thyne eare vntoo mee, and saue mee.
3. Bee thou vntoo mee a fortresse of strength, for mee too enter intoo at all tymes: thou haste giuen commaundment too saue mee, for thou art my tower and my bulwark.

4. My God, deliuer mee from the hand of the vngodly, from the hand of the wicked and boystous man.

IN thee, O Lord. &c.] They think that this Psalme was writ ten vpon Absalons conspiracie: and the coniecture is likely, forasmuch as Dauid maketh mention of his own old age. Now, inasmuch as fayth only openeth the gate for vs when wee bee comming vnto GOD, too thentent that Dauid may obteyne his petition, he anoucheth after his ordinarie maner, ỹ he maketh not feyned prayers, but fleeth vntoo GOD in good earnest: bycause he is assured for a certeintie, that his welfare is bestowed in his hand. For he that is caryed about hither and thither, & deuideth his hope diuerslỹ, or disputeth fearfully with him self, or refuseth Gods help stubbornly, or fretteth and chafeth impatientlỹ, is vnwoorthy of Gods help. The particle [Legnolam] in the end of the verse admitteth a duble sence, accoording as I haue taught in the Psalme. 31.2. For eyther it is a couert matching of contraries, betweene the present miseries, and the ioyfull end, which Dauid hoped for: as if he had sayd, Lord, now I lye as confounded, but thou shalt cause mee too bee deliuered one tyme or other: or else, [not too bee shamed for euer,] importeth as much as to bee neuer shamed. And forasmuch as the residew agreeth weineere with the beginning of the .xxxj. Psalme, looke what I ouerpasse heere, let the Readers fetch it there, whom I couet to ease of tediousnesse. In this parcell, [for mee too enter into, or come vnto at all tymes.] (which is not put there) Dauid requesteth breeflỹ to haue Gods help in such a redynes for him, as he may haue safe recourse thither as often as any daunger shall bee at hand. That is to say, Lord be thou alwayes redye to defend mee, and as oft as I flee too thee ward, meete mee fauorably by ỹ way. Wheras there foloweth [Thou hast giuẽ commaundmẽt too seue mee,] some Interpreters vnfold it in the maner of wishing: as if Dauid should request to be committed to the custodie of Angelles. But it is better to keepe still the preter tence of the Verb, so as he should harten him self too hope well by reason of his former experiences. Also there is no neede too restreine the woord [commaundment] vntoo Angelles. For although GOD vse their seruis too defend his people, yit notwithstanding forasmuch as he hath in his hand innumerable wayes of sauing, I take it indefinitely, that GOD concerning the welfare of his seruantes, commaundeth ỹ which he hath decreed, as oft as he vttereth his fauour openly by any signe, & executeth that which he hath determined in him self, sometyme by his only becke, sometyme by men, or else by other creatures.

In the meane whyle I doubt not but Dauids meening is, that GOD is puissant ynough of him self, although he call for no helpes from elsewhere: as if he should say, Gods only commaundment is of sufficiẽt abilitie to saue vs.

4. [My GOD. &c.] Although the singular nomber be set heere, yit betokeneth he not one man alone: for it is a likelyhod that he comprehendeth the whole hoste of his enemyes, by whom he was assaulted. And I haue told you heertoofore, how greatly it auayleth too the trust of obteyning, that we be assured of our own cleernesse, so as wee may freely complayne before GOD, that wee bee wrongfully & wickedly assaulted by our enemyes. For it is not in anỹ wyse too bee doubted, but that GOD will take our cace in hand, who hath promised to becomme the aduocate of such as be oppressed vniustlỹ.

5. For thou art my longing, ô Lord God, thou art my trust euen from my chyldhod.

6. Vppon thee haue I bin stayed from *my moothers* vvomb, thou art the drawer of mee out of my moothers bowelles, my prayse *shall bee* alwayes in thee.

7. I haue bin as a monster too the greate men: but thou art my sure trust.
8. My mouth shall bee filled vvith thy prayse, and vvith thy glorie euery day.

5. [For thou art my. &c.] He repeteth that which he had spoken a little erst concerning his trust: onelesse perhappes it like any man to refer this sentence to the matter, rather than to the affection of the hart: as if he should say, that by Gods benefyts he had matter of hope ministred vnto him. And surely he repeateth not here simply that he hoped in GOD: but he ioyneth experience also therunto, & confesseth that euen when he was but yit a chyld, he had shewed vnto him proofes of Gods grace, wherby he myght lerne how there is no trusting but only vnto God. And although he betoken the reall cause of fayth, by the affection itself: yit notwithstanding a man may gather therby, how effectuall the remembrance of Gods benefytes was, too nourish his hope. With this verse matcheth also the nert, saying that Dauid proceedeth further. For he commendeth not only the benefyts which he had had tryall of since he was a chyld, but also which had bin bestowed vpō him before he was borne in ỹ world. The like cōfession also in a maner is in the Psalm. 22.10. by which is cōmended Gods wonderfull woorking and inestimable goodnes in the ingendering of men: the reason wherof were vtterly incredible, but that wee be acquaynted with it. For if wee woonder at the flud, when Moyses declareth (Gen. 8.13.) that Noe and his howsehold lined tenne mooneches in a stinking mukhill, when hee could not drawe in the breth to liue by: why should we not marueli as much that the chyld liueth close shet vp within the moothers womb, in such vnclennes as would choke the strongest man that is within the space of half an howre? But truly so doo Gods miracles growe out of estimacion with vs by custome. Not without cause therfore dooth the Spirit chastyse this vnthankfulnes, commending gods so notable grace in our birth & breeding. Moreouer, when we come to be borne into the world, although the moother doo hir dewty, & the midwyfe bee by hir, & many other put to their helpe: yit onlesse God after a sort putting vnder his hand should receyue vs into his lap, what should become of vs, or what hope were there of ỹ continuance of lyfe? May rather, the comming out of our moothers womb should be an enterance into a thousand deathes. And therfore not without cause is God called [the drawer of vs out of our moothers womb.] Whervnto also answereth the closing vp of the verse, [my prayse shall alwayes be in thee.] For he meeneth that he had cause to prayse God giuē vnto him continually from tyme to tyme.

7. [I haue bin as a moster. &c.] Now passeth he to complaynt, namely, that he was euerywhere abhorred by reason of ỹ greate miseries wherwith he was oppressed. And although (to seeming) there be some contrarite in theis woordes, that he had alwayes bin adorned with Gods benefits, & also counted as a wonderingstocke by reason of his miserable affliction: yit picke we out a moste profitable doctrine, namely, ỹ the tast of Gods goodnesse, which he had conceyued, was not ouerwhelmed & any howgenes of aduersities. Although then ỹ he sawe himself abhorred: yit could not the remēbrance of Gods benefits, which was as a lamp in his hart to direct his faith, be quenched by any darknes. And by ỹ terme [monster,] there is expressed no ordinarie aduersitie. For onlesse he had binoppressed after some vnaccustomed maner, such as were not ignorant of the miserable state of mankind, would not haue abhorred him so far out fashion. Therfore it was so much the more cōmendable token of constancie, that hee was not discoraged nor effeebled with shame: but that the more he was reiected of the world, ỹ more he leaned vnto God. For ỹ sentence must be laied foorth aduersatiuely: ỹ although men starkled at him as at a monster: yit hee stood stiffely by leaning vntoo GOD. If any man lyke too translate the woord [Rabim, many,] the sence will bee, that Dauids miseries were comonly knowen and bruted abrode: as if he had bin brought foorth vpon a stage, and set for all the people too

gaze

gaze vpon. Howbeeit, in my iudgement it will agre better to vnderſtād it of great men or noble men.] And it is agreed that perceth euen the ſtouteſt hartes, yea and that not ſlyghtly: When they that ſeeme to excell in wyſedome and iudgement, & ſuch as are of authoritie, abhor a wretched creature. Anon after, as though he had obteined his hartes deſire, he addeth a record of the thankfulneſſe which hee purpoſeth to ſhewe. And to thentent he may a riſe the cheerlyer to good hope: he promiſeth that he wil ſing Gods praiſes with a lowd voyce: and that not at one tyme only, but with vnwearyable perſeuerance

9 Caſt mee not of in myne old age, forſake mee not when my ſtrength fayleth mee.

10 For myne enemies haue ſaid of me: and they that lay wait for my life, haue conſulted togither.

11 Saying: God hath forſaken him, folow vppon him, and yee ſhall ouertake him, for there is none to delyuer him.

12 O GOD bee not far from mee, my GOD make haſt too help mee.

13 Let thē be put to ſhame and fayl of their purpoſe, that are againſt my life: let thē be couered with reproch and ſhame, that ſeeke my harm.

9 [Caſt me not of &c.] Becauſe he had euen now reported that god had bin the preſeruer of his life at his birth, & afterward his foſter father in his childhed, yea & the maintenyer of his welfare during the whole race of his life: now beeing ſpent with age he caſteth himſelf again into gods fatherly lap: for the more that our ſtrength fayleth vs, like as very neede driueth vs to ſeeke God: ſo alſo muſt wee hope in his forewardneſſe too help vs. The ſūme is: O Lorde which haſte ſuſteyned mee in the floure of my youth when I was freſh and luſtie: forſake mee not now when I am dropping and almoſt wythered: but the more that I haue neede of thy help, the more let my neede moue thee too pitie mee. By this verſe the Interpreters (not ſowr good likelyhod) coniecture, that in this Pſal. he entreateth of ỹ conſpiracy of Abſolō. And truly ỹ horrible and tragical ſight, might bring to paſſe, that not only ỹ common people, but alſo euen they that excelled in grauitie, turned awai their eyes frō him as frō adeteſtable mōſter conſidering ỹ ỹ ſon hauing depoſed his father frō ỹ kingdoome, did alſo ſeke him, (euen thzough ỹ deſerte to haue put hi to deth.

10 [For myne enemyes &c.] He procureth gods mercy by an other circūſtāce: namely that the wicked do rage againſt him with the greater boldeneſſe, becauſe they think him to be reiected & giuē ouer of god: for we know ỹ euery naughtpack growes ſtout & bold, whē in troubling ỹ guiltles, they imagin that they deale not at all with god. For not only the hope of ſcaping vnpunished harteneth thē: but alſo the glory of their ſucceſſe, whē there appereth no let to reſtrein their luſtines. Now looke what happened too Dauid at ỹ time, the ſame is in maner ordinary to al gods children: namely that the vnthriftes dare do any thing againſt them, when they imagin ỹ God hath caſt thē into their hands as a pray. For inaſmuch as they meaſure Gods grace, only by the preſent eſtate: whomſoeuer he ſuffereth to be afflicted, they think he deſpyteth them, forſaketh them, and caſteth them of. And heere vpon they encorage and sharpen one another to practiſe any thing againſt the afflicted, becauſe they think that no body will reuenge it. But this malapert vaunting of theirs muſt a gein on the otherſide lift vp our hartes: becauſe it concerneth Gods glorie ỹ the thing which he hath ſo often promiſed, (ỹ is to wit, ỹ he wil ſuccour the pore & afflicted,) ſhould be performed in deed. And although the vngodly be right thēkeles pardon at gods hand: it doeth not thys their foolish imaginatiō leſſen their fault but rather they worke God double deſpight, in beereauing him of that thinge which is moſt proper to him.

12 [O God be &c.] How hard & ſharp

a temptation it was when the vngodly made an account that Dauid was reiected of God, it is scarce possible to be expressed. For they spreded not this report vnadvisedly: but whē (to their seeming) they had weyed all thinges wyselye, they gaue iudgement as it had bin of a thing wel knowen. And therfore it was a point of royall manlynesse for Dauid to ouercome their froward forbodynges, so as he neuertheles assured himself of Gods fauored him, and resorted familiarly vnto him. Neyther it is to be douted, but that in calling him [his God,] he made it his buckler to put backe that sore and hard assault withall. Also in calling vpon god for help, he therwythall prayeth, that his aduersaries may be put too shame, euen till they be consumed. Howbeit it wil not bee amisse to reade theis wordes in the future tence, bicause that when Dauid hath done praying, he is woont oftetymes to stepp vp against his enemies, & as it were to triumph ouer thē. Neuertheles I haue folowed that which will best fit ỹ text. And forasmuch as I haue already heeretofore declared, after what sort this miswishyng ought to be vnderstood: I neede no now too make any reherfall agein.

14 And I will alwayes hope, and will ad ouer and besides all thy prayse.
15 My mouth shall declare thy rightuousnesse and thy sauing help daily for I knowe no nomber of them.
16 I will go on in the strengthes of the Lord God, I will make mention of thy rightuousenesse only.

14 [And I will alwais &c.] Once agein stepping vp as a conquerour, he mindeth giuing of thankes. And yit there is no dout but that at such tyme as the vngodly skorned his simplicitie, he wrestled in foresaid wyse among those streightes: which thing we gather by ỹ word [hope.] Although then that ther neyther appeered any end of his miseries, nor the vngodly ceased to laugh skornfully at hys trustfulnesse: yit determyned he to abide sure in his hope: according as it is a trew triall of faith to giue heede to Gods only promis, to bee gwyded by the only light thereof through the thickest darkenes of afflictiōs. This [hoping] therfore wherof Dauid maketh mention, must be iudged by the encounters which he sustayned at that time. And in ansuching that [he wil ad ouer and besids the rest of Gods praises,] he sheweth how sure he makes himself of the end that he wisheth. For it is all one as if he had said Lord, bycause I am now throughly acquainted with thy beneficialnes, I dout not but that a new incōme shal also giue me new occasion to commend thy gracious goodnes. Afterward hee expresseth more cleerely what maner a sacrifice of praise hee purposeth to offer vnto god: protesting ỹ he wilbe a continewall publisher of his rightuousenesse and sauing help. I haue told yon often heretofore, how by Gods rightuousnesse, is not ment that bertew whereby he yeeldeth to euery man his owne, but the faithfulnes which he performeth towardes his seruantes in cherishing defending and deliuering them. And hereupon springeth an inestimable comfort, when we here ỹ our welfare is so grounded vpon Gods rightuousenesse, ỹ it can not fayle, except that fayle. It is well ynough knowen that [Gods sauing help] is taken in this place actiuely. This ioyneth he to his rightuousnes as ỹ effect of the cause. For he was perswaded that he could not otherwise be saued, than bicause God was rightuous and could not renounce himselfe. Furthermore forasmuch as he had bin preserued so often, so sundry wayes, & so woonderfully: therefore he sayth, he will alwayes be earnest incommending Gods grace. Some expoūd ỹ particle [Chi] aduersitiuely, thus: although I bee not able to comprehend Gods sauing help, or although it passe my capacitie: yit will I be talking of it. But the proper signification agreeth more fitly, bycause ther is nothing that ought to kindle our mindes more to the setting forth of G O D S prayses, than when hee hath bestowed innume-

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rable benefytes vpon vs. For admit that our hartes be bedommed at one hansell or twayn: admit that they be cold at the vew of a small nomber: yit if the innumerable multitude amend not both our nommenes and our coldnes, our vnthankfulnes is in no wyse excusable. Let vs lerne then not to taste Gods goodnes lyghtly, and as it were squeymishly: but too stretch out all our wittes to the largenes therof, that it may rauish vs vntoo woondering at it. But I maruell how it came in ẏ Greeke Interpreters mynd too translate it, [I knowe no lerning.] The errour is not woorth the notinge, but that some braynsik persones in old tyme (too thentent too glorie in their own ignorance) babled that (by the example of Dauid) all lerning and liberall sciences were too be despysed: according as at this day the Anabaptistes haue none other pretence too vaunt them selues for spirituall folk, but bycause they bee vtterly voyd of all skill.

16. [I will go on in the. &c.] A man may also fitly translate it, [I will go intoo the strengths:] and this translation is no lesse allowable than the other. For lyke as in tyme of ieopardie our myndes be possessed with fearfulnes and sorowe, bycause wee are not earnest ynough to consider Gods puissance: so the only remedie to ease our sorowe in aduersitie, is to step into Gods strengthes, ẏ they may hedge vs in round about. Notwithstanding, forasmuch as the other translation, which is more receyued, agreeth very well, I woold not digresse from it: howbeit the Interpreters disagree in the sence of it. Some expound it, [I wil come foorth to battel vpon trust of Gods strength:] which in myn opinion is to much restreyned. For to [go on, or onward,] importeth as much as to abyde in a stedy & continuall state. For although the faithfull endeuer not without trubble, ne flye cheerfully, but rather grone for weerynesse: yit notwitstanding bycause they ouercome all lettes and diseases with inuincible corage of mynd, and neyther go backe, nor step asyde from the ryght way, or at leastwyse shrink not through despayre: therfore they are sayd to go on, vntill they come to their iourneyes end. To be short, Dauid boasteth that he shall neuer bee disappoynted of Gods help, till he comme to the mark. And bycause that in this weakenesse nothing is more hard or rare, than to perseuer or hold out, he gathereth in all his wittes too the only ryghtuousnes of GOD. For wheras he sayeth, he will be myndfull of that only: it tendeth to this purpose, that laying asyde all wicked hopes, wherwith the whole world almost is led about, he will ground him self altogither vppon Gods protection, least he should gad after his owne imaginacions, or bee drawen hither and thither. Augstin vseth this text a hundred tymes and more, too ouerthrowe the merites of woorkes, and pleasantly matcheth the ryghtuousnes that is giuen freely by GOD, ageinst the ryghtuousnes of men by purchace. Neuerthelesse it must needes bee confessed, ẏ Dauids woordes are wrested to a straunge meening. For Dauid meeneth simply, that he must leane neyther to his owne wit, nor to his owne conning, nor to his owne strength, nor to any other ayds, to assure himself throughly of welfare: but that his only shooteanker is, that bycause GOD is ryghtuouse, it is not possible that he should forsake him. For the ryghtuousnes of God (as we touched euen now) signifyeth not that free gift, wherby he reconcyleth men vnto him, or whereby hee begetteth them agein to newnesse of lyfe: but his faythfulnesse in keeping his promises, wherby he will prooue him self indifferent, ryghtfull, and soothfast toward his seruantes. And he sayeth, that only Gods ryghtuousnesse shall continewe before his eyes, and in his mynd: bycause that except wee restreyne all our wittes thervnto, Satā hath wonderfull allurementes, wherby to leade vs away into vanitie. For assoone as sundry hopes kreepe vppon vs, nothing is more redy than to wanze away. And whosoeuer being not content with the only grace of God, seeketh for neuer so little help elswhere, he shall by his owne fall giue ensample vnto others, how fickle all ẏ stayes of the world be that are intermedled with the help of God. Now, if Dauid could not otherwyse keepe his footing in ẏ outward state of lyfe, than by casting away all other leaningstockes, and to leane him self only too Gods ryghtuousnesse: what

maner of stedynes are wee lyke too haue, when wee deale in the cace of the spirituall & euerlasting lyfe, if we slyde neuer so little from the grace of GOD? Therfore it can not bee denyed, but that the parting of stakes, which the Papistes forge betweene mannes free will and Gods free grace, dryueth the wretched sowles headlong intoo destruction.

17. O God, thou haste taught mee from my chyldhod, and euen hitherto vvill I shewe foorth thy woonderous woorkes.
18. Yea euen vntoo myne old age, and that my head wex hore, forsake mee not, ô God, vntil I may shewe thy strength too this generacion, and thy power too all that comme after.
19. And thy ryghtuousnes, ô God, is euen on hygh: for thou haste doone greate thinges: ô God, vvho is like vntoo thee?

17. [O God, thou haste, &c.] Agein he declareth how much he is bound too Gods goodnesse, not only to the intent too encorage him self too thankfulnes, but also too the intent to continew his hope for ỹ tyme cõming, as it will appeere by ỹ next verse. Now then, seeinge that God teacheth vs as well by woordes as by deedes: it is certein that the second maner of teaching is betokened heere: namely, that Dauid hath lerned by continuall experience euen from his chyldhod, that nothyng is better than to leane vnto the one God alone. Moreouer, least he myght at any tyme be bereft of this Reall doctryne, he auoucheth him self to haue ryghtly profyted in the same. For to this end dooth he say, he will becomme a publisscher of Gods woonderfull woorkes, least he should by his owne vnthankfulnes breake of the course of gods bountesousnes. And heerypon dependeth this prayer of his, that he myght not fall away in his old age. For he reasoneth thus: Seeing thou haste alwayes shewed thy self so bountifull from the beginning, O God, wilt thou not reach out thy hand to help mee, euen now also whē thou seest mee decay? In deede wee must certeinly beleeue thus, that sith GOD hath voutsaued to loue vs before wee could speake, and to imbrace vs with the same fauour when wee were chyldren: & hath not ceased to doo vs good during all the race of our lyfe: it is not possible, but he must bee all one euen to the last cast. Therfore the particle [Nam] is taken inferringly: as if Dauid should gather, that seeing Gods goodnes can neuer be spent, and that he is not chaungeable as men be: he will be the same towardes men whē they be old, that he was towardes them when they were childzen. Afterward he confirmeth his prayer with an other reason, bycause that if he should quayle in his old age, ther shall also should vanish away the grace of god, wherw he had bin sustcined all the whyle before. For if God should byanby withdrawe his grace, whē men haue tasted but a little smatch of it: his memoriall woold slooryish but a whyle. Agein, if he should forsake them in the vttermoste poynt of their lyfe, whom he had adorned & many of his benefyts before: by this meanes also his bountesousnes should bee disgraced. Dauid therfore desyreth too be helped too the last end, so as he may commend the equall course of Gods grace too those that comme after, and testifye (euen at his very death) that GOD neuer disappoynteth the faythfull that flee vnto him. For by the [generacion,] & by them [ỹ comme after,] he meeneth his childzen & graundchildzē, vnto whom the memoriall of gods grace can not otherwise be conueyed ouer, vntill it be perfected in all poynts, & haue accomplisheth his full course. He reckeneth vp [strength & power,] as the effects of gods ryghtuousnes. Notwithstanding, by the way, in theis tytles he garnisheth the maner of the deliuerance, wherof he reioyceth on his own behalf: as if he had sayd, there was vttered in it a rare example of his strenght and puissance.

19. And

19 [And thy righteousenes &c.] Some knit this verse toogither with the last & translate it thus: I will shew thy strēgth to this generation and thy power to all that comme after, and I will shewe thy righteousenes on high O God. But for almuch as it makes but small matter: I wilnot stand vpon it. Dauid purseweth with mo wordes the thinge that he had spoken before. And first of al he saith that Gods righteousnes is exalted aloft: and secondly that it hath wrought mightely: & finally for very wonder he cryeth out, [who is like vnto thee?] And this is a thing worthy to be noted, ỹ Gods righteousnesse, (the effects wherof are nere vs and euidēt vnto vs:) is neuertheles placed on high, because it is not to be cōprehended by our own wit. For as long as we measure it by our owne capacitie, euery little temptatiō swalloweth vs vp. Therefore to the intent it may haue free passage to preserue vs, our mindes must be prodded out high and lowe, and far & wide, to conceiue ỹ largenes of it. Thervnto also is referred the second member concerning Gods mighty workes. For if wee peeld rightfull and dew prayse to his knowen power: we shall neuer want occasion of hoping well. Finally it behoueth our feeling of Gods goodnesse too proceede so far, as it may rauish vs into woondering. So will it come to passe, ỹ our myndes which are oft tymes caried hither and thither & causelesse vnquietnesse, shall settle themselues only vppon god. For if any temptation be forced vppon vs, branby wee make an Elyphant of a fly: or rather we make vs high mountaines to keepe of Gods hand from vs. And so in the meane whyle we restreine Gods power to a skantnes. Dauids exclamation therfore tendeth to this purpose, ỹ we should lerne to burst through by fayth, and to prefer Gods power (according as it deserueth) before all impedimentes. For although that al men acknowelcdge in word, that none is lyke vnto god: yit is there skarce one amōg an hundred that is throughly & earnestly persuaded, that he alone is ablenough to saue him.

20 For thou hast made mee to see many and euyll tribulations *but* thou shalt turne and quicken mee, and thou shalt turne and lift me out of the botomlesse pittes of the earth.

21 Thou shalt multiply my greatnesse, and thou shalt turne and comfort mee.

22 And I shall sing thy truth vnto thee vpon an instrument of musike O my God, I shall sing vnto thee vppou the harpe thou holy one of Israell

23 My lippes shall reioyce when I sing vntoo thee, and my soule which thou hast redeemed.

24 Yea and my tung shall dayly talk of thy righteousnesse: for they bee brought too shame that sought my harme.

20 [For thou hast &c.] It is knowen ỹ the word [See] among the Hebrewes is transferred vnto the other senses: and therfore Dauid complaineth that he had seene the harmes which he had felt. And like as he thanketh God for his delyuerances: so egein he acknowledgeth that whatsoeuer aduersitie he had endured, it was not laid vpon him, but by gods determination and wil. But first we must consider Dauids intent. For to the end he may by comparison enlighten Gods grace: he recyerseth how hardly he had bin delt w̄. If he had alwais enioyed prosperitie a like, there had bin cause why hee might haue bin glad: but then should hee not haue felt what it is too bee deliuered from destruction by the incredible operation of G O D. For wee must bee brought downe euen vntoo death, ere G O D can bee seene to be our deliuerer.

For in asmuch as we be borne without wit and vnderstanding, the first beginning of our lyfe sheweth not vntoo vs euidently ynough the very author of it. But whē god succoreth vs in despayre, ỹ very rayzing of vs is vnto vs a bright glasse of his grace. After this maner dooth Dauid amplifye Gods benefyte, that being drowned in the deepe gulf, he was notwithstanding pluckt out by his hand and brought agein too the lyght. And he sayeth not only that hee was by gods benefyte preserued safe and sound: but also that he was increased in honor. which exchange was as it wer an augmentacion of his restorement, in cace as if he had bin lifted out of hel, euen intoo Heauen. Whereas hee repeteth the third tyme, [that GOD turned,] it maketh too the commendacion of his prouidence: as if he should say, none of his aduersitie had happened too him by chaunce, bycause that assone as Gods fauour shone vppon him, the world was quyte altered to the contrarie.

22 [And I shall sing &c.] Yit hee bursteth out still into thanksgiuing bycause he perceyueth that GOD so freely and frankly helpeth his seruants, to the end, to set foorth his goodnesse. In the names of [Viol and Harp] he alludeth too the gwyse that was vsed in those daies. For there is no dout, but that too sing gods prayzes too the harp and the vyall was a part of the traynement and of the shadowish seruis vnder the old lawe, I meene of publike thanksgiuing. For although we be not forbidden to intermedle musical instrumēts priuately: yit are they banniſshed out of Churches by manifest decree of the holy Ghost, when as Paule. 1. Cor. 14. 13. permitteth vs not to prayse God or to pray, but in a known tung. By the word [truth] he meeneth that inasmuch as he was preserued by the power of God, the reward of his hope was rendered vnto him. For goos promises and his soothfastnes in performing them, are things linked togither in vnseparable knot. But oneleſſe wee depend vpon gods word, all the benefits that he bestoweth vppon vs wilbee but vnsauery geere. Also we shall neuer bee stirred, eyther to prayer or to thanksgiuing, except the same word shyne before vs. So much the more detestable then is the furie of that diuelish wight Seruet, who teacheth that the rule of praying is peruerted, if faythfulnes be tyed too the promises: as who would say, wee could of our selues preace into the presence of God, before such tyme as he allureth vs by his own voyce. In the next verse Dauid expresseth better, that he wil not giue thanks vnto God feynedly, nor superficially: but will step forth to this dewtie of deuotion with an earnest zelousnes. For by the figures which hee vseth, he doth vs breefly to vnderstand, that ther can be no greater pleasure vnto him, thā to prayse God: & so hee indirectly taunteth the heathenish mirth of those, which setting God aside reioyce to themselues in their prosperitie. To the same purpose tendeth also the laste verse: that is to wit, that no ioy shalbe sweete and desyrable vntoo him, but such as is ioyned with the prayse of God, and that it shalbee the pleasantest fruite that can bee to him, to set foorth his Redeemer or Sauiour with prayses.

The conteints of the.lxxij. Psalme.

Dauid making prayer in the name of the whole Church, for the continnall prosperitie of the kingdome that was promised him, teacheth therwithall that the trew happynes of the godly consisteth in being gouerned by the hand of the king that was chosen by God.

The.lxxii. Psalme.

Salomons. Giue thy iudgments too the king ô God, and thy ryghtuousenesse to the kings sonne.

2. He

2 He shall iudge thy people in rightuousnes, and thy poore in iudgmēt.
3 The mountaines shall bring foorth peace too the people, and the hilles in ryghtuouseneſſe.
4 Hee shall iudge the poore of thy people, hee shall saue the children of the afflicted, and hee shall breake the oppreſſer in peeces.
5 They shall feare thee with the Sonne and in the preſence of the moone, Generacion of generacions.
6 Hee shall come downe lyke the rayne vppon the mowed graſſe, and as the showres that water the earth.

SAlomons]. The tytle of ỹ psalme betokeneth not the Authour of it. For inasmuche as it is precysely sayd in the ende, that this was the last of Dauids prayers, it is a more lykelyhod that the Psalme was made by him. Onleſſe peraduenture that Salomon succeeding with his prayers neete after hys Father, compyled it into verſe, to the intent it myghte bee the better knowen and the more vſed among the people, whiche thing is not muche vnlike to bee a truthe. Howbeeit forasmuch as [Lamed] among the Hebrewes signifyeth many things: a man may expound it, that this songe was made in the behalfe of Salomon: whiche thing if wee admit, yit is it to bee noted, that vnder the perſone of one man there is comprehended the perpetuall state of the kingdome. Neuertheleſſe, all thinges being well weyed, I incline to this coniecture, that the thinge whiche Dauid hadde prayed for vpō his deathbed, was brought into order of meeter by his ſonne, too the intent it might bee regiſtred in euerlasting remembrance. For it seemeth to bee added of set purpoſe as in a matter of verye great earneſt, that this is the laſt prayer of Dauids, to the intent the faythfull ſhould with greater heede and earneſtneſſe ioyne their prayers with the notable prayer of the holy King. Inasmuch then as Salomon did but garniſh with beautie of poetrie, the matter whiche he had receyued of his father: Lett vs admite Dauid for the cheefauthour of it. They that would simply haue it to be but a prophesie of Chriſts kingdome, seeme to wreſt the woords to violently. Ageine wee muſte alwayes beeware, that wee giue not the Jewes occaſion of drabbling, as who ſhould say, wee were purpoſed to drawe vnto Chriſte by ſophiſtrie, the things that agree not to him directly. But sith that Dauid beinge anoynted King by Gods commaundement, knew that hee and his poſteritie hilde the kingdome vpon cōdicion, that at ỹ length the power and dominion ſhould come vnto Chriſt. And moreouer, that the worldly welfare of the people was ſo conteyned in that kingdome for the tyme, as out of that shadowe there ſhould at length ryſe some better and more excellent thing, that is to wit, ſpirituall and euerlastinge happyneſſe: Wherefore was he ſo carefull for ỹ continewance of this kingdome, & wiſhed ſo earneſtly for it, that by repeting his deſire at his laſt gaſppe, hee would haue it knowen that of all his cares this was the cheef. For as for that which is writē here concerning endleſſe dominion, it cannot be reſtreyned to one man or to a feawe men: no nor euen to twentie ages: but therby is betokened the ſucceſſion, whiche had hys end and full accompliſhment in Chriſte.

1 [Giue thy iudgement, &c.] Although ỹ Dauid in whoſe hand the promis was beſtowed, did at his death carefully comend vnto god, his ſonne whom he ſhould leaue ſucceſſor of his kingdom: yit notwithſtāding it is not to be douted, but that he inuyted to the Churche a forme of common prayer, as well to ỹ intent the faithfull euery one of them (perſuading themſelues that they could not otherwyſe liue well & happely, than vnder one head), ſhould obſerue this lawfull order: as alſo that by ỹ ſhadowiſh kingdom they might be led euē vnto Chriſt: and the effect is, ỹ god ſhould furniſh his chozen King with the ſpirit of ryghtfulneſſe and wyſedome. For by the termes of [ryghtuouseneſſe & iudgement]

he vnderstandeth a forme of gouernement framed aryght: matching it against the tyrannicall and vnbrydled licentiousnesse of worldly Kings, who setting God aside, lord it at their pleasure: and so hee distinguisheth the holy King of Israell endewed with heauenly anoyntinge, from other earthly Kings. Howbeit we gather of his wordes by the way, that there can no gouernement in the world be framed aright, but by Goddes appointement and by the guydance of the holy ghoste. For if kings had enough in themselues too stedde their turnes withall: It hyd bin a fondnesse for Dauid to haue craued that thing at another bodyes hand by way of petició, which they had at home in their owne houses. But now in despyng Gods ryghtuousenesse and iudgementes too bee gyuen too kings, he putteth them in mind, that none are meete to execute that charge, further-foorth than they be framed by the hand of God. And therefore in Salomons Prouerbes, 8. 15. Gods wisedome cryeth out, that Kings reigne by hir. Neyther is it any marual (considering how euil order is a most excellent thing) that god wilbe acknowledged to bee the authour thereof, & chalenge the whole prayse of it to himself. Neuertheless it is expedient too descende from the generall kynd to the vnderkynd. For seeing it is the singular woork of god to set vp rightfull gouernment in ỹ world and to maynteyn it: muche more needfull was it that he should vtter a peculiar graciousenesse of his spirit, in cherishinge and preseruing that sacred kingdom which he had chozen before all other. There is no dout, but by [the kinges sonne] he meeneth his successours. Howbeit therewithall he hath also an eye to this promise, [Of the frute of thy womb will I set vpō thy seat, psal. 132. 11.] But ther is no such fondnes to bee found in the offspring of Dauid, till yee come vnto Christ. For we know that as soone as Salomon was dead, the dignitie of the kingdome decayed, and from thencefoorth the welth of it abated & appayred, vntill the people was carryed into captiuitie, the Kinge shamefully putte too death, and the realme sorowfully wasted. Neyther was their settinge vp ageyn after their returne, suche as could put them in any great hope vntill at length Christe issewed out of the withered stocke of Isai. And therfore among the children of Dauid, he holdeth the cheef place of degree.

2. [He shall iudg thy people. &c.] Some reade it wishingly. Otherfome reteine the future tence, so as it should bee a prophesie. But it is more according to ryght, to vnderstand some meane thing. For whatsoeuer thinges shall bee spoken hereafter, they flowe out of this blessing of GOD, namely, if the King bee garnished with ryghtuousnes and iudgment. Thus therfore must the sentence bee construed: Gouerne our King, O GOD, that he may iudge. Or else thus: When thou shalt haue endewed him with thy ryghtuousnes, thē shall he iudge aryght. For too gouerne a Realme well, is a far excellenter gift, than may growe out of the earth. But a much more heauenly gift is Christes spirituall gouernment, wherby all thinges are restored to their perfect order. And although that in the first member he speake of all the people in generall: yit addeth he [ỹ poore] by name, who by reason of their penurie and weakenesse, haue neede of other folks help, & for whose sakes Kinges are armed with the swoord, to redresse their wrongfull oppressions. Herbypon also springeth the peace, wherof mention is made in the third verse. For inasmuch as this name of [peace] betokeneth among the Hebrewes not only rest & quietnes, but also all prosperous successes: Dauid teacheth vs that the people shall dwell at ease, if the state of the comon weale bee framed by the rule of righteousnes. And in the [bringing foorth of peace,] there is a Metaphor taken of the fopson of the earth: as if he should say, there should no corner bee voyd of happynes. For [Mountaines] are commonly barrein, or at least wyse yeeld not so greate abundance of frutes as ỹ lowe groundes. Howbeit, as well the woord [peace,] as the woord [ryghtuousnesse,] hang vntoo eyther member, & must be repeted twyce, as if he had sayd, that by ryghtuousnesse peace should bee spred ouer all partes of the earth. Otherfome read Righteousnesse simply: but the letter [Beth] seemeth not too bee superfluous.

4 [He shall iudge the poore, &c.] He proceedeth

ceadeth too the ende and frute of rygh̄tfull gouernement, and openeth moze at large that thinge whiche hee had spoken of the miserable sozte of ths people. But thys principle muste bee bozne in mynde, that it comines not otherwyse too passe, that Kinges holde themselues in rygh̄tfulnesse and equitie, than by the grace of GOD: foz when the Spirit of rygh̄tfulnesse gouerneth them not out of heauen, all theire gouernement turneth too Tyzannye and extozcion. Nowe, bycause GOD had promised that hee woold haue a care of the pooze and miserable sozte of his people: to the intente that Dauid maye obteyne the sewte whiche hee maketh foz the Kinge: Hee sheweth that the same shall tende too the comfozte of the pooze. In deed there is no acceptinge of persones with God: but yit, not without cause dooth GOD take moze charge of the slenderer sozte, whiche are moste subiecte too wzong and violence, than hee taketh of others: Foz take awaye Lawes and Judgementes, and the mightyer that any man is, so much shall hee bee the moze able too oppzesse euen his owne bzothers. Dauid therefoze maketh specially mention that the Kinge shalbee a staye too suche as are in no sakty but by the defence of the Magistrate, and anoucheth that hee shal bee their Reuenger when they be wzonged vnwoozthely. Mozeouer, it is a common Phzase of speeche among the Hebzewes, to saye, the Chyldzen of the afflicted, foz the afflicted themselues: accozdinge as the Greekes speake sometymes: as when they say, [yois iatron] the sonnes of Phisicians, foz the Phisicians themselues. But foz bycause the King cannot execute the charge that Dauid assigneth vnto him in succouringe and defending the pooze, onlesse hee beate down the naughty packes by authozitie & fozce of hand: not without good reason is there added in the end of the verse, that the [oppzesser oz extozcioner] shalbe bzoken in peeces] wher rygh̄tfulnes reigneth. Foz it is no wayting foz them till they will giue place of themselues, but they muste bee repressed by the swozd, least they ron at randon in their naughtynes & boldnes. Therefoze it behoueth a Pzince to bee a man of wisdome, & to be stoutly bent too repzesse vnthziftes, that ỹ meeke & meeld sozt may obteine their right. And so, none shalbe meete too gouerne, but hee that hath lerned to be rough when the cace requzeth. Foz it cannot otherwyse be, but licentiousnesse must needes reigne. where ỹ Pzince is eyther mee and cowardly, oz where hee is to gentle and too much fozbearing. And it was truly said in old tyme, ỹ it is meerie liuing vnder a pzince throughwhose sufferance all things are lawfull, than vnder a tyzant where there is no libertie at all.

5 [They shall feare thee, &c.] If ye reade this by conuersion of speeche, it may aptly bee referred to the King: namely, that the cheef ornamentes of royaltie that may purchace him loue and awe of his subiects are, if hee gyue euery man his rygh̄t indifferently, if hee be courteouse too helpe the afflicted, and seuere in subdewinge the boldnesse of naughty packes. But it will agree better too bee mente of GOD himselfe without chaungynge of the persone. Foz although it bee an inestimable benefyt, to haue kept vpzygh̄tnes among men: yit dooth Goddes Religion deserue too bee hadde in greater estimation. And therefoze not without cause dooth Dauid commende it as a frute of holy and godly gouernemente, that it bzingeth with it trewe Religion and the feare of GOD. And therefoze Paule, 1. Timoth. 2. 2. willing vs to pzay foz Kinges, expzesseth this end pzecysely, that wee may liue a quyete lyfe vnder them in all honestie and godlynesse. Foz alsmuche then as it is a hazarde that if ciuill gouernemente were decayed, Religion should bee dashed, and Goddes seruice goe too wzecke: Dauid desyzeth God to haue respect of his own name and glozie, in pzeseruing the Kinge. By thys selfesame argument he both putteth kings in mynd of their dewtie, and also pzicketh the people fozeward too pzayinge bycause nothing is better than foz men too bende themselues with harte and mynde too the maintenance of Gods religion. Now whē it cometh to Chzist, this agreeth far moze truely vnto him, bycause trew religion is founded nowher else, but in his kingdom. And surely in extending the seruice of god vnto the end of the wozld, Dauid giueth vs to vnderstand by a glaunce, that hee mounteth vp in mynd, to that euerlastinge kingdome which God had pzomised.

6 [Hee

6 [Hee shall come downe, &c.] Although the similitude seeme somewhat with the harshest: yet doth it trimly & conningly expresse, howe much profit redoundeth in comon, by the good and lawfull state of a kingdome. For wee knowe, that medowes are wont to bee moued in ỹ beginning of Sommer, at such tyme as ỹ weather weareth whot: so as if the earth yeeld not newe moysture, euen the very rootes woold wither by reason of the barenes of the ground. Dauid therfore teacheth that God tarieth not lesse for the welfare of hys Church, by defending it vnder the hand of ỹ King, than he defendeth the earth from scorchinge, by wateringe it. But wee see this thing to be fulfilled chiefly in Christ, who by dropping downe his secret grace, maketh his Churche to blossome and florishe.

7 In his dayes shall the ryghtuouse florishe, and abundance of peace, vntill there bee no more a Moone.

8 And hee shall beare dominion from sea too sea, and from the Riuer vnto the endes of the Lande

9 The inhabiters of the wildernesse shall fall downe before him, and hys enemyes shall licke the dust.

10 The Kinges of Tharsis and of the Isles shall bringe him presentes: The Kinges of Sheba and Seba shall bringe him a gifte.

11 And all Kinges shall kneele before him, all Nations shall serue him.

7 [In his dayes, &c.] I neede not to repete oftentymes that which I haue sayde once, how all these sentences depend vpon the firste verse. Therefore too the intente the iust men myght florish, and the people liue in prosperitie: Dauid hath prayed that the King myght bee adorned with righteousenesse and iudgement. In deed it was Salomons dewtie too maynteyne ỹ righteouse: but it is Christes propre office to make men ryghtuouse. For hee not onely gyueth euery man his owne: but also reformeth their hartes with his spirit. And by this meanes bringeth he righteousnesse ageyn from exile, which otherwyse should bee quyte banished the world. Vppon this followeth Gods blessinge, wherwithall he cherysheth all his childre, whyle they see that vnder their King Christ, they wante nothinge that may make them thoroughlye happy. If any man like to take the word [Peace] in his owne signification & more restreynedly: I will not withstande it. And surely to the fulnesse of a blessed lyfe, nothing is more to bee desired than peace: considering that in the tyme of the troubleso ne turmoyles of warre, abundance of all thinges doth men in a manner no good, but is marred & brought to nought. Now then whereas Dauid prolongeth the Kinges dayes to the end of the world: heerby it appeereth the better, that he not only comprehendeth his owne posteritie, which possessed the earthly throne: but also that he mounteth vp vnto Christ. Who by ryzing from death, purchased himself a heauenly lyfe and glorie, that hee myghte gouerne his Church tyme without ende.

8 [And hee shall beare, &c.] Because the Lorde when hee promysed his people the land to inherit, assigned these fower Buttelles vnto it, Gen. 15. 18. Dauid meeneth that as long as the kingedome is safe and sound, they shall possesse all ỹ whole land: to the intent the faithful might vnderstād that Gods blessing should not fully in all poinctes bee made good, longer than the kingdome florished. Therefore hee auoucheth that he shall beare rule from the red sea, or from that bay of the Aegyptian sea, vnto the sea of Syria which they call the sea of Palestine: and also from Euphrates vnto the greate wildernesse. For owe if any man make exceptiō that so narow bounds agree not to the kingdom of Christ, which was to bee styred from the sunneryzing to the sunne going downe: ỹ solution is easie. ỹ Dauid applieth it to his own time because the sayd kingdome was not as yit discouered: therfore he began at that description,

which

which was knowen and ſpoken of vnder the lawe and the Prophet: yea & Chriſte himſelfe began his reigne there, before hee paſſed into ỹ vttermoſt coſtes of the earth: according as it is ſayd in the Pſalme 110. 2. The Lord ſhall ſende the ſcepter of thy power out of Sion. But vpanby after, he beginneth too enlarge his borders, declaring that ỹ yonſea kings ſhalbe tributary alſo, lyke as hee ſayeth, ỹ the kings of the wildernes ſhal take his yoke vpō thē. As for the woord [Tsiim] I dout not but hee betokeneth therby, ſuch as were far from the lande of Chanaan towards ỹ Southe. And vpanby in generall the Prophete addeth [that the kings enemyes ſhould kiſſe the earth] in token of reuerence. For wee knowe that the kinges of the Eaſte vſed this ceremonie, whereunto Alexander the great woold haue compelled his ſubiectes after hee had conquered the Eaſt: wherevppon grew greate quarelles, bycauſe the Moccedons ſtoutly refuſed ſo ſlauiſhe and beaſtly obeyſance. The meening therefore is, that the king whom God ſhall chooſe in Jewrie, ſhall ſubdewe his enemyes farre and wyde, ſo as they ſhal humbly woorſhip him.

10 [The kinges of Tharſis, &c.] Hee proceedeth with that which he had ſpoken of the enlarging of the kingdome. By the name of Tharſis the Hebrewes meane al the coaſt that lieth toward Cilicia. Therfore by [the Iles] hee betokeneth all the coaſt of the midland ſea, from Cilicia vnto Greece. For inaſmuche as the Jewes being content with ỹ cōmodities of theire owne Countrie, ſayled not far of, as other Nations did: or rather forаſmuch as god had hemmed them in, that they ſhould not corrupt themſelues with forrein fashions: it came therby to paſſe, ỹ they called ỹ forein coūtryes, Iles, which had ỹ ſea beating vpon them. I confeſſe in deede, that Cyprus and Candie & other Iſlandes are comprehended in that name: howbeeit, I ſay that that name extendeth heere too all landes that were ſituate beyonde the midlande ſea. By the woordes [Mincha and Aſhecar] vnderſtande thou any trybute or cuſtome, and not willing preſentes: for hee ſpeaketh of his vanquiſhed enemyes, and of the witneſſe of their ſubiection. Notwithſtanding the ſcripture ſeemeth to vſe thoſe termes of ſet purpoſe, to the intent to mitigate the odiouſeneſſe of the matter: as if hee ſhould indirectly reprooue ſubiectes for defraudinge Princes of theire cuſtomes. Some will that by [Sheba] ſhould bee betokened Arabie, and by [Seba] Aethyopy. Neuertheleſſe the cōiecture of thoſe is allowable, which by ỹ firſte woord vnderſtand all that whole part of the gulf of Arabie whiche lyeth towardes Affrike: & by the ſecond woord (which is written with [Samech]) the Countrie of Sabea, which was the pleaſanter and frutefuller Countrie. Howe vnſauerly this place is wreſted in the papiſtrie, it pertayneth nothing to the matter to tell. For they chaūt this verſe, of the philoſophers or wyſemē that came to woorſhip Chriſte. As who woold ſay, it was at their pleaſure, vppon ỹ ſodein to make kings of Philoſophers: and beſydes that alſo, to chaunge the coaſtes of the woorld, to make of the Eaſt, the South or the Weſt. In the next verſe he expreſſeth more cleerly, that all the woorld ſhalbee ſubiect to the kingdome of Chriſt. For ſurely the kingdome of Juda neuer flouriſhed more than vnder Salomon, and yit euen then there were but a few kings that payed him tribute: and that was but meane, yea and vpon this cōdicion, ỹ they myght liue freely after their owne lawes. Dauid therefore beginninge at his owne children and their poſteritie, mounted vp by ſpirit of propheſie to the ſpiritual kingdome of Chriſt. Whiche is a thinge ryght woorthy to bee noted, too the intente wee may know, that wee bee not brought into the hope of euerlaſting ſaluacio by chaūce: but bycauſe our heauenly Father had alredy predeſtinated vs in his Sonne. And heerby we gather further, that kings alſo haue roome in Chriſtes Church & flocke. And yit Dauid diſarmeth thē not of their ſwoord, ne ſpoyleth them of their Crowne, to admit them into thē Churche: but hee ſayeth that they ſhall come with all theire Royaltie too caſte themſelues downe at Chriſtes feete.

12 For hee ſhall reskew the poore when hee cryeth, and the needy perſone that hath no helper.

13 Hee

13 Hee shall haue pitie vppon the needy and poore, and shall saue the lyues of the poore.

14 Hee shall deliuer them from crafte and violence: and precious shall their blud bee in his sight.

15 And hee shall liue: and Seba shall giue him of hir gold: and they shall praye for him euermore, and blisse him dayly.

12 [For hee shall rekewe, &c.] Again he auoucheth that the kingdome whiche hee commendeth, shall not bee tyrannycall or cruell, as the moste parte of Kinges bee, who neglectinge the welfare of theire realmes, are gyuen wholly to their owne profit and ease: whereby it commeth too passe, that thei vnmercifully oppresse their miserable subiectes: yea rather, the more dreadfull that any of them is, and swalowe eth vp all thinges, so much the more excellent is hee counted. But if it bee a sentēce to bee verefyed of all mankynde in maner of a prouerbe, that nothinge maketh men more lyke vnto God, than gooddooing: it were to far agaynst reason, that this vertue should not shyne foorth in Kinges, whom God hath linked more neerly vnto him. Therfore Dauid (not without cause) to the intent hee may make the Kinge beloued that was chozen by God, sayeth not only that hee shalbe a mayntayner of right and equitie: but also so gentle and mercyfull, that hee shalbee redy too defende euen the most despysed of all. Which thing is to gezon in Kings, who being blynded with their glittering glozie, withdrawe themselues farre of from the afflicted sozte, as though it were a care to base and vnbeseeming their royall estate. But Dauid auoucheth that the bloud of the bacer sozte, (which is woont to bee counted but vyle and as a thing of nought) shalbee in very great reputatiō with this heauenly King. For in the woord [rekew] is betokened Constancie and princely stoutnesse: for it were not enough for a King to mislike of falshod and extorcion, onlesse hee set himself stoutly agaynst them and punish them. Under the termes of [Craft and violēce] hee comprehendeth al kynd of misdealing. For a man in doonge harme, is eyther a Lyon or a Fore. For some rage with open force, and otherseme kreepe too misdealing slyly and by priuye conueyances. Moreouer, wee knowe that the cheefe souereintie is gyuen vnto Christe bothe in heauen and earth, Matth. 28. 18. too the ende hee might defend his seruauntes, not only from temporall anoyances, but specially from all harme at Satans hand, vntil hee haue discharged them of all trouble, and gathered them intoo euerlasting reste.

15 [And hee shall liue, &c.] Whereas dyuerse refer this woord [liue] to the poore, it seemeth constreyned. Dauid therfore auoucheth that this King shalbee rewarded with longe lyfe, which is not the meanest of Gods earthly benefytes. The woordes that folowe after, muste bee red indefinitly, as if hee had sayd, hee shall haue golde of Arabye gyuen him, and prayers shalbe made euerywhere for his welfare. Ageine hee repeteth that which hee had sayde concerning his power. For if Araby shall pay tribute, what a masse of riches shalbe gathered out of the Countreyes neer hande. Now although Christ reigne not to woord vp golde: yit mente Dauid figuratiuely, that the Nations which were furthest of should bee at such commaundement, that they should peelde themselues and all that they had, vnto him. For it is no straunge thing for the glozie of the ghostly kingedome, to bee peynted out vnder outwarde royaltie. Dauid therfore hath told before, that Christes kingdome should bee moste welthye, howebeeit accordinge too the spirituall nature thereof. Whereby it appeereth howe wickedly and naughtely the Papistes haue abused this place, to scrape too themselues the transitorie riches of the worlde. Moreouer, vnder the common prayers of the people, whereby the Kings welfare is commended vnto God, he betokeneth that thei shalbe his subiectes with a good will: so as they shall lyke of

nothing

not ryng so well, as to be vnder his gouernance. For although manye hys poke, and the Hypocrytes grudge secretly in themselues & would gladly abolyshe the memoriall of Christe, if they might haue their owne choyce: yet dooth it become all the godly to be myndeb otherwyse: not only bycause the scripture cõmaundeth thys dewty to be performed to al earthly kings, but also bycause they muste haue a speciall desyre and care to spred abroad this kingdome, wherein both the Maiestie of God shineth foorth, and also their own welfare and happynesse is included. And therefore in the Psalme 118. wee shall see in the forme of prayer indyted to ỹ whole church, that God should blesse this kyng: not that Christe hathe neede of our suffrages: but bycause hee swiftly executeth this recorde of godlynesse at his seruauntes handes, as wherby also they may enure themselues to desire the comming of Christes kingedome.

16. A handfull of corne shall bee *sowed* in earth vppon the knap of the hilles, the frute therof shall bee shaken as of Libanus, and they shall passe out of the Citie, as it vvere a plant of the earth.

17. His name shall continew for euer, his name shall bee spred abrode in the syght of the Sonne, and all Nacions shall blisse them selues in him, and call him blissed.

18. Blissed bee the Lord God, the God of Israell that only woorketh vvoonders.

19. And blissed bee the name of his glorie for euer, and let all the earth bee repleniſhed with his glorie, Sobeeit, and sobeeit.

20. Heere end the prayers of Dauid the sonne of Isai.

16 [A handfull of corn, &c.] The opinion of the carpeth good likelyhod, which take [a handfull] to import as much as a small porcion. And by these twoo circumstãces, they thinke there is betokened a rare and vnaccustomed foyson: that whereas there is sowen but a little curlie of wheate (namely, but asmuch as a man can hold in the palme of his hand,) yea and that vpon the toppes of mountaynes, which most commonly are not so frutefull grounded: yet shall there bee most plenteouse increase, so as the eares shall make a noyse as ỹ trees in Libanus. Notwithstanding I cannot tell whither this so suttle comparison betweene the seedetyme and the haruestyme bee answerable to the woordes of Dauid. Therfore a man may take it more simply, that there shalbee so greate abundance of wheate vppon the toppes of hilles, that it may bee reaped with full hande. Now then, vnder this Figure is described gods blissinge: as if Dauid had sayd, there shalbee plentifull foyson of all good thinges vnder Christe. There vnto is also adoed increase of children: as if hee should saye, that not only the earth should bring foorth store of all kindes of frutes, but also the Cities and Townes should bee frutefull in bringing foorth men. I liked beste too translate the woorde [Libanus,] in the generyue case, for the transposinge of the terme whiche some make in puttinge the name of [Mountaine] for the trees, is with the hardest.

17 [His name shall, &c.] Ageine hee repeteth that which hee had spoken erst of ỹ euerlastingnesse of this kingdome. And there is no doubt but hee ment too distinguishe it from earthly kingdomes, which eyther banishe away out of hande, or else fall at length of their owne swaye: and doubtlesse they shew by their destruction, that nothing is of longe continuance and stable in this woorlde. Whereas he sayeth, that [his name shall continewe for euer:] It muste not bee taken in suche wyse, as though hys Fame shouloe still remayne alyue, when hee hym selfe is deade, (accor-

(according as worldly men also are vered with thought, least their name should bee buryed together with their body.) But ỹ Prophet, speaking of his Kingdome, sayeth, that his name shall euermore bee glorious and ryfe in mennes mouthes. Whereas some expoũd [Iippeni shemoih] as though he preferred ỹ honour, which God would giue too the Kinges of Iuda, before the bryghtnesse of the Sonne: it fighteth against the text. For in the same sence he had sayd afore, [with the Sonne, and in the presence of the Moone.] Now therfore after he hath made mention of his long continewance, he addeth in way of expositiõ, [that his name shall be spred abrode in the syght of the Sonne. And word for word it is, [his name shall chyld:] bycause that lyke as the Sonne ryseth dayly too the world, so shall the strength of this King bee continewally renewed, and so hold on from tyme to tyme for euer. So also wee shall see herafter, that the Sonne & Mone are called witnesses of the same eternitie, Psal. 89.38. Wherupon it followeth that this can not bee vnderstood of the earthly Kingdome, which flourished but a whyle in the house of Dauid: and not only was withered in the third successour, but also was at length quẽched with shame. But as for Christes kingdome, although it often quayle vpon the earth, according as it is assayled with the furiouse hatred of the whole world, and battered with the forest engynes that Satan hath: yit is it woonfully hild vp by G O D, so as it decayeth not. Whereas it foloweth that [all Nations shall bliss them selues in him:] it admitteth a dubble sence. For oftentymes the Hebrewes speake in that wyse, when any man is taken for a patterne of blissednesse: as for example, the man blisseth him self in Dauid, which beseecheth G O D too bee as beneficiall and bounteouse to him, as he was too Dauid. According also as on the contrary syde, he is sayd too curse in Sodom and Gomor, which taketh the names of those cities to miswish by. Thẽ if theis twoo sayinges, [They shall bliss them selues in him, & They shall call him bliss̃ed,] bee put both to one meening: [Too bliss them selues in the King,] shall imply as much as to wish them selues the same good luck that he hath: bycause his happy state shall bee a woonder to all men. But if any man like to put a difference betweene theis twoo sayinges, (which is a thing no lesse alowable:) [too bliss in the King,] shall signify as much as to seeke the cause of their welfare at his hand: bycause the Gentyles shall see, that nothing is more to be wisshed for on their behalf, than to bee at his commaundment.

18. [Blissed be the Lord, &c.] After that Dauid hath wisshed well too his posteritie, bycause he was assured by the word of G O D, that his petition should not be in vayne, he bursteth out into the prayse of G O D. For except he had with the eyes of fayth bewed the things which we haue seene hitherto, his reioycing had not bin so free and cheerfull. Whereas he sayeth, that [G O D only worketh woonders,] no doubt but it is referred to the present cace, not only to commend the excellencie of the Kingdome, but also too put himself and others in mynd, that there needeth Gods woonderfull and incredible woorking for the preseruation of the same. And surely no thank almost too any of all his posteritie, that the Royall Throne had not falne a hundred tymes, yea & bin swalowed quyte vp. That I passe no further, was not Salomõs most shameful falling away, woorthy a deadly decay? And as for the rest of his successors, (sauing Iosias, Ezechias, and Iosaphat, and a feawe others,) fell they not from euill too worse, euen as it were vppon vpe, and so prouoked Gods curse as it were of set purpose: so as it myght be a wonder that he thundered not vppon them foorthwith, to destroy them, and their children? Dauid then being endeweth with the Spirit of Prophesie (in asmuch as he was not ignorant how Sathan would euermore be an enemye to the welfare of the Churche) myght gather ỹ the grace of God, which hee intreateth of at this tyme, should not last for euer in his posteritie, but with greate trubble & much hardnes. And truly the falling out shewed afterward, with how many miracles God made good his promises, whither we consider their returning from the captiuitie of Babylon, or the incredible deliuerances that followed after, vntill Christ sprang foorth as a greene twig out of a dead tree. Herupon he iustly prayeth, that the glorie of his

of his name may fill the whole earth, in aſmuch as that Kingdome was to be enlarged euen to the vttermoſt bozders of the woꝛld. And to the intent all the Godly ſhould with earneſt affection (oꝛ rather zele) wiſh and deſyre the ſame, there is added a dubble confirmation, Sobeeit, and Sobeeit.

20. [Heer end the prayers. &c.] I told you that this was not added foꝛ nought by Salomon, conſidering that he garniſhed this matter with meeter of Doctrie, not only bycauſe he woold not defraud his father of his dew prayſe, but alſo to ſtir vp the Churche the moꝛe earneſtly to ẏ powring out of the ſame prayers, which Dauid had continewed euen to his laſt gaſp. Let vs beare in mynd thē, that we ought to pray vnto GOD, as well with earneſt affection, as alſo with vnwearyed diligence, that he will mayntein his Church vnder the hand of his Sonne. And the naming of his father Iſai, ſeemeth to renew the remembrance of his firſt cōming vp: that therby the grace of GOD may bee the moꝛe renowmed, who calling a common perſone out of the ſheepfold, and ſuch a one as was the yoongeſt and leaſt ſet by of all his bꝛothers, had aduanced him to ſo hygh eſtate of honour, as to make him King ouer his elect people.

The conteints of the .lxxiij. Pſalme.

In the beginning of it, Dauid (or whoſoeuer was the Anthor of it) commendeth the ryghtuouſneſſe and goodneſſe of GOD, euen as it were vtterly againſt the will or vnderſtanding of his owne fleſh. Afterward he confeſſeth that inaſmuch as he ſawe the wicked floriſh in welth, and ſwim in pleaſures, yea and too ſkoffe at God ſkornfully, and too harye the good and ſimple men cruelly: and the more that any man was earneſt too keepe him ſelf innocent, the more he was loden with incommodities: or rather, that all the children of God did as it were pyne away in care and ſorowe: and that God ſitting as it were ydle in heauen, redreſſed not matters ſo far out of frame: he was greatly aſtonyed, ſo as he was at the poynt too haue caſt of all care of Religion and feare of God. Thirdly, he reproueth his owne fooliſhneſſe, for haſting too giue iudgment amiſſe by the preſent ſtate of thinges: and ſheweth that he hath neede of patience, that his fayth faile not through trubbleſome thoughtes. In the end he concludeth, that if a man commit his proceedinges too Gods ſecret prouidence, there will bee a cleere difference in the end, wherby it ſhall appeere, that neyther the ryghtuouſe are deſrauded of their reward, nor the wicked eſcape the hand of the Iudge.

The. lxxiii. Pſalme.

A Pſalme of Aſaphs. Yit is God good too Iſraell, too them that bee ryght in hart.

2. As for mee, my feete vvere almoſte ſlidden, my legges vvere euen as good as ſlipt from mee.
3. For I had a hartburning at the fooles, too ſee the peace of the vngodly.

I am not curiouſe in ſcanning who ſhould be the Author of ỹ pſalme. Howbeit, to my ſeeming it is like that foraſmuch as ỹ charge of ſinging it was committed to Aſaph, his name was put to it, & Dauids name left out, according as thinges ỹ be ſufficiently knowē of them ſelues, are woont ofttymes not to be ſpoken of. But how profitable the cōſideracion of this doctrine may be vnto vs, it is eaſy to gather by the example of ỹ prophet who (though he were more thā after an ordinarie ſorte exercyſed in trew godlynes) yit could ſcarce hold his foting in this ſo ſlipperie ſtaggering: but rather confeſſeth him ſelf to haue bin faine in a maner in to brutiſh dulnes, before he could recouer his right wittes. Now thē, how ſlenderly we haue taſted of Gods prouidence, experience itſelf ſheweth. All of vs confeſſe, ỹ the world is ruled by Gods hand: but if it were faſtened in our hartes in deede, our faith would be far conſtanter to ouercome aduerſities. But now, ſeeing that euery ſlyght occaſiō ſhakes vs out of this knowledge, it appeereth ỹ wee were not ſo perſuaded in good earneſt and in very deede. Beſydes this, Satan ouercaſteth vs with darknes by innumerable ſlyghtes: & there is ſo much muſtynes in the cōfuſed affaires of the world, that it is a hard matter to beleeue that God regardeth the earth. For the moſt part, ỹ vngodly are in their ruffe: and foraſmuch as they prouoke Gods vengeance wilfully, it ſeemeth ỹ they ſhall not be puniſhed for their mockage, becauſe he forbeareth them. The good & playne ſort, being pinched with pouertie, oppreſſed w many diſpleaſures, vexed & many wrōgs, & couered with ſhame & reproche, are faine to ſygh & grone: & the more ỹ they endeuer too doo good to all men, ſo much with the greater licentiouſnes dare the wicked ſort abuſe their patience: whom would not ſuch things moue to bee ſo wicked as to think, ỹ the world is tabled by Fortune? Truly this opinion ſticks faſt in the myndes of ỹ faithleſſe, whō God enlightneth not with his Spirit to lift vp themſelues to eternall lyfe. And therfore Salomon ſayeth, ỹ the hartes of men are filled with wickednes & contempt of God, becauſe all thinges happē alike too the good & to the bad: & therfore they think not that diſordered thinges are vnder the hand of God. Wee knowe there were ſome of the Philoſophers, that auouched Gods prouidence. But tryall ſhewed that they were not yit fully perſuaded of it, ſo as whē things fell out contrarie to their expectacion, they openly vnſaid that which they had ſayd afore. Wherof we haue a notable example in Brutus. Nothing cā be imagined more corageous than that man: and the men of his tyme auouched him to haue bin a mā of ſingular wiſdom & ſtoutnes: & he, like a Stoik, did mightely commend the power & prouidence of God: yit notwithſtanding, when he was ouercome by Antonie, he cryed out, that all was but mere tryfles whatſoeuer he had beleeued concerning vertew: & that the endeuer of liuing well was but a mapgame: for it is Fortune ỹ beareth the dominiō in mēnes affayres. So, that man of princely hart, & which was a mirrour of wonderfull ſtedfaſtnes, renouncing vertew, and vnder the name therof, curſing God, wanzed away with ſhame. And ſo the diuerſe falling out of thinges, turnes ỹ iudgments of all vngodly folkes hither and thither. For how ſhould they eathemith men, ỹ are not begott& again by the Spirit of God, withſtand ſo ſtrong & violent engines: cōſidering how euen the godly haue needе of the ſingular ſuccour of the heauenly grace, that ỹ ſame temptacion preuayle not in their hartes: & ſith it happeneth ỹ euen they alſo are ſomtymes ſo ſhaken, that they ſhrink, lyke as Dauid confeſſeth heere, that he was very nye a fall: But now I come to the text.

1 [Yit is God good, &c.] The Aduerbe [Ac] which he vſeth, dooth not ſimply affirme in this place, but is take replyingly [for yit, But yit, or yit notwithſtanding.] And whereas Dauid maketh a broken beginning: it is worth the notinge, that before hee brake forth into this manner of ſpeeche, he ſtoted amonge his doutfull and ſtryuing conceytes. For hee had exercyſed himſelfe in moſte difficult encounters like a ſtout Champion: & after longe & much labour he chooke of wicked imaginacions and concluded with himſelf, that [yit notwithſtanding] GOD is mercifull to his Seruauntes, and a Faythefull Maynteyner of their welfare. And ſo there is a couert matching of contraries, betwixte the feared imaginations ỹ Satan had put

in his head, and this testimonie of trew goodnesse wherwith he confirmeth himself at this tyme: as if he shuld blame the vnderstanding of his flesh, for admitting any doutfulnes concerning Gods prouidence. Now then we perceyue how vehement Dauids exclamation is. For he getteth him not vp into the pulpit, to dispute like a philosopher, & to frame a tale of trime fyled speech: but with ful breth to boast himself of ẏ victorie that he had gotten, as though, hee had bin scaped out of hell. For to thētent he may by his own example shew how hard an incounter it was: he doth as it were power out hys bowels in the sight of all men, and will haue somewhat more to bee vnderstood, thā he expresseth in words. The effect is that although god to outward appeerāce neglect his seruantes: yit he alwais embraceth them with his fauour. For hee specially cōmendeth Gods prouidence in ruling ẏ faithful: ẏ they may konw, not only that they bee gouerned with other creatures by God: but also that God attendeth to their welfare with a peculiar care, in none otherwise thā ẏ good housholder is careful & chare ouer his owne household. Although thē that he rule the whole world: yit he voutsaueth to looke more nerely to his church which he hath taken vpon him to defend. This is ẏ reson why the Prophet speaketh of Israel by name: & immediatly restreyneth the same name too [ẏ right in hart:] wherin there is a kynd of correction. For many ẏ proudly pretend ẏ name of [Israel,] as though they were the cheef mēbers of ẏ church, are but Ismaelites & Edomits. Dauid therfore minding to crosse out ẏ misbegotten children of Abraham out of the checker roll of the godly, acknowledgeth no man for an Israelite, but ẏ pure and perfect worshipper of God: as if he should say, when I auouch God to bee good to his house of Israell: I meene it not of al men which holding themselues contented with the outward profession only pretend a false title: but of Abrahās spirituall children, which sanctify themselues vnto God with pure affection of hart. Wheras some expoñd it, ẏ [God is goog to Israell,] ẏ is to wit, to his chozen people: & secondly also vnto straungers born, so ẏ they folow trew vpright nesse: it is cold & cōstreined. Therfore let vs hold vs to that which I haue sayd. For Dauid in cōmending Gods goodnesse towards his chozen people & church was constreined too cut of many Hipocrites ẏ had reuolted from the trew seruis of God, & therfore were vnworthy of gods fatherly fauour. And vnto theis words of ẏ Prophet, answereth Christs saying John. 1. 47. this is a trew Israelite in whom there is no gwile. For inasmuch as among the Jewes, the feare of god was quite quēched, & ther remained in maner nothing but only the circumcisiō ẏ was made w̄ hand: Christ discerneth the lawful children of Abraham frō his counter feates, by this mark, ẏ they be pure & void frō deceit. And truly in ẏ seruis of God, the inward vncorruptnes of the hart holdeth the cheef place

2 [As for me, my feete &c.] Word for word it is, [And I,] which must be red w̄ a vehemēcy. For Dauids meening is ẏ theis temptations which tend too the derogation of Gods maiestie, and ouerwhelme saith, not only befall to the meaner sort of men, or to such as be endewed w̄ some light smatch of godlines: but also happened euen to himself, who ought to haue profited aboue others in GODS schole. Therfore by setting himself forth for an example, he ment to stir vs vp the more, & to spurre vs foreward to earnest endeuer of taking heede. And although he fainted not: yit by saying that he was at the point to haue faine, he warneth vs that al are in peril of falling, onlesse god hold them vp by strōg hand. Afterward he sheweth the very kynd of temptation it self: namely that by esteming the wicked to bee happy by reason of their present estate, hee was touched with enuy. A sore & noysome temptation is it, whē wee not only find fault secretly w̄ God, for not settling matters in order: but also giue our selues ẏ reines to sin boldly, when to our seeming we may do it w̄out punnishment. Famous is that skoffe of the yonger Dennis king of Sicil, when he had robbed a temple & had a prosperous iorney by sea with it: [see you not (saith he) how ẏ gods fauor churchrobbers? So ẏ prosperity of thē is an intice

ment to ſin: bycauſe we think that God likes of them whom hee beareth with ſo gently. So the proſperous ſtate of them pricked Dauid as though nothing could haue bin better than too ioyne himſelf in feloſhip with them. And by calling the wicked [ſoles or madfolkes,] he meeneth not that they ſin through lacke of ſkill, or by ouerſight: but hee matcheth theyr madneſſe ageinſt the feare of God which is the cheef point of wiſedome. For although the vngodly be wyly: yitnot-ſtanding forasmuchas they hold not thē-ſelues to the ground of right iudgement (namely that our life muſt be framed according to the will of G O D:) they are ſtarke mad in their owne foly.

4 For there be no thonges to the death of them, and there ſtrength is fat.
5 They are not in paines *as other* men, and they are not ſquourged with other men.
6 Therfore doth pryde wynd about them as a cheine, the apparell of violence hath couered them.
7 The eye of them ſtrouteth out for fatneſſe, they haue ouerpaſſed the thoughtes of their hart.
8 They ſwim a flote, and talk of extortion in wickedneſſe, they ſpeake from aloft.
9 They haue ſet their mouth ageinſt heauen, and the tung of them walketh through the earth.

4 [For there be no thonges &c.] He deſcribeth the comodities of the vngodly, which are all of them engynes to batter the faith of the godly. And he beginneth at their proſperous health, that they bee luſtie and ſtrong & draw not to death by lingering in continewal ſikneſſes. Some take [the thonges vnto death,] for ſtaies from death, as if he had ſayd, they die a pace in the twincling of an eye, & wreſtle not with the panges of death: like as alſo in the booke of Iob. 21. 13. it is counted a worldly bleſſe, for woorldlinges to go downe into their graue quickly, whē they haue weltered themſelues in their pleaſures. And Iulius Ceaſar the day before hee dyed, ſaid it ſeemed too him a happy kind of death, to dy ſodenly & vnwares. Therfore Dauid (accozding too thoſe Interpreters) complaineth that ẏ wicked paſſe away too their death by an eaſie and leuell race without trubble or greef. But I ſubſcribe rather to the opinion of them which reade theis two mēbers ioyntly togither, namely that their ſtrength is fat, & ẏ there are no thonges vntoo their death: bycauſe they are not haled to death like priſoners. For inaſmuch as diſeaſes pull downe our ſtrēgth they are all of them meſſengers of death to put vs in mynd of our frailtie. And therfore they are (not wout cauſe) compared to thonges, wherewith G O D tieth vs to his poſte, leaſt our corage and ſtrength ſhould ſtir vs vp to licenteouſneſſe. In the ſecond place he ſayeth, that the wicked enioy gladſome quyetneſſe, and bee as it were exempted by priuiledge from the miſeries where vntoo all mankind is ſubiect. For although afflictions wrap them in alſo as well as the good, and that G O D oftymes executeth his iudgements vpon them: yit doth G O D alwayes ſet ſome aloft vpon the ſtage to trie our faith with all, in whom there appeereth an exemption from miſeries, ſuch as is deſcribed heere. And it is a greeuous temptation, too ſee the deſpiſers of God reſt in their delightes, as though they were takē vp out of ẏ woꝛld into ſome heauenly neſt, conſidering that the life of man is peinfull and fraughted with myſeries and that their lyfe is gyuen them vnder the condition and couenant that it ſhould be ſo. Gen. 3. 19.

6 [Therfore doth pride &c.] This complaynte proceedeth yit further, that although god ſee thē ſhamefully & wickedly abuſe

abuse his gentlenes: yit he beareth with their vnthankfulnes & their stubbornes. And he vseth a similitude of Apparell, too thentent he may shewe that they glorie in their euill doinges. The woord [Gnanak] is deryued of a cheyne. Therfore he meeneth, that the wicked glorie in their malapertnes and outrage, no lesse than if they were decked with a cheyne of gold: & that violence is vnto them in sted of rayment, bycause they esteeme it as ỹ fayred flower of their garlond. For wheras some translate [Shith, buttoks,] it is to far remoued from the text. I doubt not therfore, but David, after he hath begonne at the head, or the necke, (for the woord [Gnanak] signifyeth also to crowne) ment now to comprehend the whole apparell in one woord. And the effect is, that the wicked are bryn ded with their owne prosperitie, so as they becomme euery day further out of frame than other. And he hath aptly placed pryde in the first roome: & afterward added violence, as the companyon of it. For whervppon commeth it too passe that the vngodly catch and snatch on all sydes, & execute so greate crueltie: but bycause they account all others nothing in comparison of them selues, and are of opinion, that all mankynd is borne to be at their cōmaundment: Ergo, Pryde is the moother of all wrong.

7. [Their eye strouteth. &c.] He addeth that it is no maruell if the vngodly vaunt them selues so malapertly, seeing ỹ their eyes bee redy to start out of their heades for fatnes and pampering of them selues. Some in stead of strowting, take it that their eyes were ouergrowen with fatnes, that they could not scarsly looke out of them. But forasmuch as fatnes maketh folkes eyes to swell outward, I lyke better to retayne ỹ prope sence of strowting. Howbeeit, it is to be vnderstoode, ỹ David speaketh not of the shape of the bodye, but Metaphorically expresseth the pryde, wherwith ỹ vngodly be puffed vp by reason of too much fulnes. For they so cram themselues with their abundance, that afterward they are redy too burst for pryde. The later member is expownded twoo wayes also. Some think that by ỹ woord [gnacar] is betokened vnbrydled boldnes, bycause the vngodly can not hold them selues within common measure, but flye aboue the cloudes with their wandering consultacions: like as ofttymes they consult how they may get the whole woorld into their owne handes: or rather would fayne haue new worldes created for them: and finally, so vnsatiable they be, that they ouerfly heauen and earth with their fleeting & vnbrydled lust. And it would not misagree too vnderstand it, that their foolish thoughtes can by no meanes be ruled nor restreyned within any bounds. But this other interpretacio agreeth very well also, that their prosperous succes surmounteth whatsoeuer they conceyue in their mynd. And truly, wee see how some obteyn more than they wished for, as though Fortune layd nettes for them euen when they were a sleepe: according as they pleasantly peinted King Demetrius in that fashion, who wan so many Cities, beeing otherwyse neyther valeant, nor vigilant, nor of greate forecast. If yee list too take it so, this member shall bee put in way of exposition, to shewe what the sayd fatnes is, wherof he made mention before, that is too say, that GOD scoffeth abundance of all good thinges vpon them, more then euer they wisshed or thought of.

8. [They swim a floote. &c.] Some take the woord [yamicu] transitiuely, but forasmuch as the order of Grammer admitteth also the neuter sence, I haue chozen that which fitted ỹ text best: namely, that forgetting themselues to be men, and treading all shame vnder foote with brazenfaced boldnes, they dissemble not their owne naughtynes, but rather glorie openly in their extorcion. And surely wee see that whē the wicked haue bin masters of their desyres any whyle, they cast of all shamefastnes, and seeke not to doo their naughtynes in corners, but flush out their owne dishonestie with full mouthe, after this sort: What? Am not I able too strip thee out of all that thou hast, yea and too cut thy throte too? The same thing can Robbers also doo, but they slink a syde for feare. But theis Gyantes, or one eyed Gargantuas, of whom David speaketh, not only surmyse themselues too bee lawelesse, but also beeing vnmyndfull of their owne weakenesse, spit out their some vn-

measurably, as if there were no difference betwene right and wrong. Neuertheleſſe if any man like to interpret it otherwiſe, namely that the wicked put the ſimple & quyet in feare, by vaunting themſelues of their oppreſſions: I alſo miſlike not of it. For in aſmuch as ỹ ſimple ſort ſee themſelues abandoned too their luſt: it cannot bee but they muſt tremble, & as it were melt away, when they ſee they may doo ſo much. Whereas he ſaith that they [ſpeake from a loft,] it importeth aſmuch as they ſpew out their ſpight vppon all mennes heades. For like as proud perſones that diſdeine too giue any man a vpght looke, are ſayd in Latin [Deſpicere] & in Greeke [Katablepein,] and as we ſay prouerbially in Engliſh, to looke vppon one as the dirte looket ouer Lincoln: ſo Dauid bringeth them in ſpeaking from aloft, bycauſe they think none good ynough too keepe them companie. In the next verſe he ſaith they are ſpyghtful as well towards God as men, bycauſe nothing is too hygh for them, but they ouerlooke bothe Heauen and Earthe. Therefore if any man alledge Gods power againſt thē, they bruſt thrugh it boldly, & as for mans hand, they make no bones at it, & ſo their great talking tung ſtinteth for no ſtoppes, but walketh ouer all the whole earth. Now then although it ſeeme an ouerreaching ſpeech: yit if wee conſider how vnbridled their malapertneſſe is: we muſt needes confeſſe that the Prophet teacheth nothing elſe, than ỹ which experience ſheweth plainly.

10 Therfore ſhall his people returne hither, and waters of a full cup ſhall be wroong out to them.
11 And they ſay, how doth God vnderſtand? and is ther knowledge in the higheſt?
12 Behold theis are vngodly, and yit haue they continewall quyetneſſe without terme of tyme, and they heape vp riches.
13 Certeinly in vaine haue I clenzed my hart, and waſhed my hands from day to day.
14 And I was ſquourged dayly, and my chaſtiſing was euery morning.

10. [Therfore ſhall his people &c.] The Interpreters wreſt this ſentence diuerſly. Firſt, bycauſe there is no perſon mentioned afore to whom this people ſhould belong: ſome take it indefinitly of the vngodly: as if it had bin ſayde, that the vngodly retyre euer too thinking thus: and they take the word [people] for a greate rout, bycauſe a wicked man cannot ſo ſoone lift vp his finger, but hee draweth a greate trayne after him. They therefore thinke the Prophets meening to bee, that euerye one of the vngodly hath a greate rout flocking about him, which afterward hold themſelues contented to drink water in their Courts: ſo much doth froward fantaſy bewitch them. But much righter and more receyued by conſent is this ſence that the people of GOD returne thither. For whereas ſomme take the word [Halom] for an afflicted perſone, it is cōſtreined. But yit is it not thrughly knowen what the Prophet meeneth. Some read it ioyntly toogither, that the people of God returne hither: that is too ſay, are fayne too drink vp full cuppes of the water of ſorow: Truly I thinke this verſe dependeth of his former talke, ſo as the meening is, that many which were accounted too bee of Gods people, are caryed away with the ſayd temptatiō. yea and ſwalowed vp with ſhipwrecke. For hee ſeemeth not to ſpeake of the chozen, but only to note the diſguyzed Iſraelites that keepe a place in the Church. Theis (ſayeth he) are drouned in deſtruction bycauſe that being beegwyled with foolifh enuying, they bid God and godlyneſſe farewell. Neuertheleſſe it may alſo bee aptly referred too the electe, of whom this temptation ſtirreth manye ſo forcibly, that they turne themſelues too vntoward

warde errors. Not that they giue them selues ouer too wickednesse: but bycause they stick not stedfastly to their tackling. The sence then wilbee, that not onely the common sorte of worldlinges, but euen the very faithfull that are purposed too serue God, are driuen too vnlawfull enuying. Whereas it followeth that [waters are wrong out to them in full cup,] it seemeth to bee a rendering of the cause, in asmuch as heaupnes wringeth them when ther appeareth no frute of godlynes. For [to be fed with waters to the full,] is by a borowed speech put [to swalow vp vnmeasurable sorowes.]

11 [And they say &c.] Whereas some Interpreters affirme ỹ the Prophet returneth agein too the vngodly, & reporteth their skoffinges & blasphemies wherewith they prick themselues forward too sinning: I like not of it. For Dauid rather expoundeth ỹ which he had said in the last verse, that is to wit ỹ the faithfull slyde to wicked imaginatiõs, when the transitorie prosperitie of the vngodly blereth their eyes: namly bicause they cast douts whither there be knowledge in God or no. As touching the worldlinges, this madnesse is too too comen among them. There is in deed a verse of Ouids which saith [I am constreined to think there be no Gods:] but forasmuch as we know ỹ the Poets expresse the comon conceits of men: he auoucheth as it were in the person of the people, that all knowledge of god slippeth away, assone as ani aduersity betideth. And they not only cast douts whither there be a GOD, but also they chop logick with him and chide with him, for what meanes this saying, [Neyther dooth Saturns Sun vew these things with a ryghte eye,] but that the woman whiche is not delt withall according too hir harts desire, vpbrayeth hir GOD Jupiter with vnrightuousnesse? Then is it too common and rife a thing among the vnbeleuers to deny that God careth for the world. But heere Dauid reporteth that euen the very faithfull doo wauer: not that they burst foorth into this blasphemie, but bicause they cãnot by an by refreine themselues when GOD semeth to cease frõ his charge. Wel known is this complaint of Jeremies. Thou art righteous O Lord, and thy iudgements are rightful: neuertheles I could find in my hart to fall out with thee for prospering the way of the wicked. Hereby it appereth how the douting of Gods prouidẽce pricketh euen the mindes of ỹ vngodly: but yit woundeth thẽ not through for Jeremy maketh a protestatiõ before & by that meanes casteth a bridle vppon himself. Yit do they not alwayes so speedely preuent the wiles of Sathan, but ỹ they demaund in way of douting, how it may come too passe that God should not redresse thengs so far out of frame, if hee regard the world. Of those kinde of people that wickedly braule against God in denying his prouidence, there bee twoo sortes. For some spue out their blasphemies openly, that God giuing himself too his owne ease & pleasure, permitteth the rule of all things to Fortune. The other sorte, although they swalowe vppe their thoughts inwardly with silence: yit feel they neuertheles & blame god of vnrighteousnesse or of negligence, for winking at the wicked dealings of the vngodlye, for neglecting the godly, & for suffring al things to go to hauock & to wreck. But before these wicked & horrible thoughts perce intoo the minde of the godly, they disburthen themselues into Gods lap: & desire nothing els but too rest vpon his secrete iudgements, the reason whereof passeth their reache. The meaning of this place therfore, is that not onely the wicked attribute a blind gouernment too fortune when they see things tossed & turmoyled in the worlde: but also that the very faithful are shaken, so as they dout of Gods prouidence, howbeeit the hand of God holdeth them wonderfully vp, so as they bee not vtterly drowned in that bottomles gulfe.

12. [Beholde these. &c.] As it were by a liuely representatiõ he declareth what manner of enuying or hartburnyng it was that had almoste ouermated hym. Beholde (sayeth hee) whereas these be wicked menne, yit they reste blissfully in their delights, and excell in power: and that not for a few dayes, but with a long continewing and as it were an endelesse race. And what is more vnseemly than

for God too deale bountifully with such persones as are dyffamed and detestable among men for their naughtines? Manie mistake the woord [Gnolam] heere for the world: whereas Dauid rather complayneth of the stedfast and continewall prosperitie of the wicked, which pyneth away the godly with weerinesse to see it last so long. Inasmuch therefore as Dauid seeth the wicked so deintely cherished by GOD, he commeth down to himselfe: and bycause he is well assured of his owne trew and vpright dealing, he reasoneth with himself what it hath bootes him to folow righteousnesse, seeing he is miserably afflicted. For hee sayeth he is [dayly scourged] & that the sonne riseth not that day that some displeasure or other is not prepared for him, so as there is no end of his miseries. The effect is, Truly I haue labored in vaine to haue a pure hart & cleane hands, seeing I must abide continual afflictions, which do as it were kepe watch for me to meete mee early euery morning: for this estate sheweth how there is no reward of innocecie before god: for thē wold he handle his seruantes a little gentlyer. And forasmuch as the trew soundnes of the godly consisteth of two parts, that is to wit, of clennesse of hart, and of outward righteousnesse of workes: Dauid chalendgeth both of them to himself. Let vs also by his example lerne too cupple them toogyther, and to begin first with cleennes of hart, and afterward too wytnesse the same by trew dealing and righteousnesse before men.

15 If I shall say, I will declare *it* so: behold the generation of thy children: I haue transgressed.

16 Although I haue set my mind to knowe it, yit was it *but* a trubble in myne eyes.

17 Vntill I enter into the Sanctuaries of God: *then* shal I vnderstand the vttermost of them.

15 [If I shall &c.] Forasmuch as Dauid seeth that the thoughts wherewith he was tempted, be froward, hee casteth a bridle vppō himself, and reproueth his owne lightnesse for giuing himself leaue to cast downes. And although Dauids meening be nothing doutfull: yit is there some crabbednes in the wordes. [Gagab] signifieth to [transgresse] and also to [begwyle:] and therfore some translate it [I haue begwiled the generatiō &c:] as if he had said, by this meanes I should disappoint thy children of their hope. Other translate it, [I haue transgressed against the generation &c.] Ÿ is to say, I should do the faithfull wrong. But forasmuch as the Prophets wordes stand thus: [behold the generation of thy children: I haue transgressed:] out of which ther is a very good sence to bee picked: I interpret it simply thus: If I consent to wicked dowting, I do amisse: for behold, ther bee faithfull folke still remaininge in the world, and thou reseruest alwaies some people to thy self. So shall there be nothing wāting, & the word [Bagdethi] shal be red alone without cōstruction. And I haue said heretofore that the word [Dot] is properly referred to tyme. Now wee perceyue throughly what Dauid meeneth: namely that when the worldlings sooth thēselues in their own speculatiōs vntil at lēgth they become forhardened, and shaking of the feare of God do therwithall cast away the hope of saluation: the holy man bridleth himself least hee should fall into such a steepe pit. [To declare] importeth as much heere, as to utter that which a man hath muzed on in his mind. The sence therefore is this, if I shal giue iudgemēt as of a matter certein, it shalbe a wicked offence. Therfore whereas heretofore he hung in dout, now he acknowledgeth himself to haue sinned greuously. And the reason is alledged to be, bycause God maintayneth still some faithfull people in the world. He seemeth to repete the demonstratiue parcel [beehold,] in way of contrarie matching, bicause hee had a little erst sayd [beehold theis are wicked.] Now then Ÿ church which

which is aſſaulted ſo furiouſly by Satan, and by innumerable hoſtes of enemyes cõtineweth ſafe: it is out of dout a very miracle of God.

16 [And I haue ſet, &c.] The woorde, [Chaſhob] whiche he vſeth, ſignifieth properly to account, and now & then to conſider or wey. Neuertheleſſe that whiche is added afterward requyreth ỹ ſence which I haue ſet downe: namely that hee did ſet or apply his mynd to know it. And albeit hee haue yeelded himſelf guilty of tranſgreſſion: yit notwithſtandinge hee confeſſeth ſtill that hee was not quyte ryd of all the encomberances that dzewe his mynd byuerſly, vntill hee entered intoo the Sanctuarie of God. For the ſumme of ỹ woords commeth too this ende, that although hee ſought all the cozners of his wit: yit could hee not by debatinge compzehend how god gouerneth the woorld among ſo great turmoyles. Wozcouer, in ſpeakinge of himſelfe, hee admoniſheth men how farre they may atteyne when they are ledde by their owne reaſon: namely, that they ſinke vnder their troubble, bycauſe they fynde nothing certeyn or ſtable. For it is not too bee douted, but that he matcheth ỹ Sanctuaries ageinſt fleaſhly reaſon. Wherevppon it foloweth, that what ſoeuer percepuerance men haue of themſelues, it is but vayne and ſhadowiſhe: for their only wiſdome is to bee teacheable, ſo as they maye hange vppon Goddes woozde. Neyther ſpeaketh hee of the vnbeleuers, which are wilfully blynde, wzappinge themſelues in errours, and greedely catchinge holde of ſtumbling blocks that may eſtraunge thẽ far from God. But whereas hee no leſſe modeſtly than earneſtly applyed himſelf to godly inquiſition, and no leſſe reuerently, than heedfully regarded gods iudgments: yit notwithſtanding hee confeſſeth himſelf to haue vaniſhed away. For [trouble] in this place impozteth as much as vnpzofitable and vayne labor. Whoſoeuer hee is then, that wilbe certified of Gods iudgementes by naturall reaſon, he ſhall weery himſelf without pzofit: and therfore it ſtãdeth him in hand to mount vpon a higher ſtep. By [Gods Sanctuaries] ſome (euen of the Hebzewes) vnderſtande ỹ heauenly habitation wherein the godly ſoules & the Angels dwell: as if he had ſayd, vntill I acknowledge that men are not created to the intẽt thei ſhould a whyle floziſh and take their pleaſure in the woozlde, but that they ſhould after the manner of Pilgrims trauell vnto heauen. And truly I dare be bold to ſay, that noman iudgeth aryght cõcerning Gods pzouidence, ſauing he that monteth aboue the earth. Neuertheleſſe it wilbee a moze playne & naturall meening, to vnderſtand the heauenly doctrine by the name of [Sanctuarie] For in aſmuch as Gods lawe was beſtowed in ỹ Sanctuarie, & counſell was to bee fetched from thence, & the ſame was the trew way to lerning: Dauid did wittingly put [entering into the Sanctuaries,] for [cõming to Gods ſchoole:] as if hee ſhould ſay, vntill ſuch tyme as God bee my ſchoolemaſter, & that I lerne at his woord the thing that myne owne reaſon cannot atteyne to by any other meanes, I come ſhort of cõpzehending the gouernement of ỹ woozlde. Inaſmuch then as we heere, that mẽ are not meete to conſider the ozder of Goddes pzouidence, onleſſe they haue a further wiſdom than cometh of themſelues: what ſhal our own wiſedome elſe bee, than obzdiently to embzace the thing that god teacheth, as well by his woozd as by his ſpirit? For although that Dauid in ỹ terme of [Sanctuarie] allude too the outwarde maner of teaching which God had ozdeyned among his people: yit notwithſtãding hee compzehendeth the ſecret enlyghtning togither with the woozd. By the [end of them or by the vttermoſt of them] he meeneth not ỹ end of their lyfe, which is ſeene of all men: (for what ſhould hee needе to enter into gods Sãctuaries for that matter?) but this end is extended to Goddes iudgements, by which (euen when hee is comonly thought to be aſleepe) he maketh it apparant, that hee dooth but delaye the puniſhments whiche the wicked haue deſerued til cõuenient time come. This muſt be vnfolded ſomewhat moze at large. If we be deſirous to lerne of God, in what cace the vngodly ſtand: he anſwereth that when they haue a whyle floziſhed, they ſodeinly wither away: And ỹ although proſperitie flow vnto them with continewall courſe euen vnto death: yit is the ſame nothing, inaſmuch as the lyfe of them is nothing. Seeing then that God aſſureth vs

that all wicked folkes shall come to an yll end: if he take vengeance of them opēly in this lyfe, let vs bethink vs of Gods iudgment: And if there appeere no iudgement vpon earth, it behoueth vs to suspend our iudgements, bicause the end or the last day of them is not yit come. To be short, if we couet to profyt aright in the consideracion of Gods woorkes: first wee must beseech him to open our eies (for they doo nought else but dote, that wilbe wel eyed & quiksyghted of thmselues): and secondly wee must gyue credit too his woorde.

18 Truely thou hast set them in slipperie places, thou shalt throvv them downe intoo desolation.

19 How became they too bee wasted as it were in the turning of a hand? They bee perished and are consumed with dreadfull feares.

20 As it were a dreame after a man is awaked? ô Lord, in rayzing vs vp, thou shalt make their image despyzed.

18 [Truly thou hast, &c.] Dauid hauing now rid his handes of his encounters, beginneth to be as it were a new man, & hee speaketh in order as it were out of an high watchtowre: according also as the Prophet Abacuk. 2. 1. by his own example prescribeth vntoo vs this remedy in caces of troubble, I will get mee vp (sayeth hee) intoo my watchtowre. Dauid therefore sheweth how much it may auayle too approche vnto God. I see Lord (sayth hee) what thou doest: for although the vngodly stand vp for a whyle, yit are they driuen vpon a slipperie place, that they maye fall ere it be long. Bothe the verbes are of the tyme past: howbeit the setting of them in slipperie places is vnderstoode of the present tyme: as if he should say, they are lifted vp on high, to the intēt they may haue the sorer fall. Truly this thing seemeth to befall the good as well as the bad, bycause all the whole world is slipperie. Howbeit forasmuch as the faythfull depende vppon Heauen, or rather bee founded vppon the power of God: althogh they be frayle, and their estate vncerteyn, yit are they not said too stande in slipperie places. For if they slyde, yea or fall, the Lord by putting hys hande vnder them, stayeth them in theyr slyding, or else rayzeth them vp whē they bee falne. But the slippernesse of the vngodly cometh hereof, that they fasten their footing in their own power, as it were vpon yce, and through their owne braynsike brauerie haste themselues to headlong falling downe. For wee muste not imagine, that there is any wheele of Fortune that makes a hotchpotch of things by rollinge them rashly all togyther: but wee muste hold vs to this determination of GOD which the Prophet toucheth, and whiche hee sayeth, is disclosed too all the godly in the Sanctuarie: namely, that thinges be directed by the secret prouidence of God. Concerning which matter the Readers, (if they list) may see the goodly Verses of Claudi. in his first boke ageinst Ruffine.

19 [How became they, &c.] This woonderment maketh not a little to the confirmacion of the former sentence. For like as the prosperitie of the vngodly benometh vs, yea and maketh vs blockish: so the sodein destruction of them, dooth the better waken vs, when euery man is compelled to enquyre howe the thinge came to passe, which all men thought impossible too bee doone. Therfore (as it were in an incredible matter) ye Prophet asketh a questiō. Notwithstanding, he warneth vs therewithall, that God worketh dayly in suche wyse, that there is iust occasion for vs too wonder at, if wee wanted not eyes. Nay rather, if wee woold by faith looke forewarde to Gods iudgementes a good way of, there could nothing happen that should bee straunge or hard to be beleeued. For woonderinge breedeth of lacke of vnderstandinge. Whereas hee sayeth, that the wicked [are consumed of dreadfull feares] it admitteth a doubble vnderstanding: eyther that God thundereth ageinst them in suche vnaccustomed manner, as for the straungenesse thereof stryketh them in feare: or else that GOD, although hee put too no hand, dooth with ye only dreadfulnesse of hys blaste stryke hys enemyes

starke

stark dead, & bring them to nought: When notwithstanding they recheleslly despyse all daungers, as if they were out of all gonneshot, & were in a leage with death: according as wee haue seene them brought in hertoofore, vaunting them selues with this brag, Who is our Lord? Psal. 12.5. The reason that leadeth mee too embrace rather the former sence, is this: that whē GOD seeth vs so slowe to consider his iudgments, then to thintent to correct our vices, he executeth violent iudgmentes, and persecuteth the vngodly by vnaccusto med meanes, as though he would shake the earth too sitters.

20. [As it were a dreame. &c.] This similitude is oft metwithall in the scriptures, like as Esay. 29.7. sayeth, ỹ the enemyes of the Churche shall bee lyke a dreame in the nyght. And to alledge other places, it were both long & needles. But it agreeth most fitly to the present place. For wherupon cōmeth so greate gazing at ỹ prosperitie of ỹ vngodly, but bycause our myndes be sotted in drowsynes? To be short, wee no lesse surmyse them to be blissed & happy, than wee dreame of Kingdomes that wee neuer sawe, when wee be a sleepe. For as for those ỹ are awake through the enlightening of Gods woorde, although the vngodly seeme bright in their eyes, yit are they hild at a stay with a contrarie brightnes which far surmounteth. The Prophet therfore biddeth vs awake, that wee may see how all is but mere vanitie which wee gaze at in this woorld: like as he himself returning now to his right wittes, acknowledgeth him self too haue dreamed & doted before. And he addeth the reason, bycause God shall [make their image despysed and reprochefull.] In my iudgment, some mē mistake this woord [image] to be vnderstood of the fowl of mā, bycause it is made after the image of God, wheras the Prophet dooth but simply mocke the outward pomp, which dooth but dazle mēnes eyes, & therwithall fleeteth away: according also as in the Psal. 39.7. wee sawe how [mā passeth away in an image,] which importeth as much as to sheade away like water, wherin there is no substantialnes: or rather like the shape ỹ shyneth in a glasse, and yit hath no substance at all. [Image] therfore in this place signifyeth (as wee terme it) the outward shewe, seeming, or apparance. And so the Prophet indirectly reproueth our fondnes, in that wee forge fantasticall topes in our own conceyptes, of nothing. The particle [Bagnir] signifyeth properly, [in the citie.] But forasmuch as it were a cold saying to say so, there bee many which of ryght good skill deeme it to import as much as the woord [Bahegnir] which thing is also gathered by the pricke [Kames.] And so it is too be translated [in rysing,] that is to say, whē theis dreams are passed ouer, which delude vs. And this thing cōmeth to passe, not only when God bringeth trubbled matters to tolerable order: but also when he chaceth away darknes, & maketh our myndes cleere and lyghtsome. Now then, although a mā can neuer see things so well settled in ỹ woorld as were to be wisshed: bycause God (too thintent to cherish our hope) delayeth the perfect state to the last day of iudgmēt, yit notwithstanding, as oft as he stretcheth out his hand against ỹ vngodly, there shyneth vnto vs a certein dauning of the day, least deeper darknes should cast vs in a dead sleepe. Some drawe this saying to ỹ last iudgment: as if Dauid had sayd, ỹ the vngodly excell in riches and authoritie in this woorld, & that this cōfused nyghtlines continueth euen till GOD rayseth vp the dead. Although this be a profitable lesson, yit hath it no place heere, bycause it is vtterly besydes the text. If any man like better too reade, [thou shalt make their image despysed in the Citie,] the sence will bee, that Gods vengeance shall not bee in hudther mudther, at what tyme he shall turne ỹ honour of the wicked to reproche: But the thinge shalbee doone openly, that all men maye see it, as it were in the open court of a Cittie. But the woorde rysing, or wakening, will agree better, which is matched as a contrarie too dreaming.

21 For my hart glowed, and I was pricked in my reynes.

22 And I vvas foolish and ignorant, I vvas as a beast with thee.

23 Yet

23 Yit was I alwayes vvith thee, thou hildeſt my ryght hand.
24 Thou shalt guyde mee with thy counſell, and at the length take mee vp into glorie.

21 [For my hart glowed, &c.] Again hee repeteth the confeſſion that hee had made before: namely, that through the ſtinge of wicken enuyouſneſſe which he felt in his hart, hee fell to quareling ſtoutly againſte God. He compareth his cholerikneſſe too Leuen. Others tranſlate it, that his harte was ſteeped in vineger. But it agreeth better that his hart was eyger or ſwolne like leuened dowe: like as alſo in Plautus, a woman that ſwelted for anger, is ſayd too bee all leuened. Otherſome reade it, [my reynes were pricked through,] & they will haue the letter [Aleph] in the beginninge of the woorde too bee put in ſtede of the letter [He] which makethe ſmall difference in the matter. And wee knowe that the woorde, [Celioth] (by which name the Hebrewes terme the Reynes or kydneyes) is deryued of [Calach] which ſignifieth to luſte or longe after a thing, bycauſe they appoynte the reynes to be the place of luſtes. Therfore hee ſayeth that he was pricked with troubleſome thoughts, as it had bit with thornes. Nowe, from whence this egre hartburninge came vpon Dauid, I haue told already. For there be manye worldly men, whiche although they denye not the world to bee gouerned by heauenly prouidence, doo notwithſtanding not greatly diſquiet themſelues, but laugh at the dalyances of fortune. But the more that the faythfull bee perſuaded that God is iudge of the worlde, ſo much the more are they greeued when he anſwereth not theire deſires. Howbeit Dauid foorthwith after chaſtyzing himſelf ſharply as reaſon was, dooth firſt of all call himſelf foole: and ſecondly blameth his owne ignorance: and thirdly ſayeth hee was no better than the bruite beaſts. If he had but only acknowledged his owne ignorance, it mighte haue bin demaunded, whence came the byce or default? Therefore he aſcribeth it too hys own foolifhneſſe, the which he amplifieth the more by comparing himſelfe too bruite beaſtes. The effect then is, that the ſayde leawd hartburning wherof he hath made mention, tooke his beginning of ignorãce and errour: and ſ he himſelf was to blame for his erring, bycauſe he playd ſ foole by ouerſhooting himſelf: and that not after ſ ordinarie maner of men, but euen till hee was as bruttiſh as a beaſt. For although it be trwe (as I ſayd before) that men neuer gyue right iudgemente vppon Gods workes, bycauſe that all ſ wit which they haue, is to weak to cõſider them: yit doth Dauid woorthely lay the fault vpon himſelf, bicauſe he degenerated frõ manly reaſon to beaſtly bruttiſhneſſe. Howbeit as often as we miſlike of the manner of Gods prouidence in gouerning the worlde: let vs beare in mynd that ſ ſame cometh to paſſe through ſ naughtines of our vnderſtãding The particle [Gnamak] is takẽ heer in way of cõpariſon, for [before thee:] as if hee had ſayd, Lorde, although I haue ſeemed in ſome reſpect to be a iolye felow in ſ world: yit in reſpect of thy heauenly wiſedome, I haue bin no better than a bruite beaſt. And he hath not put in this parcell in vayn: for how cometh it to paſſe that men are ſo ſotted in their own fondnes, but bycauſe that whyle eche man looketh at other, al of thẽ flatter & ſooth themſelues? For euery mã thinks himſelf to ſee ſomewhat among thẽ that bee blynde, or at leaſt wyſe hee holdeth himſelfe contented with this owne thing, that the reſt are neuer a whyt wyſer than hee. But come they once to God: that comon errour of theirs, wherin they rowted, is quyte daſhed.

23 [Yit was I alwayes with thee, &c] Heere he ſayeth hee was with God in an other ſenſe. For hee gyueth him thankes for holding him vp in that forewardneſſe of fallinge, that hee fell not quyte awaye from him. And the greatneſſe of thys Grace is the more enlyghtened by that confeſſion of his, that hee had bin beſydes his wittes, yea and a very bruite beaſte. For dubble and trebble was hee woorthye too haue bin caſte awaye, ſith hee durſte reppyne againſt GOD. But men are ſayde to be [with God] two wayes: namely, eyther by mynd & thought, when they beleeue themſelues to bee conuerſant

before

before his eyes, and too bee ruled by hys hand, and maintcyned by his power: Or else when god by his secret bridle holdeth them in at such tyme as they wander and go astray, and suffereth them not to be vterly estraunged from him. Therfore who soeuer imagineth that God hath no care of him, hee is not with God, to his owne vnderstanding: but yit gods secret grace abydeth with him, bycause hee is not forsaken. To be short, God is alwayes neere at hand to his chozen: bycause ỹ although they turne their backes vpon him: yit doth he alwayes pursewe them with his fatherly kyndnesse. By Gods taking of him by the ryght hand, he betokeneth that he was by Gods wonderfull power pulled backe from that deepe gulf into which the reprobates cast themselues. Therfore, that Dauid restreyned himself from burstinge into manifest blasphemies, and from hardening in his errour: and also that he condemned himself of foolishnes: he imputeth it wholy to the grace of God, who stretched out his hand and staied him vp from fallinge headlong. And heerby wee see, how precious our saluacion is to God, in that when wee wander far from him, yit casteth he a carefull eye vpon vs, and reacheth out hys hand to gather vs in togyther. In deede, this must not bee pretended for a cloke of slothfulnesse: but yit experience teacheth, that God regardeth vs euen when we bee benomed in dulnesse: and that hee is neere vs, euen when wee bee becomme ronneawayes and stragglers. And the force of the metaphor is to bee noted, when hee is sayd [to holde him by the ryght hand:] for there is no temptacion so lyghte, whiche would not easly ouerthrow vs, if we were not vphild by the power of God. Then, ỹ wee quayle not euen in the sorest encounters, it cometh not of awght else, than of the helpe of ỹ holy Ghost. Not that he alwayes bestoweth his power bryghtly in vs (for he oftentymes wooxketh the perfectnesse thereof in our weaknesse:) but it is ynough that he succoureth vs ignorant & vnwitting of it, and vpholdeth vs in our slyding, yea and lifteth vs vp when we be falne.

24 [Thou shalt gupde mee, &c.] For as much as the verbes be of the future tẽce, I take the native sence to bee this: Lord, seeing I am now brought once agein into the waye, by thy leadinge: thou wilt also proceede to rule mee heereafter, vntill I may at length be taken vp into thy glorie. For wee knowe it is an ordinarie matter with Dauid, as soone as hee hathe gpuen thankes, to conceyue hope for the tyme to come. Therfore, after he hath acknowledged his owne infirmities, and commended Gods helpfull grace which he had had experience of: Now hee putteth himselfe in hope of the continewance of the same towardes him. Guyding by cõsell is put in the formest place: bycause that although fooles and vnadupsed persones haue now and then good successe in theire matters, bycause God saueth our errours, & turneth the things to good ende which were ill begonne: yit is it his ordinarie & more fullsome blissing to gpue his seruantes wisdome: and wee muste in especially desyre him to gouerne vs with the spirit of counsell and iudgment. For who soeuer dares attempt any thing vpon trust of his owne wisedome, hee shalbee brought too shame with this rashenesse of his, bycause he taketh vppon him the thing that is peculiar to God. For if it stood Dauid on hand to haue God to bee his gupde: howe muche more needs haue wee of the same gupde? Afterwarde vntoo [Counsell is annexed Glorie] which in my iudgement must not bee restreyned to the eternall lyfe, as some would haue it: but comprehendeth ỹ whole course of our prosperitie and welfare, frõ the beginning of it which is seene here vpon earth, euen vntoo the ende which wee hope for in heauen. Dauid then behighteth himselfe eternal glorie through Gods free fauour, and yit hee excludeth not the blissinges that he purseweth his seruantes withall vppon earth, so as they may feele some taste of felicitie euen heere.

25 VVhome haue I in heauen? And with thee haue I wished none vpon earth.

26 My

29 My flesh hath fainted, and my hart also: God is the strength of my hart, and my porcion for euermore.

27 For lo, they that depart from thee shall perishe: thou hast destroyed all those that go a whoring from thee.

28 As for mee, it dooth mee good too drawe neere vnto God: I haue put my trust in the Lord God, that I may shewe foorth all thy workes.

25 [Whome haue I, &c.] Hee declareth more playnly how much hee had profited in gods Sanctuarie: inasmuch as holding himself content with him alone, hee reiecteth whatsoeuer thinges offer themselues beesides him. The manner of speakinge which he vseth in ioyning togither an interrogacion and an affirmacion is harsh in other thinges, but vsde amonge the Hebrewes. In the sence there is no doubtfulnesse: for Dauids meening is, that he wisheth nothing in heauē or in earth besides God: and that all other things which allure men vnto them, stink without him. And surely then hath God his dew glorie among vs, when wee bee not carped hyther and thither, but hold ourselues suffysed with him alone. But if wee set neuer so little of our affection vppon creatures: so farforth doo wee defraud God of hys dew honor. And yit nothing hath bin more comon in all ages, neyther is more comon at this day, than this trayterousnesse. For where is there one among a nomber, that holdeth his affections shet vp in G O D alone? Wee see how many mates superstition toyneth with him. For although the papistes confesse that all thinges depende vppon God: yit purchace they themselues innumerable byhelpes here and there besydes. Other some being puffed vppe with pryde, thrust in eyther themselues or else others as helpefelowes vnto God. Wherfore so much the more diligētly is this doctrine to bee noted, that it is not lawefull for vs to seeke to any but only vnto God. And although that by the names of [heauen and earth] he betoken whatsoeuer mē can imagine: yit notwithstanding hee seemeth to note the twoo kyndes distinctly by themselues. Therefore in sayinge that he seeketh to none in heauē saue only god, he reiecteth all the counterfet Gods with which the comen errour & folye of ỹ worlde fraughteth heauen. And in that he denyeth himself to too withe any in earth: I take it to bee meante of the deceptes wherewith almost all the whole worlde maketh itself dronken. For those that are not begyled with that former craftynesse of Satan too forge to themselues false Goddes: eyther deceyue themselues by ouerweeninge whyle vppon trust of their own conning, or their strength, or their witte, they take vppon them that which belongeth to god: or else foode themselues with deceytfull enticementes, whyle they leane vntoo the fauoure of men, or truste too theire owne riches and other byhelpes. Therefore the onely way too seeke God, is, not too bee drawen awaye by sundry wyndlasses, but too shake off all Superstition and pryde, and too hye vs ryghtforth vntoo God alone. For this Parcell [and with thee haue I had mynde too none] importeth as much as if hee had sayde, Bycause I knowe in deede that thou onely arte ynough and sufficient for mee. I am not gadding after sundrie desires, but settle myselfe vppon thee. And to the intent we maye bee satisfyed with the one God, it is expedient for vs to knowe what plenty of good thinges hee bringeth vs.

26 [My flesh hath fainted, &c.] Some take the former part of the verse thus: that Dauids flesh & hart fayled him through ỹ earnestnesse of longing: and so they think he testifieth how earnestly he lifted vp hys mynd vnto god. Nowe although the lyke maner of speaking be to be met withall in other places: yit notwithstading, ỹ which is added immediatly after (namely [The Lord is the strength of my hart]) seemeth to requyre another sence. I rather thinke it to be a matching of contraries, betweene the faintnesse that Dauid felt in himself, & the strēgth that was ministered vnto him by god: as if he should haue said, although I bee nothing as long as I am separated frō god, & that all which I am able to doo is right nought: yit in cōming to him, I finde store of strength. And it is a verye

necessa-

necessarie thing to consider what we bee without God, bycause no man will cast himselfe wholly vppon god, but he which feeling himself to faint, despeyreth of hys owne abilitie. For we seeke not aught at gods hand, but that which is wanting in our selues. All men confesse, and the more part thinke it ynough, if GOD succour our infirmities, or releeue our want. Much more fulsome is Dauids confession, when he openeth his own nothingnesse (as I may terme it) beefore God. And therefore hee dooth well to ad [that GOD is his portion.] By which similitude the scripture signifyeth the lot wherewith eche man is content. And wheras this is put ouer vnto God: it behoueth vs to know, ẏ the reasō is bicause that he alone suffizeth abundantly of him self, and bicause the perfet happinesse consisteth in him. Wherupon it foloweth that we be vnthankful, if we bend our minds any whyther els, accordyng as is sayed, Psalme. 16. 4. in which place Dauid openeth the reasō of the Metaphor more manifestly. Whereas some cauill that God is termed our porcion bycause wee haue receiued our soule of him: I wote not how so fond a deuice should come in their head whiche is as farre of from Dauids meening, as Heauen is from the Earth, and draweth with it the dotage of the Maniches wherew̄ Seruetus was bewitched But it happeneth for the moste part, that men which are not exercised in the Scriptures and endued with true diuinitie, doo neuerthelesse ouershoot themselues in the first principles, although they bee skilfull in the Hebrewe tung. And although that in the name of [hart] hee comprehend the whole soule: yit meeneth hee not that the substaunce of the soule it selfe fayleth, but that all the powers therof are weakened which it obteyneth not but of Gods liberalitie by way of petition.

27. [For loe. &c.] By contrarietie he prooueth that nothyng is better than too rest simply vppon the one God: bicause ẏ assone as any man is departed from him, horrible destruction waiteth for him. And we must knowe that all depart from him, which dyuide and disperse theyr hope dyuersly. Too the same point belongeth the word [whoring] for it is the worst kinde of aduoutrie that can bee, too diuyde oure hart, that it should not abyde fast in the only one God. Which thing wilbe the easlyer perceyued, if wee define the spirytuall chastitie of our minde to be a stedfast abyding faith, in calling vpon God, in soundnesse of hart, and in obedience to ẏ word. Whosoeuer then submitteth not himself to the word of God, so as he take him to be the onely author of all good things, depending vpon him, yeelding himself to him to be gouerned by him, fleeing alwayes vnto him, and addicting all his affections vnto him: hee is like an aduouterous woman which leaueth hir owne husband, and gyueth hir self ouer to strangers. Therefore it is all one as though Dauid should denounce all Apostataze to be aduouterers.

28 [As for me &c.] Woord for word it is [And I.] But Dauid speaking precysely of himself, affirmeth that although hee see the whole world estraūged from god by wandering errours: yit he himself wil alwayes abyde vnder Gods hand. Let others come to nought (sayth he) if their headynesse cannot bee restreyned but that they will needes ronne after the deceytes of the world: as for mee, I wil abyde stedy in this purpose of maynteyning holy alyance with god, Byanby after hee addeth the maner of approching or drawing neere: that is to saye, when our affyance resteth in him. For God wil not else withold vs, onelesse we bee fully perswaded, that we cannot otherwyse stand faste than by his grace. And this place is too bee noted, too the ende that when all the world slydeth away intoo misbeleefe, the euil example therof cary not vs away into licentiousnesse as well as them: and that we may learne to holde in our selues to God alone. In the end hee dooth vs to wit, that after the time he hath once consecrated himself to God alone, he shal neuer want occasion of praising him, verely bycause hee neuer disappointeth the hope of his seruants. Wherupon it foloweth that none raile or iangle ageinst God, but such as wilfully ouercast thēselues w̄ clouds, lest by espying his prouidence they should betake themselues too his garde and protection.

The

The conteints of the Lxxiiij. Pſalme.

The Sainctes bewayle the waſting of the Church, which had brought the name of Iſrael almoſt too deſtruction. And although it appeere by their humble petitions, that they aſcribe too their owne ſinnes whatſoeuer euilles they ſuſteyne: yit doo they vrge GOD with his owne couenant, wherthrough he adopted the offspring of Abraham too him ſelf. Afterward they call too mynd how mightely and Royally he had vttered his power in deliuering his Church. And thervppon conceyuing hope, they pray God at length too releeue and redreſſe their forlorne and lamentable eſtate.

The Lxxiiii. Pſalme.

An inſtruction of Aſaph. O God why haſte thou put vs away for euer? ſhall thy vvrath ſmoke ageinſt the flocke of thy paſtures?

2. Think vppon thy congregacion, *which* thou haſte poſſeſſed of old, which thou haſt redeemed, the rod of thyne inheritance, *and vppon* this Mount Sion, vvherin thou haſte dwelled.
3. Lift vp thy ſtrokes too deſtroy for euer euery enemye that vvoorketh euill too thy Sanctuarie.
4. Thyne aduerſaries haue rored in the middes of thy Sanctuaryes, and ſet vp their banners for ſignes.
5. He that lifted the axes vppon the rowgh timber vvas renowmed for bringing it too excellent perfection.
6. And now they breake downe the carued vvork therof vvith axes and hammers.
7. They haue burnt downe thy Sanctuaries too the ground, they haue defyled the dwellingplace of thy name.
8. They haue ſaid in their hart, Let vs deſtroy them togither. They haue burned all the Tabernacles of God in the land.

AN inſtruction of Aſaph.] The tytle [Maſhkil] agreeth verywell to the matter. For although it be now and then applied to matters of mirth, according as hath bin ſeene in the xlviij. Pſalme: yit notwithſtanding for the moſt part it doeth vs too vnderſtand, that the treatyſe concerneth Gods iudgmentes, wherby men are compelled to enter into them ſelues, and to examin their owne ſinnes, that they may humble themſelues before GOD. Now then, that the Pſalme was not of Dauids making, it is eaſy to gather by the conteintes of it, bycauſe there was no ſuch ouerthrowe & deſtruction of the Churche for him to bewayle in his tyme. They that think otherwyſe, make excuſe, that Dauid by the ſpirit of propheſie foreſpake that which was not yit comme to paſſe. But forasmuch as it is to be proued, that diuerſe of the Pſalmes were made by ſundry Authors after Dauids

Dauids death: I dout not but this was one of the nomber of them. Notwithstanding it is not very certeine of what calamitie he intreateth heere. Ether be two opiniõs. For some refer it to the destructiõ of the citie & the temple, at such tyme as the people was led awap captiue to Babilon vnder Nabuchadnezer. And other some refer it to the defiling of the temple that happened vnder Antiochus. Eyther of them hath some colour. Chiefly the latter, bycause the faithfull complaine heere that they are now destitute of signes and prophets: whereas it is sufficiently knowẽ ỳ many Prophets florished at such tyme as the people were led away into captiuitie. Agein bycause it is said a lyttle afore, that the sanctuaries were burnt vp, the carued workes destroyed, & nothing was left whole: it agreeth not to the crueltp and tiranny of Antiochus. For although hee shamefully defiled the temple with the superstitions of ỳ heathen: yit the buylding abode whole, & the tymber & stones were not at ỳ tyme consumed with fyre. Some alledge that by the Sanctuaries are ment the Sinagoges wherin their holy assemblyes were woont to be kept, not only at Hierusalẽ but also in the rest of the cities of Iewry. It may be also that the faithfull beholding the horrible vnhalowing of the Temple, tooke warning at so sorowfull a sight, to cast the eyes of their mindes back to the former fire wherethrough it was consumed by the Chaldies, & so comprised two destructions in one. And so the conjecture wilbee more probable, that theis complaintes belong to the tyme of Antiochus, bicause as thẽ ỳ church of God was without Prophets. Howbeit if any man like rather too refer it to the captiuitie of Babilon: the vntying of this knot wilbee easie, bicause that although Jeremy, Ezechiel, and Danyel, were thẽ aliue: yit they hild their peace for a tyme as though they had finished the course of their calling: vntil at lẽgth a little afore ỳ day of their deliuerie, Daniel came abrode agein to encorage the banished people to return. Whervnto Esay. 40. 1. seemeth to haue an eye in theis wordes: comfort my people, comfort my people, shall your God saye. For the verb of the future tence betokeneth, that silence was inioyned the Prophets for a tyme.

1 [O God why hast thou &c.] If this complaynt were written in the captiuitie of Babylon, although Jeremye had erst limited the threescore and tenth yeere for their deliuery: yit is it no wonder though the weerynes of so long delay were somewhat with the sharpest, so as they daply syghed and groned, and thought so long a space to haue bin as a whole world. And as for those that were fayne too abyde the crueltie of Antiochus, forasmuch as they had no tyme limited vnto them: they had good cause to cõplayne of gods perpetual wrathfulnes, specially considering ỳ with owt hope of comfort they sawe the crueltie of theyr enemies daply encreace, and theyr own estate wex euery day worse thã other. For being heeretofore wonne to the hard stumps & many vnfortunate wars which their neybours had raysed ageinste them, they were come at that tyme welneere to vtter consuming. And it is to bee noted, ỳ the faithful beeing vexed by ỳ heathen naciõs, did neuertheles lift vp theyr eyes vnto god, as though his only hande layed those punishments vppon them. For they knew that the heathen Nacions should not haue bin suffered so iniuriously ageinst them, onlesse GOD had bin displeased. Wherefore perswadinge themselues ỳ they made not warre ageinst flesh and blud, but were iustly punished by Gods rightfull iudgement: they consider the cause and fountain of all their miseries to bee, bicause God (during whose fauour they had liued heertofore at hartes ease,) had cast them of, and voutsaued not to account thẽ any more in his flocke. For the word [zanach] signifieth to reiect and detest and sometyme also to withdraw ones self a far of, & it makes no great matter whyther of the wayes yee take it in this place. Let it suffize to hold this for the effect, that as oft as we be pinched with aduersities, the dartes are not throwen at vs at aduenture by fortune, but theis thinges are ruled vp by GODS secret determination, as whippes or roddes wherewyth too chastize our sinnes. Howbeit this [reiecting and wrath] must bee referred to the vnderstanding of the flesh. For although (to speake properly) GOD be not

angry with his elect, whose disease he cureth by afflictiōs as it were by medecines yit notwithhanding forasmuch as the very feeling of the peines maketh vs to vnderstand what his wrath is, the holy Ghost by the terme of anger putteth the faithfull in mind of their owne giltines. Therefore whēsoeuer God executeth his vengeance vpon vs, yit is our part to consider what wee haue deserued: And to think that although God be not touched with any motion of anger, yit there was no let in vs, but that our sinnes might haue prouoked him to sore displeasure and set him on fire ageinst vs. Furthermore to thētent they may purchace themselues mercy: they flee to the remembrance of the couenant wher by they were adopted to bee his children. For in calling thēselues [ẏ flocke of gods pastures,] they commend his freelection wherethrough they were seperated from ẏ gentiles: which thing they expresse more plainly in the next verse.

2 [Think vpō the &c.] They boast themselues too haue bin the peculiar people of God: not for their own deseruing, but by the grace of adoction. To the same purpose perteyneth the antiquitie, in ẏ it was not a feawe monethes ago that they came vnder gods gouernmēt, but for ẏ thei had succeeded in it by way of heritage. For, ẏ mo ages that he had continewed his loue towardes the seed of Abrahā, so much the better was their fayth stablisshed. They reherce therfore how they had bin Gods people from the beginning, namely, euer since god had made his inuiolable leage w̄ Abraham. Also there is added the redemption, wherwithall the adoption was ratifyed. For God did then ratifye his own souereintie, not only by woord, but also by deed. Theis benefits of God doo they set before themselues as matter of affiance, & alledge them vnto god, the very author of them, that he should not forsake his owne work. Also vpō trust of ẏ same, they immediatly call themselues [the rod of his inheritance,] ẏ is to say, the heritage which he hath moten out for himself. For inasmuch as they wer wont to buttel out grouds w̄ metepoles as with lynes: he alludeth to ẏ same custome. Now then although some had leuer to translate the word [Shebat] a Trybe: yit notwithstanding I like better of this other metaphor, ẏ god (by ẏ secret buttelling of his own good pleasure, as it were by a tenfoote rod) bownded out Israel from the other nacions, to be his own proper ground. Last of all is put the temple wherin god had promised that he wold dwel: not ẏ his being was inclosed in that place, as hath bin sayd now diuerse tymes alredy: but bicause ẏ faithful felt him neere at hand & present with thē in that place by his power & grace. Now wee vnderstand wherupon the people tooke hart to pray: namely at Gods free election, promises, & Religion deliuered vnto them.

3 [Lift vp thy strokes &c.] Now on the other parte they wish deadly vengeance to their enemyes, according as they cruelly outraged ageinst the sanctuarie of god: as if they shuld say, ẏ no meane punnishmēt was ynough for so vngodly & traiterous outrage, & therfore ẏ such as had behaued thēselues so spitefully ageinst ẏ temple & people of god, were to be destroyed w̄out hope of recouerie, bicause their wickednes was desperate. Moreouer inasmuch as ẏ holy Ghost indited this forme of praying: therby we gather the vnmesurable loue of god towards vs, in ẏ he wil so sharply punish the wrongs ẏ be done vnto vs: & secondly how great accoūt he maketh of the worshipping of his godhead, ẏ violating wherof he persecuteth so sore. As cōcernīg ẏ words: some trāslate [Phagnamim feete, or steps] & gather this sēce of it, Lord, lift vp thy feete & come flying apace to strike ẏ enemies. Othersome trāslate it [hāmers, which agreeth aptly: neuerthelater I haue made no curtesie to folow ẏ opiniō of those ẏ refer it to ẏ act of striking & to the very strokes thēselues. The later mēber is expoūded otherwise by some mē, ẏ is to wit, ẏ the enemy had corrupted all things in ẏ sanctuary. But bicause this maner of cōstructiō is nowhere to be met w̄al, I wold not depart frō alowed & receued trāslatiō.

4 [Thyne aduersaries &c.] They liken their enemies to liōs, to thentent to peint out the crueltie of them, which they complaine that they executed euen in the very sanctuaries of G O D. I had leuer in this place to vnderstand the Temple than the Synagogs. For it is no absurditie ẏ the Temple also is called heere in the plural nomber [Sanctuaries,] (like as it is also

also often called elswhere) bicause it was deuided into three parts. Howbeit if a man like better too vnderstande it of the Synagoge: I wil not striue against him. May truly there is no reason to the contrary, but that it may bee extended to the whole land which God had halowed to himselfe. But more of force is the other that the outrage of the enemies reigned so euery where, that they spared not euē the Temple of God. Wheras hee sayeth [they haue set vp their banners,] it maketh to the peinting out of their reproch fulnes: namely that by setting vp their flagges and pensils they tryumphed euē ouer God himselfe. For whereas some draw it to Magicall diuinations (according as Nabuchadnezer (by the witnes of Ezechiel 21.21. sought counsaile at the flight of birds) it is to much restreyned. But the foresaid former sence wil fit the place very wel, for whosoeuer entred into the holy land, he knew that the peculiar worshipping of God florished there: & the temple was as it were a token of Gods presence, as if hee should haue displayed his banners to keepe that people in order vnder him. Against these banners which seperated the people of God from the heathen nations, the Prophete now metcheth the traytorous flags and banners brought into the temple by the enemies. And therefore in doubbling the word, he encreaseth the shamefulnesse of their facte, in that the enemies hauing throwen down the monuments of godlynes, had set vp straunge markes in their stead.

5. [He that lifted vp. &c.] By this circumstance the Prophet doth once again more inhaunce the barbarous & beastlye cruelte of the enemies, in that they outragiously pulled in peeces a building made with so great costs and charges, adorned with so great fynesse & beautie, and trimmed with so great conning and woorkmanship. In the woordes there is some darknesse. Notwithstanding the sence that hath moste taken place is this. that at what time the temple was a building the hewers of timber were renowmed & famous. Some take the woord [Michta] actiuely, and expounde it, that they were famous and renowmed, as though they offred sacrifices to God. And the roughnes of the timber is matched against the polished timber, to the intent it may the better appeer with how great woorkmanship they had brought the vnwrought & rough timber logs too so great fineneſſe. Or els (whyche lyketh mee better) the Prophet meeneth) that there was diligent serche made among the thick & forgrowen woods, that no tree shoulde bee hewen, but suche as was excellent. What if ye take it thus? ý in those thick woods the trees to which the Axe was too bee put, were knowen and wel marked: as who shuld say, they were placed on high and set out too the eyes of the beholders before hand for the nonce. Sure it is not too be doubted but that in this verse hee commendeth the excellentnes of the timber, bicause it was such chosen stuffe, as was able to draw the eyes of all men to beholde it, according as in the beginning of the next verse, by the kerunngs or imbowings hee meeneth the verye fashion which was polished & singuler woorkmanshippe. And now hee sayeth that the Chaldies without any respect at all, did sette vppon that so noble building with Axes and hammers, as who would say, that in defacing of so royall a woork, they had purposed to treade Gods glory vnder their feet. Afterward he complaineth of the burning of the Temple whereby it was vtterly razed, whereas it was but halfe defaced with their tooles. Many bicause they saw there could no handsom sence be picked out of the woords, thoght the order to haue bin transposed, & therfore they vnfolded it thus. [They haue set fire vppon thy Sanctuaries.] But I (although the accent repugn against it) doubte not, but that the sence whiche I haue set down is the native sence, namely that the temple was burnt downe too the ground with fire. And this verse confirmeth the better, that the temple is termed [sanctuaries] in the plural nomber, by reason of the three partes of it, that is to wit, the innermost Chauncel, the sanctuary whiche was in the mids, and the Porche of the temple. For by an by after there foloweth [the dwelling place of thy name.] But the name of God is set down, to the end wee might knowe, that

his being was not comprehended in the temple, and hys dwellyng there, was by his power and working, to the intēt the people should cal vpon him in that place with the greater affiance. And to the intent the Prophet may the better expresse the horribilenes of their crueltie he bringeth thē in encouraging one another too make no spare of spoyling. As thoughe (saith he) they were not minded inough of themselues too doo mischeefe, euery of them spurreth forward his felow to wast & destroy the whole people of God with out exception. In the end he saith that al the Synagoges of God were set on fire. For so I thynk it good too translate the word [Mognedim] bicause there is added a general mark, & the Prophete nameth expressly all the Sanctuaries of ỹ whole land, for coldely do some expound it, that bicause they coulde not doo any hurte or harme to Gods sanctuary in heauē, they wreaked their teen vpon his earthly tēple or his Synagogs. For the Prophete doth but simply complaine, that the enemies were so bēt to blot out Gods name that they lefte no corner vndefaced. And not amisse (according to the originall of the word) dooth he conuey ouer ỹ name of [Mognedim] (whiche is for the moste part ment of the Sanctuary) vnto those places where holy assemblies were wont to be haunted, not only for the reading & expounding of the Prophets, but also to call vpon the name of God: as if he should say, the vngodly hadde omitted nothing wherby they might vtterly quenche the true worshipping of God in Iury.

9. VVe see not our signes, there is no Prophete any more, nor any with vs that knoweth how long.
10. O God how long shall the aduersary worke reproche? shall the enemy blaspheme thy name for euer?
11. How long wilte thou withdraw thy hand, and thy right hande? in the mids of thy bosome consume *them*.
12. But God is my King from the beginning, woorking saluation in the mids of the earth.

9 [We see not our signes, &c] The faithfull enhance the greeuousnes of their miseries in that there was no comfort too ease the same. For this is a thing ỹ cheefly auayleth to the chering vp of ỹ minds of the godly, when God putteth them in hope of reconcilement, by promising euē in the mids of his wrath, that hee wilbe mindefull of his mercy. Some restreine these signes vnto the miracles by which God had in old time testified ỹ hee would stil be fauourable to his people whō hee scorged. But rather the faithfull cōplain that the signes of fauour are taken from them, in that God had after a sorte hidden his face from them: as if they should say, they were ouerwhelmed with darknes, bicause God shone not vppon them after his accustomed manner, according as wee commonly say, that the signes of loue or hatred are shewed vppon vs. In summe, they complain, not only that the time is cloudy & darksome, but also that they lie in thick darknes, so as there appereth not so much as one spark of light And forasmuch as one of the chefest signes was, to be promised deliueraunce by the Prophets: therefore hee bewayleth that there is no more any Prophete too foresee some end of their miseries. Wherby wee gather, that the office of comforting was enioyned to the Prophets, too cheere vp their minds with hope of mercy, whiche were pulled downe & sorow. In deede we know they were preachers and witnesses of Gods wrath, too compel the stiffe necked & rebellious sort too repentance by manaces and feare. Notwithstanding had they precisely denounced Gods vengeaunce: their doctryne whiche was ordeyned for the welfare of the people had turned to nothing but destruction. Therfore vnto them was cōmitted the foretelling of the issue to come. For vnder temporall punishments is set forth Gods fatherly chastizement which mitigateth heauines, wheras his continuall displeasure would strike the miserable

rable sinners stark dead. Wherefore we also, if we seeke matter of patience & cõfort, must when god chastyzeth vs, learne to fix our eyes vppon this moderacion wherethrough GOD alloureth vs to hope: and thereby assure our selues that God is not so angry, that he algates ceaseth too bee a Father. And correction that bringeth deliuerance, contayneth ioy mixed with heauinesse. This is the marke that all the Prophets had a care too leuell their doctrine at. For although they oftentymes deale roughly and hardly, too subdew the stubbornesse of the people by feare: yit adde they cõfort immediatly after, which should bee no comfort at all without hope of deliuerance. Neuertheless heere is objected a question, whither God myndyng too asswage the greefe of his squozging, did alwayes determine the nomber of yeeres and dayes. I answer, that although the Prophets haue not euermoze certenly fozeset the tymes: yit they often warranted deliuerãce to be neere at hand: and all of them spake of the restitution of the Church that was too come. If any man take exception again, that the afflicted people did amisse in that they drew not the generall promises to thẽselues, which we are sure belonged alike to all ages: I answer that inasmuch as God was wont to anner tydings of deliuerance vnto euery affliction: seing that as now there appeereth no prophet sent of set purpose foz that thyng, the people complaine not without cause, that the signes of fauour fayle to which they were accustomed. For vntill the comming of Christ it was verye needful that the memozial of the promised deliuerance should bee renewed in euery age, that the faythfull myght in euery affliction know themselues to be still regarded of God.

10 [O God how longe &c.] Their meening is, that nothing greeueth them moze than when they see Gods name blaspheamed of the vngodly. And by this fozme of praying, the Prophet minded to kindle in our hartes a zelousenesse of maynteyning the glory of God. And verily fozasmuch as we bee naturally too deynty and tender hated in bearing aduersities: it is a trew tryall of godlynesse, if the dishonour of god greeue and disquiet vs moze than whatsoeuer we suffer in our selues. For bout that the Iewes were many wayes skoined & skoffed at with mo kyndes of reyzoch thã one, vnder that most cruel Tyrant & barbarous nacion. And yit the prophet speaking in the person of the whole Church, maketh in maner no reckening of the despyght that was dasshed vppon the heads of the people, in respect of the trayterous blasphemies ageinst god, according to this text of the psalm. 69. 10. the reuylings of them that reuyled thee are lyght vppon mee. The woozd [euermoze oz foz euer] is added agein, bicause continuall respit of punnishment hardeneth the vngodly vnto boldnesse, specially when they raile at God and he maketh as though he sawe it not. And therfoze immediatly after, hee addeth, [How long O god wilt thou withdraw thy hand? How although it bee not darksome what ỹ prophet intẽdeth: yit do the Interpreters varie about the woozds. Wheras some by the woozd hand in the foze part of the verse, vnderstand the lift hand, is is but trifling: foz rather by the terme of [right hand] he doth but dobble one self thing according too his accustomed maner. Some translate the woozd [Calah] in the end of the staffe, [pzohibit:] as though the prophet shuld say, stretch out thy hand at length, which hath hild it self too long in thy bosome. But they without colour, flee too a constreined sence. They that translate it [consume,] do allegozically take the [middes of Gods bosom] foz his temple: which exposion I like not. Much rightlyer shall the interogation be continued too the last woozd in this wyse. [How longe wilt thou withdraw thy hand? What? wilt thou withdraw thy right hand from the middes of thy bosom? Consume them vngodly ones therefoze that despyze thee so pzoudly.] Also a man may fitly take it after this maner: although thyne enemies surmyze thee to be restie and pdle bycause thou bestirrest thee not, ne lifrest vp thy hand openly: yit make them too feele that thou art able ynough too destroy thẽ, euen with thyne only beck, though thou moue not so much as one finger.

12 [But God is my king &c.] Heere (as we see it done in diuerse other places) they intermeddle matinges with their praiers: therby to cheere vp their fayth a new, and

to stir vp thēselues to more earnestnes in praying. For wee know how hard a matter it is is to ryze vp aboue all doutings, so as we may with looce & free ourse vnferfully persist in praying. Heere therfore the faithfull call to mynde the examples of Gods mercie and myght, wherby he hath from tyme too tyme throough all ages auouched himselfe too bee the King of his chozen people. And by this example wee be taught that seing it is not ynough too make a prayer with the lippes, onlesse we pray with faith also: wee must alwayes call back our mynds to the benefyts wher by God hath confirmed his fatherly loue towards vs, which must be witnesses vn to vs of his election. For the tytle of king which the prophet attributeth vnto God, appeereth not only to be restreyned to his souereintie: but also too this, that he had taken vppon him the charge of that people to mainteine them in safety and welth. What the percel [from the beginning] importeth, I haue told you alredy. By the [middes of the Earth] some think that Iewrye is therefore betokened, bycause it should be situate as it were in the naule of the world that is inhabited. But it is welynough knowen, that it is taken for a place that standeth in syght: like as when it was sayd vnto Pharo: I wilbe knowen to be God in the middes of the earth Exod. 8. 22. Therefore the playne meening is, that many manifest deliuerances had bin exhibited too the elect people as it were vppon a syghtly stage.

13 Thou in thy power hast deuided the Sea: thou hast broken the heads of the dragons vpdon the waters.

14. Thou brakest the head of Leuyathan in peces, and madest him meat for thy people in the wildernesse.

15. Thou hast diuided the fountain and the riuer: thou haste dryed vp myghty streamēs.

16. Thyne is the daye, thyne also is the nyght: thou haste ordeyned the lyght and the sonne.

17. Thou hast pitched all the bounds of the earth: thou hast made the Sommer and the vvinter.

13 [Thou in thy power &c.] The Prophet gathereth togither certein kyndes of deliuerance ẏ were most notable. Howbeeit they all perteine too the first deliuerance, wherby GOD ridded his people from the tirranny of Aegipt. Afterward he will come downe too the genrull commendacion of GODS grace, which is shed abrode into all the world. And so frō the speciall grace which God hath voutsaued vpon his owne church, he passeth to the good will which hee beareth toward whole mankynd. First he saith that he diuided or cut the sea. Some think the next member too bee annexed in respect that GOD shuld haue killed the whales and other greate Sea fishes by drying vp the Sea. But I am of opinion, that Pharao & his army are betokened by way of metaphor: bycause such maner of speaking is very ryfe among the Prophets, specially whē they intreate of the Aegiptiās, whose land was susteined with fish of the sea, and the riuer Nilus ronneth throuh it. Not without cause therfore is Pharao termed [Leuiathan] by reason of the comodities of the Sea, bycause hee reygned there as a whale in the water. Moreouer for asmuch as the end to which GOD executed his power at that time in deliueringe his people, was ẏ the churh shuld trust that he woold bee the continewall preseruer of their welfare: this ensample was not to be restreyned to that one age alone. And therefore woorthely it is applyed too those that come after, ẏ they may confirme their faith by the same. Now thē although he recken not vp al the miracles that god wrought at the cōming of ẏ people out of

Aegipt

Aegipt yit notwythstãding by the figure Synecdoche he cõprehẽdeth whatsoeuer Moyses hathe declared more at large. Wheras he sayth that Leuiathã became meat to the Israelites (yea & that in the wildernes) it is a trim allusion too the destruction of Pharao: as if hee should say, then was corne layed vp for the people to feed vpon: bicause that by ẏ slaughter of their enemies, quietnes prolonged their life as it had bin meate. And by the wildernes he meeneth not the countries on the sea coast, though they be barreine and droughtie: but the desertes ẏ were far from the Sea In the next verse following he pursueth ẏ same matter, wher hee sayeth that the fountaine was deuyded, that is to wit when water was striken out of the Rocke. Finally he addeth [that the streames were dryed] that is to wit at suche time as GOD turning backe the streame of Jordan, made way for his people to passe ouer. For there is no reason at all in this that some would haue [Aitan] to be a proper name.

16. [Thine is the day. &c,] Hee cõmeth downe to the benefites of God that perteine in common too all mankinde. For after hee hath made his entraunce at the speciall graces, whereby GOD shewed himselfe to be the father of his elect people: now in due season he auoucheth him to be beneficiall to all men. And by these words he dooth vs too vnderstand, that it is not Fortune that maketh the dayes and nights too succeed eche other by vnchaungeable turne: but that this order was foreset by the appointment of god: and the reason is added, namely bycause God hath giuen the Sonne both power and charge to lighten the earth. For assone as the Prophet had spoken of light, he added the Sonne as the cheef caryer thereof. Now then forasmuche as Gods incomperable goodnes towards mẽ shyneth forth openly in this order: the Prophet dooth not amisse to fetche matter of trust at the same. Too the same purpose serueth that which foloweth next concerning the buttelling out of the bounds of the Earth, and the interchaungeable recourse of the sommer & winter. Neuerthelesse it is too bee doubted, whither he meene the vttermost coasts of the world or the perticuler borders wherwith eche countrie is bounded from other. For although they be troubled through the cõbersomnes of men, while insatiable couetousnes and ambition breaketh whatsoeuer seueraltie is made in the world: yit dooth Gods singuler benefit shine heerin, that he hath alotted to eche Nation a dwelling place of their owne. Notwithstanding I rather take it too be ment of those bounds which cannot be confounded at the pleasure of men: that is to wit that God hath appointed men roum vpon the earth, so muche as may suffize thẽ to dwell vppon. Furthermore the intercourse of winter and sommer do euidently auouche, how bountifully God hathe prouided for mens needs. Wherupon the Prophet wisely gathereth, that nothing is more vnlikelye, than that hee shoulde neglect the dutie of a father towards his owne flock and his housholde meyny.

18. Remember this, that the aduersary hath rayled at the Lord: & a people that is naughtworth hath done reproche to thy name.

19. Giue not the life of thy Turtle Doue to the beast: forget not the cõgregation of thy poore ones vnto the ende.

20. Haue an eye to thy couenaunt: for the darknesses of the earth are filled with the habitations of crueltie.

21. Let not the oppressed returne ashamed: let the poore and the helples praise thy name.

22. Arise O God, plead thine owne cace: remember thine own reproche whiche is offred vnto thee dayly by the foole.

23. Forget not the voice of thine aduersaries: the noyse of them that rise ageinst thee ascendeth continually.

18. [Remember this. &c.] After he hath lifted vp the mindes of the godly by exalting the power & goodnes of God: now he returneth to the residue of his prayer: & first hee findeth fault that the enemies raple ageinst God vnpunished. And it is a forcefull manner of speaking when hee sayth [remember this] according also as it is no small offence to offer reproche to Gods holy name. On the contrary part he sayeth, that euen rakkals & brainlesse persones spue out their reproches so saucely ageinst God. For the word [Nebal] betokeneth not onely a Foole, but also a wicked & vile person. Worthely therfore doth the Prophet terme the despisers of God [naughty packs] or naughtworth. 19. [Giue not thy life. &c.] The worde [Chaia] among the Hebrewes signifieth sometime the [life,] and so do some interpret it a little afore in this selfsame verse But certein it is that heer it is take for a wild beast or for a multitude. Whither of these wayes so euer ye list too take it, it wilbe a very apt comparison between the life of a weak and fearful bird, and a strong hoste of men or a cruell beast. For hee likeneth the Churche too a Turtle Doue, bicause that although there were some nomber of the faythfull: yit were they far too weake for their enemies, or rather set as a pray for them. Afterward hee addeth [forget not the soule] or congregation of thy poore. For the woorde [Hith] is repeated, and it carpeth a grace with it bicause it is put in diuerse senses by reason of the double signification of it. Neuertheleſſe I thought it best to translate it [congregation] rather the [soule] bicause the Prophete seemeth too praye God to keepe and defend his poore small flocke, ageinste the bouge-hostes of their enemies. And too the intent he may bee the more inclined to mercy, the Prophet calleth him back too the remembring of his couenaunt: according as it was the continual shooteancker of the Saints in their greatest perils, too hope for deliuerance bicause God had couenanted that he would be a father to them. Wherupon also wee gather that our prayers cannot lean fubstãcially vnto any other buttres than onely thys, that God hathe of free choice adopted vs to be his people. Wher by it appeereth also how deuilysh ỹ wodnes of that filthy curre Seruetus was, who sticked not to terme it a fond & foolishe toy that wee charge God with his promises as wee are praying. And once ageine the faithful doo vs too wit, howe sore distresse pinched them, namely in ỹ such cruelties and oppression reigned euery where, as thoughe all places had byn robbers haunts, and dennes of theeues. Moreouer hee termeth them [the darknesses of the earth] bicause that at suche time as God seemeth too hide away his face, the wicked thinke they may euerye where woorke what mischeefe they list, and neuer be seene.

2. [Let not the oppressed returne. &c.] This [returning] (forasmuch as it hath relacion vnto God) importeth asmuche as to depart emptie. The faithful therefore desire, that they may not bee put too shame by taking repulse at his hãd. And they call themselues [miserable, poore, & helples, to the intent they may make thẽ selues to be pitied. Notwithstanding it is to bee noted, that they neyther speake feynedly, nor enhaunce their miseries ouer reachingly, but were brought lowe with so many miseries, that there remayned no helpe for them in the worlde. By which example wee be admonished, that in calling vpon God, there is speedy remedy for our needinesse, euen when wee be at the lowest ebbe that can be.

22. [Arise O God. &c.] Ageine ỹ faithful beseeche God too get him vp into his iudgement seat. For hee is then sayed to arise, whẽ after long forbearing, he shewe eth in very deed that he forgat not what he had to do. And to the intent he may vndertake this cace with ỹ better wil, they terme him the maintener of their right: as if they should saye, Lorde, seeing that thine own cace and thine own matter is in hand heer, there is no time of forslowing it. And howe this cace should belong

vnto

vnto God, they ſhewther withall, bycauſe it is daylye ſubiecte too the reprooches of fooles. Howbeit a man may heere agein. translate ỹ word [Nabal] naughtypacks. The heynouſeneſſe of the miſchief is amplifyed by a circumſtance, in that beeinge not content with one reprooche, they continew their ſcoffinges without ceſſinge Therefore they conclude, that GOD ſhould not forget this malapartneſſe, bycauſe they not onely are as whot as fyre in raylinge at his Maieſtie, but alſo ſpew out their blaſphemies feerſſely and royſtingly. And although they ſeeme to doo it vndirectly: yit notwithſtandinge forasmuch as they ſet ipght by GOD, therfore hee ſayeth, they ryſe vppe ageynſte GOD with blynde boldneſſe after the manner of Gyantes, and theire loftyneſſe mounteth aboue all meaſure.

The conteints of the Lxxv. Pſalme.

It is a common reioycing of the whole Churche, when it bethinketh itſelfe howe the whole woorlde is gouerned by the will of GOD: and that it ſelfe is vphilde by the grace and power of him. Vpon which affyance it vaunteth it ſelfe ageinſt the proude deſpyzers of God, whom their owne frentike raſhneſſe drineth headlonge too vnbrydled licencioſeneſſe.

The Lxxv. Pſalme.

Too the cheefe Chaunter, Deſtroy not, a Pſalme of Aſaphs. A Songe.

2 VVee will prayſe thee, ô God, wee will prayſe thee, and thy name is neere: they will declare thy woonderous woorkes.

3 VVhen I ſhall haue taken the congregacion *vntoo mee*, I will iudge according vntoo ryght.

4 The earth is loozened and all the inhabiters thereof, it is I that vvill ſtablish the pillers thereof. *Selah.*

5 I ſayde too the fooles, play not the fooles: and too the vngodly, lift not vp your horne.

6 Lift not vp your horne on hygh, *and* ſpeake not with a ſtiffe necke.

7 For aduauncements neither come from the Eaſt, nor from the VVeſt, nor from the wilderneſſe.

8 For God is the iudge: hee bringeth lowe, and hee ſetteth vp.

DEſtroy not, &c.] Cõcerning this tytle, I haue ſpoken as much as was ſufficient in the pſalm 57. 1. As for the Authoure, I doo not much paſſe, whither it were Dauid, or whither it were ſome other Prophet, hee byandby at the firſt enterance burſteth out into gladneſſe and reioycing. And the repetion carryeth a force with it too expreſſe the loue of earneſtnes in ſetting forzeth the prayſes of God. And although ỹ woordes bee of the tyme paſte, in the Hebrewe: yit dooth reaſon requyre, that they ſhould bee turned into the future tyme, whiche is a thing verye vſe amonge the Hebrewes. Onleſſe perchaunce the Prophet declare, that God had bin prayſed in olde tyme for the benefytes that hee had beſtowed vpon hys people: Thereby too incite hym too holdynge out, that hee ſhould proceede

too bee lyke himselfe, and from tyme too tyme minister newe matter of prayse. The chaunginge of the persone in the seconde parte, hathe caused certeyne Interpreters too supply the pronowne relatyue [Asher] as if it had bin said, Lorde wee will prayse thee, and thy name is neere vntoo them that shew foorth thy wondrous workes. But I am out of doubte, that the Prophete did put the Verbe [Declare] indefinitely, and that hee hathe vsed the copulatyue [and], in sted of the woorde [for,] which rendereth a cause, as oftentymes is woont too bee doone. The sence therfore will flowe very well in this wyse: wee will Prayse thee of, O GOD. For thy name is neere at hand: and therefore shall thy woonderous woorkes bee declared: For no doubte but hee meeneth that the same folke shalbee the publishers of gods woonderfull woorkes, whiche hee sayde shoulde set foorth his prayse. And surely God in executing his power, openeth his Seruauntes mouthes too shewe foorth his woorkes. In summe, he meeneth that there is iust cause to prayze God, bycause hee sheweth himselfe prest too helpe hys Seruauntes. That the [Name] of God is taken for his power, it is knowen well ynough: and his [presence or neernesse] is deemed by the ayde whiche hee gyueth his Seruauntes in their neede.

3 [When I shall haue, &c.] [yagnad] among the Hebrewes signifyeth to appoint a place or a day. And the woord [Mogned] beinge deriued thereof (whiche the Prophete vseth heere) signifyeth as well holy assemblyes, as holy dayes, and also a companye gathered togyther in the name of God. Now then, inasmuch as it is certeyne, that God is brought in heere speaking, any of both the senses wil agree wel: eyther that God taking his people vntoo him, will bringe disordered matters intoo dewe frame ageine: or that hee will pycke out a conuenient tyme too iudge. For in leauing his people for a tyme to the lust of their enemyes, hee seemeth after a sorte to neglecte them: lyke as if a flocke should stray skatteringe heere and there without a shepeherd: Myndinge therfore too promisse redresse of things out of frame, hee dooth well to begin at the gatheringe of the Churche. Norwithstanding if any man like rather too vnderstande it of the Tyme. Then dooth God gyue warning by this woorde, that thinges muste bee patiently borne withall, vntill hee shewe by the deede it selfe, that the rype tyme is come too correct vyces, bycause hee onely hathe the yeeres and dayes in his power, and beste knoweth the instauntes and momentes of tymes. And surely I inclyne this waye rather, that God reserueth that thing too hys owne iudgement, whiche men woold fayne drawe to themselues: namely, the foresettinge of ende and measure vntoo mischaunces: and that when hee thinkes meete, hee ryseth vppe in dewe season too deliuer his. Neuerthelesse, the former Exposition of the gathering of the Churche lyketh mee well ynough also. Neyther must it seeme an awke or harsh thing, that Gods persone is brought in heere to answer agein to the requestes of the godly. For this presentinge of persone is much more effectuall, than if the Prophete had simply said, that GOD woold at length (when hee sawe tyme) renenge his Churche, and bringe it toogyther ageyne, though it bee dispersed and torne. The summe of the wordes are too this effecte. Although GOD succour not his Seruantes presently: yit hee neuer forgetteth them, but onely delayeth the redresse which hee hath redy at hand, vntyll tyme conuenient. Too iudge according too ryght, importeth as muche as to bringe troubled and disordered matters to a better state: according as Paule 2. Thess. 1. 6. sayeth, it is agreeable to the ryghtuousenesse of God, to gyue releefe to those that bee afflicted, and on the othersyde to punish those that persecut the giltlesse. God therefore auoucheth it too belong to his charge, to assuage troubbles, & to frame them to an indifferencie, too the intent the wayting for the same should susteyne and comfort vs in all miseries.

4 [The earth is, &c.] Many Interpreters thinke that this agreeth properly to the persone of Christ, at whose cōming it behoued the earth, and the Inhabiters therof to be shaken: for we know that hee reigneth to the end to put away ẏ old mā, and to begin his own spirituall kingdome with the destruction of the fleshe. but yit in suche wyse, as that afterwarde shal ensewe

ſew the ſetting vp again of the newe man. Whervnto also they refer the second part of the ſtaffe, [I will ſtablish the pillers therof:] as if Chriſt should ſay, assoone as I come into the world, the earth with hir inhabiters ſhall melt and bee loozened in peeces: but yit I will by and by after ſtablish it with ſtedy and substantial buttreſes, bycause the elect being renewed by my Spirit, ſhall no moze be like graſſe oz withering flowers, but ſhall bee endewed with new and vnwoonted ſtedyneſs. But I think not that euer this deuyce came in the Prophetes mynd: and therfore I interpret it ſimply, that although the earthe bee loozened, yit are the buttreſſes therof in Gods hand: foz this verſe hangeth too the laſt before. For it confirmeth, that GOD will in dew tyme ſhew himſelf an indifferent and ryghtfull Judge: bycauſe it is eaſy for him too repayre all the decayes of the woorld, though the whole frame therof were ſaine downe. For albeit that the earth poſſeſſe the loweſt place within the heauenly rim: yit what foundacions is it ſtayd vpon, but that it is hanged in the middes of the aire? Again, ſeeing that ſo many waters perce thzough the middle veynes of it, ſhould it not alſo waſh away, if it were not ſtayed by the ſecret power of GOD? Howbeeit, the Prophet alluding vntoo nature, mounteth yit hygher: namely, that although the world were ſaine downe oz decayed, yit is GOD able to ſet it by ſtrong and ſtedy new again.

5. [I ſayde too the fooles. &c.] After he hath ſet Gods dewty before the eyes of himſelf & of the faythfull, now he tryumpheth at all the vngodly, with whoſe madneſſe and blynd rage he fyndeth fault, foz their exceſſiue vaunting of them ſelues, with the contempt of GOD. And this holy boaſting dependeth vppon the iudgment, which he denounced in the perſone of God, too bee at hand. For inaſmuch as the faythfull looke foz GOD too bee their Judge, and are aſſured that he will comme ere it bee long: they ceaſe not too glozie euen in the middes of their oppreſſion. For although the rage that boyleth out of the madneſſe of the vngodly, ſhoweth out ſtuddes too dzowne them with: yit is it ynough foz the godly, that they bee ſheelded with the hand of God, too whom it is an eaſy matter to ſubdew all loftines, and too bzydle all heady attemptes. For the faythfull (euen in ſhoxne) laugh at whatſoeuer the wicked practyſe and attempt, and bid them leaue their madneſſe: and in ſo ſaying, they doo them to vnderſtand, that they trubble them ſelues in vayne, accozding as lacke of wit dziueth outrageous perſones hither and thither. And it is too bee noted, that he maketh pzyde too be the cauſe oz moother of boldnes, accozding as it is vndoubtedly trew, that men rōne not ſo a head, but inaſmuch as pzyde blyndeth them too take too much vppon them. And bycauſe this maladie is net eaſily weeded out of mennes hartes, he repeteth again [that they ſhould not lift vp their hozne on hygh,] and afterward, that they ſhould not ſpeake ſtubbornly: foz ſo meeneth he by [their fat oz ſtiffe necke,] bycauſe pzowd folkes are woont to puffe out their manaces with a ſtiffe and ſturdie necke. Otherſome tranſlate it, [ſpeake not ſturdely with your necke.] But the other tranſlation is the trewer.

7. [For aduauncement. &c.] A right good remedie too cozrect pzyde, when the Prophet warneth men that aduauncement cōmeth not of the earth, but of God alone. For the thing which foz ỹ moſt parte bleareth mennes eyes, is this, that they gaze abont them on the right hand & on the left & on all ſydes dzawe helpes & ſuccours to themſelues, vppon truſt wherof they may fulfill their luſt. Inaſmuch therfore as they mount not aboue the world, the Prophet auoucheth that they are far deceiued, bycauſe that both aduauncing and caſting down, conſiſt only in Gods hand. Truly this ſeemeth to feight againſt comon experience, bycauſe the moze part of the world come to the hyghеſt degrees of honour, eyther by their own policie, oz by ỹ fauour & wellwyſing of ỹ people, oz by other earthly meanes. Alſo it ſeemeth to be a cold rendering of a cauſe to ſay, bicauſe God is the Judge. I anſwer, that although manye clymb aloft eyther by euill pollicies, oz by worldly furtherances: yit doeth it not happen by caſualtie: but they are ſo aduaunced by the ſecret purpoſe of GOD, that he may anon after toſſe them about, as dzoſſe oz chaffe.

More-

Moreouer, the Prophet dooth not simply attribute iudgment vntoo GOD, but also declareth what maner of iudgement the same is: namely, that casting downe one man, and setting vp an other, he ordereth mennes affaires as he listeth him self. And I sayd, that this was a very good reason too pull downe hawtie stomackes: because the lycentiousnesse of worldly persones groweth vppon this, that they thet vp GOD in heauen, and think not them selues too be bridled with his secret prouidence. Finally, they put GOD out of office, that they may synd free course for their lust too ronne his race without stop. Too the intent then that wee may lerne too settle our selues soberly and modestly in our degree: he declareth playnly what Gods iudgment or order of gouerning the world is: namely, that it is in his power too lift vp, or cast downe, whom he listeth among men. Wherupon it foloweth, that all such as by spreading abrode the wynges of their vanitie, forse vp vnaduysedly too anie aduauncement, doo (as much as in them is) bereue God of his right and prehemineence. And this is easly seene, not only by their drunken deupses, but also by their trapterous bragging, who shall let mee? what shall withstand mee? as who should say, it were not an easy matter for God, euē with his only becke, too cast a thousand lets sodeinly in their wayes, too disappoynt their attemptes. Now then, like as worldlinges endeuer by their rashnesse and vntoward deupses too rob GOD of the honour of beeing King: euen so as oft as wee bee too much afraid of their threatinges, our vnbeleef dooth peeuishly abridge GOD of his souereintie. And as oft as wee bee afrayed at the noyse of euerye cracke, as if wee were striken with a thunderbolt from heauen: such great abashednesse, declareth well that wee doo not pit throughly vnderstand, what it is for the world too bee gouerned by GOD. Doubtlesse wee would bee ashamed too bereue him of the tytle of Iudge: yea verely all mennes myndes abhorre so greate a blasphemie: and yit when naturall vnderstanding hath enforced vs too confesse thus much, namely, that GOD is the Iudge & King of the world: wee imagin I wote not what manner of worldlesse and ydle souereintie, as though he ruled not mankynd with his power and prouidence. But he that holdeth himself too this principle, that God determineth vppon all men what he himself thinkes good, so as he shapeth euery man his Fortune: he will not stand vpon earthly meanes. Now then, the vse of this doctryne is, that the faythfull should submit themselues wholly vntoo GOD, and not houer vp them selues in the deceptfull wynd of presumption. And when they shall see the vngodly play the wantons, they must not sticke too despyse their foolish & braynlesse boldnesse. Moreouer, although the cheef souereintie bee in gods hand: yit is he termed a Iudge, too the intent wee may knowe that he disposeth mennes affayres with most perfect vprightnesse. Heerby it will come to passe, that euery man abstepning from iniurie & mis dealing, shall flee vntoo Gods iudgmentseate, when he is wrongfully harmed.

9. For in the Lordes hand there is a cup, and the vvyne is full of dregges: it is full of mixture, and he shall power out of the the same. Surely they shall vvring out the dregges of it, all the vvicked of the earth shall drink therof.

10. But I vvill declare for euer, and sing vntoo the GOD of Iacob.

11. And I vvill breake all the hornes of the vngodly: the hornes of the ryghtuouse shall bee exalted.

9. For

9 [For in the Lordes hande, &c.] The Judgement whereof he made mention euen nowe, is applyed by him more nerely too the vse of the godly. For hee auoucheth GOD to reigne, too the intente no iniquitie should remayne vnpuniſhed: but that when wicked men haue played their pleantes, then hee myghte drawe them too the puniſhemente whiche they haue deſerued. Whereuppon wee gather agayne what manner of opinion wee ought too haue of Gods prouidence: namely, that with the preſente wourkinge therof, it gouerneth euery parte of our lyfe. Therefore hee ſayeth, there is a cup in Gods hande wherewith too make wicked folkes drunken. The woorde [Chamar] ſignifyeth as well [full of dregs, as alſo Red.] But foraſmuch as the redde wyne was the ſtrongeſt and ſharpeſt wyne among the Hebrewes: The Similitude agreeth fitly, that there is in Goddes hande wyne of a fumiſhe taſte, wherewith too make the vngodly drunken vntoo death: as if hee ſhould ſaye, the ſwiftneſſe of Gods vengeance is incredible, lyke as ſtronge wyne fuminge quickly & ſtrongly into the brayne, eyther engendereth madneſſe, or kindleth into a burning agewe. Therefore hee ſayth that the wyne in Gods cuppe looketh red, like as in the Prouerbes 23. 31. it is ſayde, looke not vppon wyne when it looketh redde in the glaſſe. Neyther is it any let, that byanby after hee addeth [Mixinge] For theſe twoo thinges agree not amiſſe, that the wicked are ſoone made drunken with Goddes vengeance, and that they ſucke it out too the very dregges euen till they kill themſelues. For they that draw the terme of [Mixinge] another waye, that in the whot countryes men are wont too alaye their wyne with water: ſpeake too watriſhly. Naye rather this ſhoulde bee added for augmentacion ſake, ſo as the Prophete ſhould compare the vehemencie and feruentneſſe of Gods wrath, vntoo ſpyced wyne. And the Prophete by theſe figures meeneth that the vngodly cannot eſchewe it, but muſte drinke of the cuppe that GOD offereth them, and ſucke it cleane out to the laſt droppe.

10 [But I will declare, &c.] This cloſinge vp of the Pſalme, ſheweth that the Faythefull reioyce in theire owne behalf, for that they had by experience felt God too bee their Deliuerer in aduerſitie. For they ſeeme too betoken their owne experience in their declaration and ſong. Neerby alſo they gather further, that by gods helpe, they ſhall banquiſhe whatſoeuer puyſſance is in the reprobates: and that they themſelues ſhalbee ſufficiently furniſhed with ryghtuouſeneſſe and equitie too maynteyne theire owne welfare. For [the hornes of the ryghteous too bee exalted,] importeth as much as if they had ſayd, that the children of GOD purchace thēſelues more aſſuredneſſe by their faultleſſe and innocent lyuing, then if they endeuored to climb aloft by all kynde of wickedneſſe.

¶ *The ende of the firſt part.*

The contentes of the.lxxvj.Psalme.

Heere is commended Gods gracious goodnesse and truthe, in as much as hauing promised to preserue the Citie of Hierusalem, hee defended it with incredible power against warlike and very well appointed enimies.

The.lxxvi.Psalme.

1 TO the cheefe Chaunter vpon Neguinoth, A Psalme of Asaphs too bee sung.
2 God is knovven in Ievvrie, hys name is great in Israell.
3 And his Tabernacle was in Salem, and his dvvelling place in Sion.
4 There he brake the arrovvs of the bovv, the sheeld, and the svvord, and the battell. Selah.
5 More glorious and terrible art thou, than the mountaines of pray.
6 The stout hearted are spoyled, they haue slept their sleepe, and al the men of strength haue not found their handes.
7 At thy rebuke, O God of Iacob, the chariot and horses ar cast asleep.

1 [To the chiefe Chaunter vpon Neguinoth.] It is a likelyhoode that this Psalme was made long after the deathe of Dauid: & therefore many suppose that here is described the storie of the deliuerance that hapned vnder king Iosaphat against the Ammonits. But I am of another opinion. For the Assirians vnder the conduct of Senacherib, not only entred into Iewrie, but also forcibly assayled the very Citie which was the heade of the kingdome. And wee knowe howe woonderfully the seege was rayzed, at what time God in one night destroyed ỳ army with an horrible slaughter by the hand of an Angell. 2. Reg. 19. 35. Whervppon not vnfitly the Prophete saieth, that God brake the arowes, swoords, & sheelds. Neuertheless this is a thing most needfull to be knowen, that in this place is commended Gods continual regard in defending the Church which he hath chosen, to the intent that the faythfull should not doubt to boast of his protection.

2 [God is known &c.] In the entrance of the psalme, the Prophete doeth vs to vnderstand, howe it came not to passe by mans power or pollicie that the enimies went away disappointed, but by the singular help of God. For wherupon came the knowing of God and the greateneesse of his name of whiche he speaketh, but bicause God stretched out his hand after an vnaccustomed manner, so as it was euident to be seene, that the people & Citie were vnder his gouernance and protection? The Prophet therefore sayth, that Gods glorie appeared openly, when the enimies were ouerthrowen by such a miracle. In the verse following he assigneth the reason why God putting the Assyrians to flight, vouchsaued to rescue and defend that Citie, namely bicause he had chosen himself a dwelling place ther, wherin his name should be called vpon. The summe is, first that ther is no cause why men shoulde chalenge any thing to themselues, in this rescuing of the Citie which he describeth: bicause GOD did mightily make himself knowen, and reached his hād out of heauē in the opē face of the worlde. And secondely that God was not mooued to set him selfe against his enimies in any other respecte, than onely for his free elections sake. Howe then for as muche as he hath testified by that proofe, howe inuincible his strength

is in preseruing his church: the prophet heere exhorteth all the faithfull to nestle themselues without fear vnder his shadow. For sith that God hath estimation of his owne name: it is no small token of his faithfulnesse, when we heare that it is his will to haue the greatnesse of his power known in the preseruation of his churche. Moreouer considering that the church is the notable stage of gods glorie: we must always take diligent hede, that oure vnthankfulnesse ouerwhelme not the benefites bestowed vpon it, specially suche whose memoriall oughte to flourish in all ages. Howebeit although God be not nowe adayes worshipped in the visible tabernacle: yet notwithstanding in as muche as hee dwelleth in the midst of vs, yea & within vs by Christ: doutlesse we shall fynd (as oft as neede is) that we be safe and sound vnder his protection. For if the earthly Sanctuarie were the welfare of Ierusalem: truly he will haue no lesse care at this day, of vs whom he hath vouchsafed to chose to be his temples, wherein to dwell by the holy Ghoste. Here is set the simple name of the citie, whiche appereth to be auncient by Gen. 14. 18. Some thinke the name to haue bene compounded by processe of tyme, as it were [Iebusalē] bicause it obteined this name afterward in the meane time, as it appereth by the booke of Iudges. 19. 10. by reason that the Iebusits inhabited it. But more rightly may the etimologie be set frō the woorde Yare, which signifieth to [See,] bycause Abraham sayd, God will spye out a sacrifize for himselfe, Gen. 22. 8.

4 [There brake he &c.] He defineth after what maner God was knowen: that is to wit, by vttering a wonderfull trial of his puissāce in preseruing the citie. And vnder these figures is described the chacing of the enemyes, bycause they could not otherwise be ouerthrowen, thā by spoyling them of their armour and weapons. Therfore he saith that [the arowes, swords, and sheelds were broken, yea & altheir habiliments of war,] bycause the wicked were bereft of al power to do harme. Now then although they were slayne and their weapons remayned still whole: yet dooth not thys transposing of termes misagree. Some translate the word Reshauim, [pointes or heds of weapōs.] And properly it were to be translated [Fyres:] but it is more rightly doone to take it for [Arowes.] For now and then birds are termed so, by reason of theyr swiftnesse. And vnto arows is attributed flying, psam. 91. 6. Furthermore he addeth, that [God is more glorious & terrible than the mountains of pray:] by which title he betokeneth cruell and extorcionly kingdomes, according as we know from the beginning, that the more any man was of power to maintein his robbery, so muche the more enlarged he his borders. Therfore as for those greate kings that had gotten themselues large dominions by force and vnrightful slaughters: he compareth them to sauage beasts that liue by rauin, and their kingdoms to the wody mountains which the beasts haunt that are inured to liue vppon praie. Although then that the enimies were wōt to make violent assault vpon Ierusalē: yet doth the prophet auouche, that God excelleth farre aboue them all, to the intent the faithfull shoulde not shrinke for feare.

6 [The stoutharted. &c.] The power of god in destroying his enimies is aduāced in another form of spech. The word that he vseth is deriued of Shalal, & the letter aleph, is put in stede of the letter he, for where as others translate it [are made fooles:] it is cōstreined. Neuer the lesse I cōfesse, that it importeth asmuch as if he had sayd, they wer bereft of wit and strength. But we must holde vs to the proprietie of the word. To the same purpose perteineth that whiche is added in the secōd mēber, that [the strong men founde not their handes,] that is to say, they were no more able to fight, than if their handes had bene maymed or cutte of: The effecte is, that their strengthe whereof they bragged was vtterly confounded. To the same effecte maketh it that he sayeth, [they slepte their sleepe:] that is to say, where as earst they were hardy and stoute, nowe they were as it were ouerslept with cowardyse & nomnesse. He meaneth therfore that the enemies were berefte of that princely courage

rage wherof they boasted, and whiche gaue them so greate hardynesse: so as neither mindes, nor harte, nor the other partes of them couloe execute their duetie. By whiche woordes hee doeth vs to wit, that what so euer abilitie man seemeth to haue, the same is in the hand of God, so as he can at euery instant bereue them of the wisdome which he hath giuen, effeminat their harts, make their handes weake, and bring their whole strengthe to noughte. And as well the couragiousnesse as the puissaunce of the enemies is extolled, for the nones, to the intent the faithfull should on the contrarye parte extoll the mightynesse of God. The same sentence confirmeth he ageyn saying, [that the Chariot and the horse were cast in a sleepe at the rebukyng of God:] as if he should say: Whatsoeuer nimbleneesse was in the enemies, the same was ouerturned with the only becke of God. Therfore howsoeuer all apes forsake vs, let the only fauour of God suffize vs, seeing that hee hathe no neede of greate armyes to put backe the assaults of the whole world, but is able to shake them of with his only blast.

8 Thou art terrible thou, and vvho is able to stande before thy face, after the tyme that thou arte angry?

9 Thou hast made thy iudgement to be hard out of heauen: the earth trembled, and vvas still. (lah.

10 Whē god rose vp to iudgemēt, to saue al the meke of the erth. Se-

11 Surely the rage of men shall turne to thy praise: the remnant of their rage shalt thou restrayne.

12 Vovv and performe vnto the Lord your God: let al that be round about him, bring presents vnto him that is to be feared.

13 He shall shread of the spirit of the Princes, he is terrible to the Kinges of the erth.

8 [Thou art terrible thou. &c.] The doubling of the pronoune [thou] conteyneth in it the particle exclusiue, as if he had sayde: What soeuer power is in the world, it is easily puffed awap, and sallethe to nothing assoone as God commeth abrode: and therfore he only deserueth to be feared. Which thing the comparison added by and by after, confirmeth. For it dooeth vs to vnderstande, that although the wicked bee ready to burst for pryde: yet are they in no wise able to abide Gods loke. Howbeit in as much as he now and then dissembleth & seemeth to be an vnlooker on: the Prophet saith expresly, that assone as he beginneth to be angry, all the wicked are like to go to wrack. Although then that for a while they not only stand out, but also stye aboue the cloudes with theyr furiousnes: yet the prophet warneth vs to awayt for the tyme of wrath. Let vs also beare this in mynd, that this terror is so denounced against the vngodly, as þ it sweetely allureth þ faithfull vnto god.

9 [Thou hast made. &c.] By the name of heauen he expresseth forcibly, þ Gods iudgemēt was more righteous, than þ it could be ascribed either to fortune, or to the policie of mē. For sometimes he executeth his iudgemēts darkly, as though they crept out of the earth, like as if hee rapte vp a godly & stowt prince, the holy & lawfull gouernāce þ foresheth shalbe Gods iudgmēt, & yet it shal not seeme to com with ful brightnes frō þ heauēs. Therfore bicause this kynd of help was more thā ordinary: it is aduanced with a peculiar title of cōmendatiō. Hereunto also pertaineth [the herring of it] For it is more for gods iudgemēts to sound out aloud, as it were som thūderclap, and to astonne þ eares of all mē & their noyse, than if they shold be sene with eies. And I dout not but the prophet hath alluded to þ shuddering which amazeth mē whē they be striken with feare. For whereas he sayth the earth was stil: it is properly referred to the vngodly, who beeing striken with feare, yeelde the victorie to God, and dare not kepe a stirre anymore as they were woont to doo. Inasmuche

then, as it is onely feare that bryngeth them vnder coram: he iustely imputeth feare to bee the cause of their stilnesse. Not that they restrayn themselues willingly, but bicause God compelleth them whither they will or no. The effecte is, that as soone as God thundereth down from heauen, the turmoiles cesse, which the malapertnesse of the vngodly stirred vp when things were confused. Neuerthelesse hee admonisheth therewithall, what men win by their stubburnnesse. For nedes must they be beaten in pieces with thunderbolts, whosoeuer they be, that rebelliously despyze the Fatherlye voyce of God.

10 [When God arose vp. &c.] Nowe hee sheweth to what purpose the sayde iudgement tendeth: namely that GOD might vtter a tryall of his fatherly loue towards al the godly. Therfore he bringeth in God speaking: not with mouth, but with hand, to the end he may openly shewe, how greate store he setteth by the welfare of the godly. But by the word [Rise] he hath an eye to Gods stilnesse, wherethrough the wicked had taken so muche libertie to themselues. For he is then sayd to goe vp into his iudgemente seate, when he sheweth by manyfest effect, that he hath a care of the Churche. For to this ende tendeth the drift of the Prophet: that it is no more possible that God shold forsake the wretched and innocentes: than that he shold denie himselfe. For it is to be noted, that God is termed a iudge, bicause he reskueth the poore that are wrongfullye oppressed. For he termeth the faithfull [the meeke of the earth:] who being tamed with afflictions, are nothing high mynded, but with humble groning, do pacientlybeare the burthen of the crosse. For the beste frute of afflictions, is to clense our myndes from haultinesse, and to bende them to meekenesse and modestie: for thereby we gather certainly, that wee be Gods reteyners, whome he will surely succor.

11 [Surely the rage. &c.] Some expounde it, that the enimies when they sinke vnder Gods hande, wil yeeld him the prayse of victorie, bycause they shall be enforced to acknowledge themselues to haue bene vanquished by his mightie hande. Others picke out a more subtill sense: that Gods glorie is the more blazed, when hee stirreth vp the vngodly, and vrgeth forwarde their furiousnesse: Like as Pharao is said to be stirred vp to ye same purpose, Exo.18.4.Ro.9.17. Now although this sense contein a profitable doctrine: yet notwythstandyng, forasmuch as I feare it is too farre fet: I take it simply, that althoughe at the first, the rage of the enimies turmoyling all things, do as it were ouercaste them with darkenesse: yet it shall at lengthe turne to the prayse of God, bycause the falling out of things will make it manifest, that though they practize what they list, yet they can preuayl nothing against God. The latter parte of the verse also may be taken two ways. For inasmuch as the worde cagar signifieth to girde or trusse vp, some supplye the Pronowne [thee] in this sense: Although all the enimies of the Church be not yet weeded out: yet notwithstanding thou O God, shalt gird thy selfe to destroy the residue of them. Howbeit more simple is the other interpretation, that althoughe the enimies ceasse not to puffe out crueltie: yet shalte thou lette and restrayne them, that they shall not be able to bring their attempts to passe. Peraduenture also it wold not misagree to say: [Thou shalt gather them or trusse them vp in a bundle.] Therfore let vs learne, when the wicked darken the soueraintie of God, to wayte pacientiy till God glorifie him selfe by cherelyer successe, and with reproch trample their braynlesse boldnesse vnder foote. And if newe broyles ryse one in an others necke: lette vs call to mynd, how it is the propre office of god to trusse vp the remnant of their outrages, that they may not shed themselues any further. In the meane while let vs not maruell, though new outrages bud out from time to time: for euen vnto the worldes ende, Satan shal always haue some, whom he may pricke foreward to vexe the children of God.

12 [Vow and perfourme vnto. &c.] Now he exhorteth the faithful to reioycing. And forasmuch as vnder the lawe (in consideration of Gods singular benefites) they vowed sacrifices whereby

they

they acknowledged them selues to haue receyued their welfare at Gods hande: the Prophet calleth them foorth to this seruice of deuotion: and by the woorde [perfourme] he betokeneth stedfastnesse, that is to wit, that they shold not burst out into sodayn acknowledgement only: but also testifie in continuall processe of time, that the remembraunce of the deliueräce is throughly fixed in their hartes. Certesse the chief poynt is, to think in themselues, that God is the author of welfare: and yet is not the solemne profession of godlynesse superfluous, wherbyeche man spurreth forwarde, not only himselfe, but also others to doo theyr duetie. In the second member he semeth to speake vnto the neyboz nations also: as if he shold say, that this is such a speciall kinde of grace, as is worthie to bee praysed, euen of the forepn & vncircumcysed nations. Neuertheleſſe me thynketh it more agreeable to the Prophetes mynde: that eyther the Leuites, or all the posteritie of Abraham ar spoken to: eyther of both which, are not amisse said [round about God,] bycause that bothe the Tabernacle was pitched in the middes of the campe, as long as the Israelites traueled in the wilderneſſe, and also the restyng place for the Arke was chosen to bee in mounte Sion, that they myghte resorte thither from all places round aboute. And the Leuites had giuen them in charge to kepe the Temple, and to kepe watche and ward roundeabout it. The more parte of interpreters referre the particle Lemora vnto God, and so shold it be a nowne verbal. Howbeit the term of [feare] is passiuely now and then taken for God himselfe. If ye referre it to the Gentiles and heathen men: the sense will be, that they shall be tributaries vnto God: bicause they shal be so striken with feare, that they shall not dare withstand him any more. But it is more prouable, that this woorde is referred vnto God: whom the Prophet auoucheth to be more worthy to be feared after the vtterance of so noble proofe of his puissance.

13 [He shall shread off. &c.] Bicause the woorde Batsad among the Hebrues signifieth dyuers tymes to strengthen: some thinke it should be translated so in this place. Howbeit forasmuch as it is but a doubling of one self same sentence: I doubte not but that in the fyrst member, the Prophet meaneth, that wit and wisdome are taken away from the princes: and that afterwarde God is generally expressed to be terrible to them, bicause he will caste them headlong from their highnesse. Nowe then, in asmuche as founde foresighte is the begynning of bringing matters wel to passe, whereof the faithfull are often destitute, bicause they hang suarled in their own distresse, whyle the vngodly are too sharp sighted in their wyles: Here the Prophet auoucheth, that it is in Gods hande to bereue them of wit, & to blynd them that seeme sharp witted aboue others. And bicause the greater number of princes welnere are ill mynded towards Gods churche: the Prophet purposely auoucheth, that there is terror inough in God, to subdue all the kings of the worlde. Notwithstanding where as he sayth, that their spirit is [shreaded] or taken away from them, it muste be restrained to tyrantes and Outlawes, whom God setteth beſides their wit, bicause he seeth thē apply al their wit & practises to do mischiefe.

The contentes of the.lxxvij.Psalme.

Whosoeuer was the author of this Psalme, it seemeth that by his mouth the holy Ghost hath indited a cōmon forme of praying for the Church in affliction, that euen in all their cruelleſt persecutions they shoulde neuertheleſſe sende vp their prayers vnto heauen. For it is not the priuate griefe of some one person, but the groning and mone of the chosen people, that is expressed here. And the faithful people commend the deliuerance once made, whiche was a monument

of Gods euerlasting grace: to the ende they may the better encourage them selues in the earnestnesse of praying.

The.lxxvii.Psalme.

O the chief chaunter vpon Ieduthun, a Psalme of Asaph.

2 My voyce *came* vnto God, and I cryed, my voyce vnto God, and he hath heard me.

3 I sought the lord in the day of my trouble: my hád vvas stretched oute in the nighte, and ceassed not: my soule refused comfort.

4 I vvil thinke vpon God, and shal be out of quiet: I vvil muze vvith my selfe, and my spirite shall be oppressed vvith heuinesse. Selah.

5 Thou hast held min eies vvaking: I am vveakned, and vvil not speak.

6 I haue reckned vp the dayes of olde, the yeeres of auncient tyme.

7 I vvill call my song to remembrance in the nighte: I vvill commen vvith myne ovvne harte, and my spirite shall searche narovvly.

2 [My voyce vnto god. &c.] I think it not to be a bare cõplaint, as some interpreters suppose it to bee, as though the faithfull should wonder that God, who heretofore had bin wont to graunt their requests, shold now become deaf, and be called vpon in vayne. To my seeming it is a greater likelyhod that the Prophet speaketh according as he was presently mynded at that time, or else that he calleth to mynde howe forward and easy he had founde God in hearkening to his prayers. Howbeit I willingly giue my consent, that the prophet reporteth with how great sorowe he was grieued: and (in my iudgement,) as well by the preter tense as by the future tense of the verbes, he betokeneth a continuall doing. And first he declareth, that he dyd not vnaduisedly howle out into the aire according as many poure out the excesse of their grief without discretion: but he directed his talke aright forth vnto god, at such time as necessitie enforced him to crie out. For the copulatiue [and] which is ioyned to the word cried, must be turned into ye aduerb of time [when] thus: [when I cried] my voyce proceded vnto god. Herewithal also he sheweth that he had not shakē off perseuerāce, though he were driuen to repete his crying out oftentimes. That whiche is added immediatly after, is a cõfirmation of faith. For the copulatiue [And] (as ofte elsewhere) is put in stede of the aduerbe of cause, [for:] as though he should say: I cry vnto God, for he is wont to be mercifull & treatable vnto me. In the nexte verse he expresseth more plainely, howe greuously & hardly the church was oppressed at that time. Howbeit, there is some doubtfulnesse in the wordes. Yad, which somtime by a metaphor signifieth a wounde: and therfore many interpreters pick out this sense: My wound ran in the nighte, and ceased not: that is to say, the matter was not clensed away, that it myghte haue lefte running. But I rather take the word Haud, in his naturall signification: bicause the woorde Nagara whiche hee vseth, signifieth not only to run as a sore doth, but also to be sheaded oute, or to be stretched oute in length. Nowe when he sayeth, that hee sought God in the daye of his trouble, & that his handes were stretched out to him in the night time: this distribution of his betokeneth a continuāce of time, as if he shold say, he gaue himself wholly to prayer, with vnwearyable earnestnesse. The closing vp of the verse must be red aduersatiuely. That although the Prophetes soule founde no comforte to aswage his griefe withall: yet dothe he still stretche out his handes vnto God. And euen so becommeth it vs to wrestle with dispaire, in such wise, as that oure sorowe though it be vncurable, forclose not

not the gate agaynst our prayers.

4 [I will thinke vpon. &c.] he expresseth in many wordes the vehemētnesse of his grief, & therwithal also the greuousnesse of his misery. For he maketh his mone, that the same thing which was the only remedy to assuage his sorow, became the cause of hys vnquietnesse. Soothely it may seeme an auke thing, that the myndes of the Godly shoulde bee disquieted with thinking vpon God: But the prophete meaneth simply, that although he thought vpon God: yet was not his sorowfulnesse appeased. Truly it oft betydeth, that the thinking vpon God in aduersitie, encreaseth the grief of the godly: namely when they take a conceyte, that he is angry & displeased with them. But the Prophet meaneth not that his hart was striken with new vnquietnes as oft as he remembred God: but onely he bewayleth, that there came no cōfort from god to quiet him withal, which is a most greuous kind of temptatiō. It is no maruel that the wicked ar tormēted with horrible vnquietnes: for inasmuch as their desire is to departe from God, they suffer iuste punishemente for their trapterousnes. But when our thinking vpon God, wherby we seke relief of our miseries, quieteth not our mynds: he semeth to dally with vs. Neuertheless this place will teach vs, that how ful so euer we be of fretting, mourning, and of disquietnesse: yet must we proceede in the vocation ỹ god calleth vs vnto, euē thorough the mids of these impedimēts. To the same purpose maketh the next staffe where he saith, he spent whole nights in watching, bicause God gaue him no releef. For in asmuch as ỹ night was wōt to be deuided into many watches: by a metaphor he termeth his griefe (whiche gaue him no respit to slepe) by the name of watches. But wheras a little erst he said, he prayd to God with a loud voice, and now sayth he wil hold his peace: it semeth to be a certain spice of contrarietie. This questiō hath ben answered alredy in the Psalm. 32. 3. where we haue told you, that ỹ faithful being oppressed wt sorow, kepe not an euen hād, but one while burst out into sighs & cōplaints, and an other while are whist, as though their mouths were stopt. Wherfore it is no maruel, if the prophet repost hymself to haue ben so ouerwhelmed, and as it were choked with miserie, that he was not able to speake.

6 [I haue reckned vp &c.] Ther is no doubt but he assayd to mitigate his grief with the remembrāce of his former ioy: but he denieth that he felt any ease so sodeinly. Howbeit, by the [dayes of olde, & the yeres of ancient time] he seemeth not only to note the short race of his life, but also to cōprehend many ages. And certes, the faithful must, in affliction, set before their eyes, & call to remēbrance, not only the benefits of god, which they thē selues haue tasted, but also what soeuer benefits he hath bestowed vpō his churche in al ages. Howbeit it is to be cōiectured by the text, ỹ whē the prophet gathered together Gods former graces in his mind, he begā at his own experiēce. For I doubt not but that by his [song] he betokeneth the thāksgiuing in which he had exercised himselfe in his murth & prosperity. And although ther be no fitter remedy to heale our greefs, as I said euen nowe: yet dooth Satan oft times craftely put Goos benefits in our heads to the intent the very feling of the want of thē, may wōū our mynds the forer. Therfore it is a likelihod, ỹ the prophet was tormented with sharpe prickings, when he compared the ioyfulnesse of the time past, with his prelēt miseries. And he maketh expresse mentiō of the [night] bicause it engēdreth mo cares & thoughtes when we be by our selues alone, and withdrawn from the sight of men. The same thing importeth that which is added streight after: namely [to commen with his owne hart.] For solitarinesse doth thus much for men, that they may gather in their wits serch thēselues thorough & thorough, & talke earnestly with themselues when bumpiers are awaye. The latter membre of the seuenth staffe admitteth a double exposition. Bicause that among the Hebrewes, the worde Chepheſh is masculine, and the woorde Ruac, is sometyme feminine: some supply the name of God, as if he should say, Lorde, there is nothyng so hidden in my harte, but thou haste perced vnto it.

And truly God is properly sayd to serch that mans spirite, whome he wakeneth from his drowsynesse, and whom he examineth with liuely torments. For then are all lurking holes and blynde nookes sought out, and the affections that were earste vnknowen, are drawne into the lyght. Howbeit forasmuch as the order of Grammer suffereth the gender of the nowne to be doubtfull, other some translate it more at libertie, [My spirit hath searched.] The whiche translation like as it is most receyued, and floweth best, so I willingly embrace it. Therefore in that debate whereof he hath made mention, he searched for what cause he was so sore afflicted: and also what ende his miseries shoulde at lengthe come vntoo. And surely it is a profitable bethinking whervnto euen God himself stirreth vs by aduersities: for nothing is more froward than the sluggishnesse of those that harden them selues vnder Gods scourges. Only we must kepe measure, that sorrowe swalowe vs not vp: and that the bottomlesse gulfe of Gods iudgementes ouerwhelme vs not, if wee assaye to searche them oute. Howe then, the Prophetes meanyng is, that when he had serched al the corners of his wit, there appeared no comforte to asswage his griefe.

8 Will the Lord put me backe for euer? and vvill he shevve no more fauour?
9 Is his mercy cleane gone for euer? Is his promise consumed from generation to generation?
10 Hath God forgotten to be pitifull? or hath he shut vp his mercies in displeasure? Selah.
11 And I sayde, my death, the yeres of the right hand of the most high.

8 [Will the Lord &c.] Doubtles this was a part of the searchings whiche he bethought him of in his mynd. By the way he meeneth that he was almost at the last caste, through dayly continuance of miseries. For he brake not foorth into these wordes, but after such long forbearing as he durst scarce hope that god would euer shew him fauour. Worthily in good soothe did the Prophete debate with himself whither God proceded not to be fauourable to him. For God imbraceth vs with his good will, with condition that he will continue the same to the ende. And he doth not precisely fynd fault with God: but rather in debating with him selfe, hee gathereth by the nature of God, that it can not bee, but hee must continue his free fauour towards the godly, to whom he is once become a father. Now like as from the free good will of God as from a fountain, he hath drawen what so euer benefites the faithfull receiue at his hand, so anon after, he adioyneth his goodnesse, as if he should say: How shold God breake of the course of his fatherly loue, sithe hee can not put off hys owne nature. We see then howe hee putteth backe the assaultes of temptations, by fencing hymselfe with Gods goodnesse. By demaunding whither [his worde or promise be forspent] he meaneth that he is destitute of all cōfort, because he meteth with no promis to vphold his faith withall. And it is a gulfe of despaire, when God taketh away his promises, wherein our welfare is included. If any man obiect, that hee coulde not be destitute of the word, who had the lawe in his handes: I aunswere that for the infirmitie of the tyme, special promises were as then nedeful. Therfore in the Psalme. 74. 9. the faithfull haue complayned, that they see not the wōted signs any more, & that ther was no prophet any more that myght determine things amonge them. If David were the author of this psalm, we know he was wont to aske counsell of God in matters of doubte and perplexitie, and also that answer was giuen him. Now then, if this relief were taken from him in his misery, he hath good right to complayne, that he can mete with no worde

to

to vphold his fauth withal. But if ſome other body were the authour of it: this complaynt agreeth to the mean time betweene the returne of the Iewes from the thraldome of Babylon, and the cõming of Chriſte: bycauſe that at that tyme, the courſe of prophelie was after a ſort broken of, and there was none endewed with the peculiar gifte of the ſpirite, that myght rayſe vp the heartes of them that were faine, or holde them vp from fallyng. Beſides this, it befalleth ſomtymes, that although Gods woorde be offered vs: yet dothe it not enter into vs, bicauſe we be ſo diſtreſſed with anguiſhe, that we admit no droppe of comfort. But I embrace the former ſenſe, that is to wit, that the Churche whiche as yet hung vppon the onely beholding of ſhadowes, and had nede of daply propes, was quite withoute prophelies. Howbeit hereby is gathered a profitable doctrine, that wee muſte not be diſquieted oute of meaſure, if God at any tyme withdrawe his woorde from vs, accordyng as he exerciſeth his ſeruantes by wonderfull meanes, ſo as they imagine that the whole ſcripture is turned ſome other way: and although they long to heare God ſpeake: yet can they not be perſuaded to apply his wordes to the behoofe of themſelues. This (as I ſayd) is a ſorowful and ſharp thing: But yet it muſte not ſhut vp the paſſage of oure prayers.

10 [Hath god forgotte &c.] The prophet proceedeth ſtil in that ſayd debating: the end wherof notwithſtanding, is not to weake his faith, but rather to chere it vp. For he demaundeth not as of a thing doubtfull: But it is al one as if he ſhold ſay, hath God forgotten himſelf, or hath he chaunged his nature? For he cannot bee God, onleſſe he be mercifull. I confeſſe in deede he ſtoode not vnſhaken, as though he had had a hart of ſteele. But ſ hardlier that he was lapd at, ſo much did hee leane the more to this doctrine, that Gods goodneſſe is ſo ioyned with his beeing, that it is impoſſible for him to bee mercyleſſe. Therefore as ofte as doutes creepe vpon vs in our cares and greſes, let vs alwayes learne to ame at this marke, whither God haue ſhifted his nature, that he ſhould not be mercifull. To the ſame effecte tendeth the later membre, [hath he ſhutte vp or withdrawen his mercies in diſpleſure?] For it was an ordinarye commendacion among the Sainctes, to ſay that God is long ſuffering, ſlowe to wrath, ready to forgiue, and eaſie to be entreated. Whervppon Habacuk grounded that ſaying of his in his ſong, 1.2. Euen in his anger will he be mindefull of his mercye. The Prophet then gathereth heere, that the chaſtyſement whiche he feeleth, letteth not, but that God, being eftſoone reconciled, may turne himſelfe agayne to his accuſtomed maner of benefiting, bicauſe his anger towardes his children laſteth but the turning of an hand. May rather in ſhewyng ſignes of his wrathe, he loueth moſt tenderly them whom he chaſtizeth. In deede his wrath abydeth alwayes vppon the reprobates. But the Prophete numbryng himſelfe for one of his children, and ſpeaking of the reſt of the faythfull, dothe worthily conclude of impoſſibilitie, that Gods diſpleaſure for a tyme cutteth not off the race of hys mercie.

11 [And I ſayde &c.] This place is tranſlated ſundry wayes. Some derive the woorde Calithi, of Cala, whiche ſignifieth to ſlea, and they pick out this ſenſe: that the Prophete beeing ouerwhelmed with the heape of miſeries, can thynke none otherwiſe, but that God hath appoynted hym to vtter deſtruction, as though it were a confeſſion of deſpayre. Others tranſlate it [to be ſicke, or to be weakened,] which fitteth the text farre better. But yet are they not agreed of the ſenſe. For accordyng to ſome interpreters, the Prophet accuſeth and blameth hymſelfe for beeing ſo weake and nice harted, and for that he ſet not himſelfe to defence more manfully. And this were a tolerable interpretation, bicauſe the ſaints are wont to gather hart after their wauerings. Neuertheleſſe, I rather embrace the other interpretation, that the Prophet ſhoulde ſay how thys was a maladie that laſted but a whyle, and ſo ſhould compare it vndirectly vnto death, like as it is ſayde in the pſalme 118.18. In chaſtizing, the Lorde cha-

ſtyred mee, but yet he deliuered mee not to death. Alſo, I ſhall not dye, but liue. I doubt not then but that the Prophet vnburtheneth himſelfe, aſſuring himſelf that he is caſt downe but for a while, and therfore that the greefe is to be borne pattētly, becauſe it is not deadly. Likewiſe the interpreters diſagree in the ſecond member alſo. For they that knitte this verſe with the verſes going before, think that ẏ prophet was ſo hartbroken at the firſt, ẏ he thought himſelf paſt recouery: and that afterward he lifted vp his head by turns, like as they ẏ be caſt ouer ſhip boord do pop vp their heds oft times aboue the water. Moreouer they will haue it to be ſpoken in wap of encouragemēt, ẏ the prophet ſhold cal to remēbrance ẏ peres in which he had ſeēd god merciful to him. But more rightly may we vnderſtād it thus: Ther is no cauſe why thou ſhouldeſt diſcorage thy ſelfe vnto death, in aſmuche as thou art ſicke of a curable diſeaſe: for ſo is Gods hand woont to make whole ſuche as it hathe ſtriken. Yet doe I not reiecte the opinion of them that tranſlate Shanuth, [alterations or changes.] For inaſmuch as Shana, ſignifieth to [change or to do a thing] diuers times, the hebrewes terme peres Shenoth, of [returning,] becauſe they return into their circuits or compaſſes agein. Neuertheles whither of the wayes ſo euer yee liſt take it: the ſayd comfort whereof I haue ſpoken, will remayne ſtill: namely, that the Prophet aſſuring himſelfe of another chaunge, yeldeth not himſelfe ouer vnto deathe. They that come the other way, interprete it ſomewhat otherwiſe: as if the prophet ſhould ſay, why ſhouldeſt thou not beare with Gods ſeuerite at this time, ſeing that his bowntеouſeneſſe hath cherished thee hertofore? like as Iob ſaid. 2. 10. Seing wee haue receiued good at Gods hand, why ſhall wee not beare euill alſo? But it is a more likelyhod, that the prophete hath an eye to the tyme comming: as if he ſhould ſaye, he ought to awayte the peers or returnings of the right hand of the moſt high, vntill he ſhyne vppon him with his fauour agein.

12 I vvill remember the vvorkes of God: truely I vvill remember thy vvonderfull vvorkes from the beginning.
13 And I vvill be myndful of all thy vvorkes, and I vvill muze vppon all thy dooings.
14 Thy vvayes O god, are in thy ſanctuarie: vvho is ſo greate a god as *our* god?
15 Thou art the God that vvorkeſt vvonders, thou haſte made thy ſtrength knowen among nations.

12 [I wil remember &c.] Now the Prophet riſeth vp more courageouſly againſt the temptations whiche had almoſt preuailed to the ouerwhelming of his faith. For this remembring of Gods works differeth from the remembering that he mencioned before. For then he did but looke a looſe at the benefits of of God, whiche were not yet able to aſſwage or abate his greefe. But here he takes them as aſſured teſtimonies of his euerlaſting grace: And therfore for the more vehemencie, doubleth the ſentence, adding an affirmation alſo. For the hebrw word chi, which is put in this place both but only cōfirme or enlarge. Therfore as one hauing gotte the vpper hand he triumpheth, in the remembrance of Gods woorks, becauſe he is certainly perſuaded, that God wil be none other, than he hath ſhewed himſelf to bee from the beginning. And in the ſecond member he rially extolleth the powze of God which he had vttered in preſeruing his ſeruants. In deede he wryteth it, [thy ſecret or thy wonderfull woork:] But I haue not ſticked to correct the darkeneſſe by altering the number: like as alſo anon after he will in the ſame ſingular nomber betoken many miracles. The effecte is, that Gods wonderful woorking which he hathe allwayes vſed in main-

mainteining the welfare of his seruāts, (if wee way it accordingly) is inoughe to vanquish al sorowes. And hereby we may lerne, that although at sometymes the remembrance of Gods works bring vs not comfort inoughe: yet must wee striue, that we faint not for wernesse. Which thing is to be marked aduisedly. In time of heauinesse we wish alwaies to finde the thing that may asswage the bitternesse of our greefe: And the only way to do that, is to cast our care vppon God. But it often falleth out, that the nerer that God approcheth vnto vs, the more (to our seeming) he encreaseth our greefe. Many therfore, when they profite nothing that way: thinke nothing better for them than to forget God. And so they lothe his woord, and by heering therof theyr sorow is rather sharpened than abated: nay rather they wold with all their hart that God were farre of, who in suche wyse corzieth and enflameth their greef. Other some, to the intent to burye the rememberance of him, buzy themselues altogither about worldly matters. But the prophet dealeth far otherwise: who though he obteined not forthwith, suche successe as he wished: yet ceased he not to sette God before his eyes: wisely vpholding his faithe with this thought, that forasmuch as god altereth not his mind and disposition, it is not possible but he must at length shew himself merciful to his seruāts. Also let vs lern to open our eyes to behold gods works, the excellencie wherof becomes vile in our eyes by reson of our dulsightednesse: & yet it rauisheth vs into wōdring at them, if we mark thē aduisedly. The same thing repeteth he in ẏ twelfth staffe, namely that he will neuer leaue muzing therupon till he receiue the rype frute therof in due time. For that so many examples of Gods grace profite vs not at al, ne edifie our faith: it cometh to passe hereby, bicause that as sone as we haue begun to take a tast of thē, our own lightnes draweth vs some other way, & we vanish away at our very beginning.

14 [Thy ways O God &c.] Bicause it semeth to some a cold & bare kynd of speeche to say that Gods wayes are in his Sanctuary, they translate it in holinesse.] Howbeit constrainedly. Forasmuche thē as the order of grammer wil scarsly admitte that: we must see if there be not a ꝓfitable lesson to be picked out of the naturall signification of the word. Becodesh or sāctuarie. Wheras some will haue it to bee an vnperfect exclamation, as if he shoulde say, O God that art in the Sanctuarie. O thy ways: I like not of it, bicause that they also wreste the prophets words violently. This member therfore must be red whole togither in one strein, and the name of [Sanctuarie] must be taken eyther for heauen, or for the temple. And I had leuer to refer it vnto heauen, that the meening may be that Gods ways are far higher than the world, so as we must be fayn to mount aboue all the heauens, if wee mynde to knowe them aright. For although that Gods workes be in some part manyfest vnto vs: yet doth this knowledge come farre short of the vnmeasurable heighth of them. Furthermore, there are none that enioy so much as a little smatche of them, sauyng only they that stie vp into heauen by faith. And yet the vttermoste point that they cā reach vnto is always this, reuerētly to loke vp with admiration at Gods hidden wisdome & power, whiche though they shine foorth in his works, doo neuerthelesse far exceede the capacitie of our vnderstanding. If any man make exception, that it is amisse to inclose in heuen ẏ wayes of God which ar spred abrod thrugh the whole world, the solution is easy. For although there be no corner of the earth wherein God vttereth not some proofe of his myghtynesse: yet the wonderfull reason of his workes eschueth the eies of men: if any man had leuer to vnderstande it of the Temple, we haue had almoste the lyke sentence in the Psalme. 73. 16. and 17 It is but foolishnesse and wearying of the mynd, vntil I enter into the Sanctuarye of God. And truely the Temple wherein God disclosed him selfe, was as it were an earthely Heauen. Thus vnderstand we the Prophetes minde to be, that bicause he had poured out troublesome complaintes at the begynning: now with a peaceable mynd he cōmendeth & honoreth the lofty ways of God,

and

and acknowledging hys owne weakenesse, withholdeth himselfe quietly and soberly within his owne listes, and giueth not himself libertie to deme of gods secrete iudgements, according to the vnderstanding of the fleshe. And therefore he cryeth out streyghte wayes, [Who is so great a god as our God?] By which comparison, he cyphreth not that there be many Gods: but hee indirectly taunteth the madnesse of the worlde, in that being not contented with the one God, whose glorie is apparaunt, they forge themselues many gods. For if mē wold loke vpon Gods works with pure eyes they should easily rest themselues vpon him alone.

15 [Thou art the God. &c.] He confirmeth the same sentence, prouing gods greatnesse by the wonderfulnesse of his workes: as if he shoulde saye, he spake not of Gods secrete beeing, whiche fylleth bothe heauen and earth: but of the proofes of his power, wisedome, goodnesse, and ryghteousnesse whiche are openly sene, although they excede the mesure of oure vnderstanding. Woorde for worde it is, [that workest a woonder:] but it is an alteration of the number, as I sayde euen nowe. And hereby we gather, that Gods glorie is nearer vs, and more euidentely seene of vs, than that there can be any iust excuse of ignorance. For God woorketh wonderfully, so as not euen the blindnesse of the heathē nations cā excuse them. And therfore there is added, [Thou hast made thy strēgth knowne among the Nations.] Whiche saying although it pertayne to the deliuerance of the Churche: yet it sheweth that Gods glorie can not bee despized without high treason, seing he hathe auouched it so manifestly and so mightily among the Heathen.

16 Thou hast reskued thy people vvith *thine owne* arme, *euen* the sons of Iacob and Ioseph. Selah.

17 The waters savve thee O God, the vvaters savv thee: they vvere afrayde, yea euen the deepes trembled.

18 The cloudes made the vvaters to flovve, the heauens yeelded a noyse, yea and thyne arrovves runne about.

19 The voyce of thy thunder vvas in the aire, the lyghtnings shone vpon the vvorlde: the earth trembled and shoke.

20 Thy vvayes vvere in the sea, and thy pathes in the greate vvaters: and thy footesteps are not knovven.

21 Thou leddest thy people as shepe by the hand of Moyses & Aaron.

16 [Thou hast reskued. &c.] Aboue all the other miracles of God, he aduanceth the deliuerance of the people, vnto whiche the holy Ghost euery where calleth backe the godly, that they may cherish the hope of their welfare therwithall. And it appeareth well inough, that Gods power was at that tyme disclosed to the Gentiles. For althoughe it came to passe, through Satans false packing, that the truenesse of the storie was corrupted with many tales: yet is that to be imputed to the maliciousnesse of them which hauing sene the thing with their owne eyes, had leuer wilfully to ouercaste themselues with darkenesse. For where vppon came it to passe, that they fayned Moyses to be I wote not what a Wizard, and forged those so many mōstrous lies whiche Iosephus hathe gathered togither against Appion: but bicause they were purposely bente to suppresse the mightie power of God? Neuerthelesse the prophets purpose in this place, is not so muche to condemne the Gentiles of vnkyndnesse: as to minister matter of good hope to him selfe, and to all other the children of God, bycause that at that time God vttered a proof of his loue toward his electe people, for all people, in all ages to looke vpon. [His arme] is taken heere for his notable and renoumed puissance. For God deliuered not his people priuily, or after an ordinarie

narie manner: but as it were with his arme stretched out. In calling them by the name of Iacob and Iosephs children, he assigneth the cause why god accounted them for his people, that is to wit, in respect of the couenant that hee had made with their holy fathers. And although the two Tribes which descended of the two sonnes of Ioseph hadde their first originall from Iacob, as well as the reste: yet is the name of Ioseph expressed for honours sake, as by whose woorking and benefite, all the whole seede of Abraham, was preserued in safetie.

17 [The waters sawe thee. &c.] He toucheth briefly certaine of the miracles in whiche God had shewed foorthe his arme. And in a figuratiue speech he sayeth, that the waters sawe God: verily bycause that beeing moued as it were with a secrete instincte, they obeyed his commaundement in giuyng passage to hys chosen people. For neyther hadde the sea nor Iordane altered their nature by giuing place of their own accord, onelesse the feling of Gods power had touched them bothe. Not that they altered their course backwarde by discretion or vnderstandyng: but bicause that in that retiring, God shewed how euen the very dead elementes were ready to yeelde their obedience vnto him. And herein is an indirecte couerte matching of contraries to pricke forwarde the dulnesse of suche as acknowledge not Gods presence in deliuerying hys people, whyche was visible euen to the very waters. That whiche is added concernyng the depthes, importeth as much as if it had bin sayd, that not only the vpper face of the waters was striken at the syght of God: but also ℣ the force of him perced euen to the depest whoorlepoles therof.

18 [The cloudes made. &c.] Bicause the nowne Maim can not bee taken into construction: I dout not but the verbe is put transitiuely, although it skill little to the effect of the matter. For the Prophet meaneth without any darkenesse, that not only the very sea & the riuer of Iordan, but also the waters that hung in the cloudes, yeelded due honour vnto God, in somuch as the aire being shaken with thunder poured down great shoures. And his purpose is to shewe, that which way soeuer men turn their eyes, the brightnesse of Gods glorie spreadeth out it selfe in the deliuerance of his people, euen euery where vpward & downward from the heauens to the bottom of the seas. Moreouer it is not certayne what Storie he betokeneth: onlesse perchaunce it be that whiche is reported in Exod. 9. 23. namely when hayle myxed with thunder and lightening broughte an horrible plague vppon Egypte. For there is no doubt, but that by the [walking arowes,] he betokeneth lightnings. Herevnto cleaueth the next sentence, wher he sayth, that the voyce of thunder was heard in the aire, & lightning shone vpon the world, so fore that it euē shoke it. It cometh to this effect, that in ℣ passing of the people out of Egypte, Gods power was inough & more than inough euouched in the sight & hearing of all men, at what time both the heauen thundred on al sides, & al the aire glistred with lightening, and the earth it self was shaken.

20 [Thy wayes. &c.] He describeth again in other wordes, the miracle that was wrought in dryng vp the red sea. For looke what agreeth properly to the Israelites, that doth he put ouer to god, vnder whose assurance and leading they passed on drie foote through the midst of the red Sea. And he declareth that their passage was made after an vnaccustomed manner: For neyther was the sea drayned by mannes policie, neyther was the streame of it turned an other way: but the people went on foote through the middes of the waters, in whiche by and by after, Pharao and hys hoste were drowned. In consideration wherof he sayth, [that the footsteps of God were not knowen] bicause that as soone as the people was conueyed ouer, hee restored the waters to their accustomed course againe. The end to which it was done, is added: namely the deliuerance of the Church, which vnto al the godly ought to be a sufficient warrāt to hope for help and deliuerance. In comparing the people to sheepe, he giueth an inckling, that there was no wisdom, policie, nor strengthe in them: sauing that God vouchsafed

saued to play the parte of a shepeherd in leading his flocke (which was needy and destitute of all things) through the Sea and the wildernesse, and through all other lettes, into the heritage which hee had promised them. This confirmeth he by the persons of Moyses and Aaron. For although their seruis were notable and worthy to bee had in remembrãce: yet notwithstanding, God did not alitle ennoble his mighty power by this circũstance, that he matched two of the basest and despisedst persons, against the furiouse rage and howge hosts of a most prowd king. For what could the rod of an owtlawe and fugitiue, and the voyce of a silie seruant haue doone against a terrible tyrant and a warlike nation? So muche the more thẽ appeared Gods power, whẽ it wrought in those vessels of earth & clay. Neuertheleſſe I gainsay not, but that he therwithall commendeth the ministers to whom God inioyned so honorable a charge. 26.

The contentes of the.lxxviij.Psalme.

To the intent he may comprehend many things in small rosme, it is to be noted, that there be two cheefe poynts of this psame. For on the one parte the Prophet declareth in what sorte God adopted himselfe a Churche oute of the seede of Abraham, how swetely and gently he cherished it, how wonderfully he gathered it out of Egipt, and howe sundry benefites he bestowed vppon it: And in the other parte he vpbraideth the Iews with their froward and wicked reuolting from time to time from so bowntifull a father, who had made them so muche beholden vnto him, that his inestimable goodnesse appeered, not only in the very welspring of his free adoption, but also in that he neuer ceased to striue with continuall holding on, against the stubbornesse of so falsehearted and vntamable people. And he maketh mencion of the renewing of Gods grace and as it were of a second election of his, at what time he choze Dauid out of the Tribe of Iuda to haue the gouernment of the realme.

The.lxxviii.Psalme.

AN instruction of Asaph. Heare my lavve O my people, incline your eares to the vvordes of my mouth.

2 I vvil open my mouth into a parable. I vvil vtter riddles from of olde time.

3 Which vve haue hard and knovvn, & vvhich our fathers haue declared vnto vs.

4 Wee vvill not hide them from their children in the generation to come, shevving forth the praises of the Lord, and his mighty povver, and his vvonderous vvoork vvhich he hath done.

5 Hee stablished a couenant in Iacob, and set a lavve in Israel, for hee hath cõmaunded our fathers, that they should make the same knovven to their children.

6 That their posteritie maie knovv it, and that the children vvhich shal be borne of them may rise vp and shevv it vnto their children.

1 [Heare

1 [Heare my law &c.] In my iudgemente, a likely coniecture maie bee taken by the ende of this Psalme, that it was written long after the deathe of Dauid: for in the same is commended the kingdome that was set vp by Gods appointment in Dauids house. Againe by waie of contention there is matched against it the Tribe of Ephraim, which is saide to haue bin reiected. Whereby it appeareth that the tenne Tribes were at that time withdrawen from the reste of the body. For it is not for nought, that the kingdome of Ephraim is noted with dishonour, as a rebellious kingedome. Neuertheles, whosoeuer is the Author of the Psalme, he bringeth not in God speaking, as some thinke: but he speaketh him selfe to the Iewes in the person of a teacher. And it is no let that he termeth them his people, like as he also termeth the lawe his lawe: for it is no newe thing among the Prophetes, to bestowe to them selues the name of him that sente them, to the intente their Doctrine maie be of the more authoritie. And truely not vnworthely is the truth (wherwith they be put in truste) sayd to be theirs. So Paul, Rom. 2. 16. glorieth of his owne Gospel: not that he had deuised it of his own brayn, but because he was a Preacher, & a witnesse of it. Yet know I not whither the Interpreters haue done aright in translating the woorde Thorah Lawe: for it seemeth to be some generaller thing, according as it appeareth in the other member, where he putteth [the woordes of his mouth] in the same sense. Now then if we cõsider how slow they be to heare God, euen whiche professe them selues most to be his disciples: we shal confesse how it was not for nought that the prophet made this preface. For he speaketh in deede to the vnteachable & stubborne sorte, which wilfully refuse to submitte them selues to Gods woorde. Howebeit forasmuche as there is cõmonly to much slowenesse euen in the faithfull also: it was not superfluous to make this exhortation to the slothful. And to the intent to purchase him selfe the better attentiuenesse: he beareth thẽ in hand, that he will intreate of great & high maters. For the hebrue woorde Mishle the which I haue translated parables, betokeneth graue and notable sentences, such as adages or prouerbes, and witty sayinges be. Forasmuch therfore as the matter it selfe, if it be graue and weightie, wakeneth vp mennes wits: the author of the Psalme auoucheth that he minideth to vtter nothing else but pithie and sharp sayings. The Hebrue woorde Hidoth, which I (folowing others) haue trãslated Riddles, is put, not so muche for darke speaches, as for sentences that be mysticall, and worthy too be marked. For the Prophet meaneth not to roll vp his song in doubtfull termes, but lightsomly and playnly to intreate, as wel of Gods benefites as of the peoples vnthankfulnesse. Only (as I say) his purpose is to sharpen his readers, that they may weygh this sermon with the more heede. And this place is cited by Mathew. 23. 35. and applyed to the persone of Christe, when he holdeth the peoples myndes in a maze with his darke parables: for in so dooing he ment to proue him selfe an excellent Prophet of God, that he might be receiued with the greater reuerẽce. Forasmuch then as he was like a Prophet in this respecte, that he preached of high mysteres in a straungeler maner of style: the thing is fitly put ouer to the person of him, which the Prophet auoucheth but of him selfe. Now then, if in this Psalme there shine forth such maiestie, as of due right ought to stirre vp & inflame the Readers with desire to lerne it: we gather hereby with how earnest hede it becommeth vs to receiue the gospel, wherin Christ openeth to vs the treasures of his heauenly wisedome.

3 [Which we haue heard. &c.] where as hauing sayd before, that he wold intreate of great & mistical maters, he addeth now that it is cõmon doctrine, & deliuered from hand to hand: there seemeth to be some vnagreablenes, for if it behoued the fathers to tel their children the things ỹ be spoken here: then ought it to be a doctrine familiarly knowne to the whole people, yea and cuẽ to the rudest and ignorantest sorte of all. Where then are the riddles that he spak of euen now? I answere that these things are easy

easy to be reconciled. For although the psalme conteyne many things cõmonly knowne: yet dothe it set them out with lightsome garnishement, to the intente he may the more moue mens harts, and winne himselfe the more authoritie. By the way it is to be noted, that although the maiestie of Gods word be neuer so high: yet is the same no lette, but that the profite thereof may extende euen to the vnlearned and little ones, according as the holy ghoste (not without cause) allureth them to the learnyng thereof: which thing is to be marked aduisedly. For if God applying himselfe to the capacitie of man, speake any thing lowly: the lowly maner of his teachyng is had in disdaine: And if he mount any thing hygh, to make his worde the more reuerenced: men pretend his darke handling of it for an excuse of their lopperingnesse. Nowe then for as muche as the world is infected with these two vices: the holy Ghost so tempereth his stile, as that the loftinesse of his doctrin can not be hidde euen from the meanest sort, if so be that they bring with them quiet willingnesse to be taught, and earnest desire to profit. Also it is the Prophetes purpose to discharge his sayings of all doutes, in asmuch as he intendeth to bring forth no new thing: but things long ago wel knowen & receyued in the churche without gaynsaying. And therefore he not only maketh mention of heersay: but also addeth [knowledge.] For many things are rashly bruted abrode, which notwithstanding are not of substantiall credit: nay rather, nothing is riker, than for mennes eares to be filled with flying tales. Not without cause then doth the prophet with assured testimony seale vp the things which he sayd he had hearde of. He addeth that the Iewes had ben so taught by their fathers. Not that alwayes that thing is voyd of fault, which is had at home: but bicause there is more scope for forgerie, when things be brought out of a farre countrey. But chiefly it is to be noted, that not al maner of fathers are berokened heere: but such fathers as were chosen to be Gods peculiar people, and among whome the heauenly doctrine was left in keping.

+ [We will not hide &c.] Some take the woorde מכחד in niphal, and translate it, they [are not hidden or concealed. &c.] But forasmuche as the order of grãmer requireth to haue it otherwyse: translate thou it thus: [that we should not concele from our posteritie] the thinges that we receyued of our auncetors. but should endeuer to conuey them ouer to our childrens childzen. And by thys meanes is all pretence of ignorance taken awaye, bicause it was Gods will that these things shoulde bee published continually from age to age, so as being conueyed ouer from hand to hande in all houses, it myghte come euen vnto the last. Also here is shewed to what ende: namely that [they might aduance Gods prayses and his myghtie power in the wonders that he had wrought.] Neuertheless, for as muche as the consente of men were not inough to giue full credit to the doctrine: the Prophet proceedeth yet further, & maketh God the authour of it. Therfore he declareth that the fathers trayned vp their childzen in this doctrine, not of their owne mynde, but but by the commaundement of God. Where as some referre the woords [statute and law] to the present purpose, bicause God had put his decree in Iacob, as an inuiolable rule, that the deliuerance of the people myght bee talked of in euery mans mouthe for euermore: it seemeth too muche restrayned. Therefore I extend it to the law written, the whiche notwithstanding was in parte giuen to this end, that the remembrance of their deliuerance myght kepe the people vnder the obedience of God, after that they were once gathered togither. The Prophete then meaneth, not onely that God purchased the Iewes to himselfe with a myghtie hand: but also that he sealed vp his grace, to the intente the knoweledge thereof shoulde neuer bee outworne. And certesse it was then as it were registred in common Recordes, when the couenaunt was stablished by the lawe written: that the offspryng of Abraham myght knowe them selues to haue ben sholed out from all other nations. For if it had bene a matter but of lyghte importance, to haue knowne the

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onely bare stoze, if they had not had respect to their adoption: and to the frute of the same. The decree therfoze is this, ℣ the fathers beeing instructed in the doctrine of the law themselues, should (as it were out of the mouth of god) make report to their childzen, that they wer not only once deliuered, but also gathzed into one body of ℣ church, that they might holily and purely worship God their deliuerer, through all ages. I doubte not but that the hebrue particle Asher, is put here in way of expositiō, for [namely] or [that is to wit.] I haue translated it by the word [for] which is all one. In the next verse he confirmeth that whiche he sayd concerning the continual succession of the doctrin. For it standeth vs greatly in hande to knowe, that the lawe was not giuen for one age only, but to the intent [the fathers shoulde conuey it ouer to their childzen,] as it were by way of inheritance, so as it might neuer decay, but continue in force to the worlds ende. This is the reason why Paule sayth 1. Tim. 3.15. that the Church is the piller and foundation of truthe. Not that the truth is weak of it self, and hath nede of other folks help: but bicause God spzedeth it abzode by his ministers, who whē they faithfully execute their office of teaching, doo after a sort hold vp the truthe with their shoulders. And the Prophet dothe vs to wit, that wee must endeuer that there may be continuall succedyng one after an other in the charge of teaching. Therfoze like as ere the law was yet writtē, it is said of Abzaham. Gen. 18.19 he will bzing vp his childzē in the ways, and cōmandements & ozdinances of the Lozde: so after his death the Patriarkes were enioyned of necessitie to do the same. At the making of the lawe God appoynted Preests ouer his churche to be publike scholemasters and teachers. That the selfe same thing is to be obserued vnder the reigne of Chzist, he hath testifyed by Esai. 59.21. saying: I will put my mynde in the mouth of thy seede, and of the seede that shall spzing of them for euermoze. Notwithstanding by the meane way here is giuen a peculiar commaundement to fathers, that euery of them should diligently instructe their housholdes, and all are warned in generall, that it is a most acceptable labour to Godwarde, when they endeuer to conuey ouer his name vnto posteritie that is to come. For they be not a fewe whome the prophet betokeneth by these wozds, [that the childzen which shal be bozn of them may rize vp:] but loke how many soeuer are bozne, so many will he haue to grow vp as prechers, by whose trauell, the pure religion may euermoze flourishe and flowe.

7 That they may put their trust in God, and not forget the vvorkes of God, and that they may kepe his commaundementes.

8 And that they be not as their fathers, a backslyding and prouoking generation, a generation that hath not set their harte aryght, and vvhose spirite vvas not faithfull to godvvarde.

9 The children of Ephraim being armed and shooting in bovves, turned backe in the day of battell.

10 They kept not the couenant of God, & refused to vvalk in his lavv.

11 And they forgat his vvoorkes, and the vvonderfull thyngs that he had shevved them.

7 [That they may put. &c.] He noteth the vse of ℣ doctrine: first that through so precious frute of their labor, the fathers should be ℣ more cheered vp to teach their childzē, whē they see themselues both to maintein the pure worshipping of God, & also to prouide for the welfare & soulehelth of their childzen: and secōdly that on the other side their childzen being inflamed with greater desirousnesse should enforce themselues to learne & not roue at fond speculatiōs, but aime at the right mark. For it is but an vnhappy & wretched werying of ones self, to be always lerning and neuer to attein to the knowlege of the truth. 2. Tim. 3.7. Therfoze

when we heare to what ende the lawe was giuen, it is easy to gather thereby, which is the true & auaylable meane to profit aright. Therfore he setteth [trust] in the first roome. Afterward he exacteth the keping of the cõmandements: and in the middle hee hathe placed the remembrãce or minding of gods worke, which auayleth to the strengthing of faith: As if he should say, the summe of the heauẽly wisedome is this: that folke sticking fast vnto God, should with vncorrupte faith call vpon him: & for the better fostering of their affiance, exercise themselues in thinking vppon his benefites: and consequently yelde them selues vnfeynedly vnto his obeysance. But hereby wee may learne that the lawfull seruice and worshipping of God beginneth at faith. For God is defrauded of ỹ chief part of his honour, if wee put ouer oure trust to any other thing.

8 [And that they be not. &c.] By this circumstance he doth them better to vnderstand how nedeful a sermon this is: verily bicause the Iewes are forwarde to falling away, if they be not held backe with sure bondes. For he taketh it as a thing that can not be denyed, that they are neuer a whit better disposed than their fathers, whom he auoweheth to haue bene falseharted, rebellious, crooked, and vnobedient. By and by therefore shoulde they bee slyding awaye if their harts were not strengthened with continuall staues. Naye rather, that whiche Horace writeth of hys owne countrey menne, experience sheweth to be true euery where: The tyme of our fathers woorse than our grandfathers hath bredde vs a wickedder than themselues, and we anone after shall leaue a sinfuller offspring behind vs. What wold become of the worlde, that slydeth thus from worse to worse, if god helped not? Now then, inasmuch as the prophet prouoketh by the naughtinesse & lewdnesse of their fathers, that the Iewes had nede of streight discipline to pull them backe from their euill examples: Hereby wee gather how foolishly the worlde beares it selfe in hand, that the following of the footesteps of fathers is as good as a law. Neyther doth the prophet entreate of all maner of people, but of the holy and chosen offspring of Abraham: neyther fyndeth he faulte with a fewe of them, but almoste with the whole nation, among whom there reigned euery where aswel stubbornesse as forgetfulnesse of Gods grace, and falseharted dissimulation. Neyther mẽtioneth he the peece of some one age, but hee comprizeth a long antiquitie, least they might defende themselues by the long continuance of sinning. Wherfore wee muste aduisedlye make choyce amõg the fathers, which of them it is expedient for vs to folowe. And for as much as the vntowarde folowing of the fathers is hard to be plucked away, bicause there is bred in vs a certeyne reuerencing of them by nature: the Prophet enhaũceth their wickednesses with many woordes, vpbrayding them with their backsliding, their prouoking, theyr falseheartednesse, and their hypocrisye: which though they be most greuous reproches: yet will it appere anon by the Text, that they were not greater than they had deserued. Some trãslate Cachin to stablish or settle. But in my iudgemẽt the Prophete meaneth rather, that they alwayes turned aside from God intoo crooked bypathes. Also in the streyn folowing, some in stede of not being faithfull vnto God, do translate Nemora, that they leaned not vnto god. But ỹ former interpretatiõ is more acording to right, namely that they were not stedfastly & earnestlye addicted vnto God, all bee it that they were sworne vnto him. Now where as the Papistes gather by this place, that it is in mans power to bow his owne hart, whiche way he will, and to direcle it both wayes: it is but a fond consequence. For although the Prophete doo iustely blame those that haue not sette theyr hart aryght: yet notwithstandyng, his purpose is not too discusse what they be able to do of themselues. For although it belong only to god to turne mens hartes to hym by the inwarde mouyng of his spirite: yet shall they not bee exempted from blame, nor escape punishement, whome theyr owne lust or lewdnesse drayeth awaye from hym. But by the vices that are reprooued heere, it is too bee learned in what wise

wyse God will be wooꝛshipped of vs. Foꝛ fyꝛste wee muste laye aꝑyde stubburnesse, and take his yoke vppon vs. Secondly, wee must put vppon vs the spiꝛyte of meekenesse: The affections of oure harte muste bee bꝛoughte in obedience to GOD, and the ryghte it selfe muste bee followed, and that not with a vanishyng heat, but with a hartie stedfastnesse.

9. [The childꝛen of Ephꝛaim &c.] He pꝛopounoeth an example of the sayde vnfaithfulnesse, in the childꝛen of Ephꝛaim. And foꝛasmuch as it is not easie foꝛ those to amend by doctrine alone, which are wilfully bent to euell: he pꝛoueth by the punishments sent by God, that the childꝛen of Ephꝛaim were ꝛepꝛobates. Foꝛ seing they were a warlike people: it was a token of Gods wꝛath, foꝛ them to turne their backs in battell. And he declarethe foꝛ the nonce, that they were cunnyng archers: bycause it is the moꝛe shame foꝛ suche to flee foꝛ feare, as are armed with artillerie to stꝛike their enimies afarre off. Whereby also it appeareth moꝛe euidently, that God was angrie with them, in that hee not onely lefte them destitute of his helpe, but also made their hartes cowardely. It is demaunded wherefoꝛe he findeth faulte onely with the chyldꝛen of Ephꝛaim, seeing that euen now he comꝑehended all the Tꝛybes in generall. Some Interꝑꝛetours referre it to the slaughter that was made among them by the men of Geth, when they came foꝛth against the Ephꝛaemites to recouer the booty. 1. Paralipo. 7. 21. &. 22. Whiche expositiõ is to muche restꝛeyned. Foꝛ it may be, that the Kingdome of Israell was decayed, and in maner bꝛought to ruine at the time that this psalme was made. Others therefoꝛe thynke (not amisse) that heere is the Figure Synecdoche, and so take the chyldꝛen of Ephꝛaim, foꝛ the whole people: Saupng that they vnaduisedlye passe ouer, howe the Ephꝛaemites are named foꝛ the nonce, bicause they were the firste authourrs of rebellion vnto others, at what tyme Jeroboam sette vp the Calues. Foꝛ it is requisite, that wee beare in mynde that whiche wee haue sayde alreadye: namely howe it is not foꝛ noughte, that about the ende of the Psalme the refusal of the Tribe of Ephꝛaim is compared wyth the electing of the tribe of Juda. And therfoꝛe euen here also he speaketh of the childꝛen of Ephꝛaim, in way of comparison, to giue warnyng to the true childꝛen of Abꝛaham, by the exampie of those that had diffranchized them selues from the Church, and yet bꝛagged of the vayne title of the Churche. Foꝛ in as muche as they excelled in multitude and wealthynesse: it was a pꝛerogatiue of the too much foꝛce to beguyle the simple: whereof the Pꝛophete doothe nowe bereue them, auouchyng them to bee vtterlye voyde of Gods assistance. Foꝛ to thys effecte tendeth the renderyng of the cause.

[Foꝛ that they kepte not the couenaunt of the Lorde.] In deede others were faultye in that behalfe as wel as they: But yet hee declared the example of Gods vengeaunce in that Tꝛibe foꝛ the nonce: bycause it had by the authoꝛitie thereof coꝛrupted welneere the whole Realme. Foꝛ as mutche then, as the glorye and dygnitie of Ephꝛaim was as it were a standerd of shameful backsliding to all the rest: the Pꝛophet mynded to giue a caueat, least the same vilor might continue still to decepue the simple. Moꝛeouer, hee blameth them not ryghtlye, but hee vpbꝛaydethe them wyth theyr trapterousnesse to the contempt of the whole law, and the bꝛeach of the couenaunt. Foꝛ although he take bothe the wooꝛdes of [Lawe and couenaunte] all in one sense: yet in puttynge [the couenaunte] foꝛmoste, hee sheweth sufficientlye, that hee entreateth not onely of the rule of ryghte liupng: but of al the seruice of GOD. of the Faythefulnesse of hys pꝛompses, of Inuocation, and of the Doctrine of deuotion, the foundation wheꝛof was the adoption. Therefoꝛe hee calleth them Couenante bꝛeakers, bycause they were fallen from theyr assꝛaunce in the pꝛompses, whereby God had couenanted to be theyr father. Neuertheleſſe, afterward hee fitly addeth,

[the law:] wherin the couenāt was sealed vp as it were in common records. The word [Refuze] augmēteth the heinousnesse of the crime, as wherby he betokenethe not only that they were rashly caried away with a certaine hedinesse, so as they sinned throughe lightnesse, lacke of skill and ouersight: but also that they had broken Gods holy couenant of set purpose and pretensed wilfulnesse. Also he poynteth out the fountaine of so greate vngodlynesse to haue ben vnthankfulnesse, in that they maliciously buryed and esteemed at nought, the deliuerance which was worthy of euerlasting remembrāce. Truly it was a monsterouse madnesse, for the Israelits to departe from God to whom they were so many ways beholden. Neither had it ben possible that they could haue ben so bewitched by Satan, onlesse they had quite forgotten so many miracles, which were as many bonds to keepe thē in the feare and obedyence of God. And least there might bee any excuse lefte to qualifie their fault: he ennobleth those works with a gloziouser title: as if hee sholde say, the maner of Gods dealing was not common, that they might haue forgot it by little and little: but the Israelits had shet their eyes frowardly and naughtely, least they might haue ben helde backe by beeholding the glory of God.

12 He vvrought vvonderfully in the sight of their fathers, in the lande of Egypt, in the fielde of Soan.

13 He cut the sea and brought them through, and made the vvaters to stande as a banke.

14 And he ledde them forth in a cloude by day time, and all the night time in the brightnesse of fyre.

15 He claue the rockes in the vvildernesse, and made them to drinke in great depthes.

16 And he brought streames out of the rocke, and made the vvaters to gushe out like riuers.

12 [He wrought. &c.] Although he draw their posteritie still to giltynesse: yet beginnethe hee fitly therwithall to preach of the first auncetors of their nation: as if he should say, that all of them, euen from their first originall, were of a lewde and rebellious disposition. Notwithstandinge forasmuche as he had sayd that the childzen of Ephraim were fain into apostasie bicause they had forgot the woonderfull works of God: he purseweth the same case still. And by the way (as I sayd) he in good season maketh himselfe a passage to theyr fathers, to make them accessaries of the same gilt. In the first place he towcheth the miracles that were wrought in the middes of the bosome of Egipt. Before the departure of the people: and for light somer knowlege sake he nameth the famousest place of the Realme. Afterward he descendeth to the passage of the Sea, where he repeteth that which we haue seene hertofore: namely that the order of nature was altred, so as ỹ waters were stopped of their course, yea & raised vp in to huge banks as it had ben mountains. Thyrdly he declareth ỹ God still guided his people on their iorney after they wer passed the red Sea: and that to the intent the same deliuerance shold not last for a smal time only: he cōtinued his gracious goodnesse with reching his hand still out vnto them. For masmuche as it was a hard and troublesome matter to iorney throrough drowghtie and sandie grownds: it was no small benefite to be couered frō the heat of ỹ Sun by the ouerrasling of a cloud. But yet was this a pledge of more excellēt gracious goodnes: namely ỹ God auouched this people to be vnder his protection, vntil they might come to the inheritance of heauē. Wherupon also Paul. 1. Cor. 10. 2. declareth ỹ there was a representacīō of baptim in that cloud, like as there was also in ỹ passyng through the sea: the frute wherof is not included within this life but

but stretched euen vnto euerlasting saluacion.

15 [He claue the Rocks &c.] He alleageth another pledge of fatherly loue, wherby God shewed how greate regard he had of their welfare. And God is not simply sayd to haue geuen them drinke, but to haue doone it contrary to nature. In deede streames doe somtime spring out of Rocks: but the Rocke which Moises smot, was vtterly moistureles. wherby it is certen, that ỹ water was not fetched out of any spring, but was forced euen out of the most bottomlesse depthes: as if a man shulde say, euen out of the hart of the earth. Therfore they attepned not to the Prophets meaning, which haue expounded it that the Israelites receiued drink out of the bottomlesse deeps, bycause there spowted out abundãce of waters vnto them. Moyses dothe rather enlarge the miracle, in that God comaunded those waters to come gushing out of veines that were farre of. The same thing confirmeth he in the next verse: namely that there was a large and greate streame where as was no drop of water before. For had there run neuer so smal a beck, Gods gracious goodnesse might haue bene darkned by the heathen men. But seing there gushed out sodeinly so great abundance of water: who sees not rather, that the course of nature is chaunged, than that some veyne that lay hidden in the grounde, was opened?

17 Yet continued they stil to sin ageynst him, to prouoke the most high in the vvildernesse.

18 And they tempted God in their harte to require meate for theyr soule.

19 And they spake against God, saying: Can God prepare a table in the vvildernesse?

20 Beholde he strake the rocke, and the vvaters gushed out, and the streames ouerflovved. Can he giue bread also? or prepare flesh for his people?

21 Therfore the Lorde heard it, and vvas angry, and the fyre vvas kindled in Iacob, and also vvrath came vppon Israell.

22 Bicause they beleeued not in God, and trusted not in his helpe.

17 [Yet continued &c.] After the Prophet hath breefly shewed, that God had manifested by the continuall proceeding of his benefits, how greatly he loued the children of Abraham, nowe he addeth that after he had bownd them to him so substancially, they accordyng to theyr custome and nature, rebelled wickedly against him. And first he layeth to their charge that they prouoked him by their wilfull heapyng euill vppon euyll: and afterwarde he addeth the maner of their prouokyng. And by the woorde [Prouoke,] he signifieth that it was no light offence, but an intolerable spitefulnesse. Moreouer the circumstance of the place also enhaunceth the greateneſse of the time: that in the very wildernesse when ỹ remẽbrance of their deliuerie was yet fresh in mynde, where tokens of Gods presence were dayly thrust into the eyes of them, and where euen very necessitie should haue constrained them to obedience: they restrained not their vnrulynesse. Doutlesse then that they behaued themselues so wilfully, euen in the presence of God, who made them afrayde with the presente beholding of his glorie, who allured them so gently & swetly vnto him: yea & at suche a time as their want of all things should haue ben the best remedie to kepe them vnder: it was a most monstruous madnesse.

18 [And they tempted God, &c.] This was the temptation that he spake of: not that it was vnlawfull as of it selfe to desire meate if hunger constreined: for who can blame hungry folke to cal vpon God their fosterfather? But this is it that they sinned in, that being

not contented with the foode which god had appoynted them, they let loose the reynes of their owne lust. For God had at that tyme begun to fede them with Manna, as wee shall see agayne anone. Therefore it was their lothing of that sustenaunce that draue them to seeke a new foode: as though they mislyked their fathers allowance. And when the Prophete sayeth that [they required meate for their Soule:] hee meaneth not that hunger constreyned them, but that their lust was not satisfied with the eating of ỹ meat appoynted them by God. In respect whereof he sayth, that they tempted God, because they leaped beyonde the bounds limitted by God. For who soeuer refusing and neglecting Gods allowance, giueth libertie to his owne vnrulynesse to long for more thā is lawful: he is sayde to tempt God, as if he ment to make him at his commaundement, or wold put him to his shiftes to doo more than he listeth to do. And surely who so euer separateth Gods power and will a sunder, dothe as muche as in him lyeth, to rend him in pieces: and that doo they whiche desire to trie whither hee will graūt more than he hath giuen leaue to requeste. And therfore least the lust of the flesshe may stir vs to tempt God: let vs learne to bridle our desires, and modestly to settle our selues within the bounds appointed vnto vs. For if the flesh haue libertie to leape out, our daily dread will not cōtent vs, but we shal diuers ways be repining agaynst God without ceasing. And forasmuch as he had said, that they tempted god in their hartes: he addeth, that they were not afrayd to bitter openly with vncleane and blasphemous mouthe, the vngodlynesse whiche they had conceiued inwardly. Wherby it appeareth the better, that their harte was wholly possessed with malice and wickednes. For so doth concupiscence breed sin, when it is admitted by wicked consent. Afterward the sinne it self bursteth out further, like as wee se ỹ the Israelites proceeded to traiterous wantonesse, when they fel to examining of Gods power, as though they made none account of it further foorth than it serued theyr lust. By [preparing a table,] he meneth such deynties as they were accustomed vnto in Egypte. For one single meate coulde not content their myndes, onlesse they myght take their pleasure of manifold plentie and varietie. When he sayth: [Behold, God commanded the waters to gush out. &c.] I think no lesse but he crosshebiteth their malapertnesse with a bytter taunte. For it is not likely that they sayd so: but rather the prophet (as it were in the person of them) reporteth the things ỹ wer done before their eies.

21 [The Lord herd it. &c.] This hearing of gods, importeth almuch as ful & pfect knowledge, by a similitude take of earthly iudges, who cannot punish offēders, without perfect knowledge of their case. Therfore like as he is sayd to here his seruants, whose requests he graunteth with fauour: so agayn is he sayd to here those blasphemies which escape not his vengeance. Notwithstanding, least the forbearesse of Gods wrath might seme to exceede measure: the Prophet describeth agayn ỹ heynousnesse of their crime namely, that they beleued not God, nor trusted in his helpe. And he taketh it for a thing that cā not be denied, that ỹ promises were giuen vnto them, wherunto they ought to haue giuen credit, had not impoturnat madnesse driuen them quite cōtrary way. [To trust in gods help] importeth almuche, as to leane vnto his fatherly prouidence: so as our whole cōtētatiō may be settled in him. And hereby we gather, not only howe abhominable vnbeleefe is in the sight of God, but also what is the true nature of faith, and what frutes issue out of it. Wherevpon cōmeth it that men submit themselues quietly vnto G O D, but bicause being persuaded, that their saluation is dere & precious in his sight, they beleue also ỹ he will giue thē whatsoeuer is expedient, & so they yeld themselues vp to be ruled by his discretion. It is Faith then ỹ is the roote of true godlines: it is faith that teacheth vs to hope for & to desire al good things at gods hand, & that frameth vs to the obeying of him: lyke as they must nedes be alwayes heauing & stirring against god, whosoeuer they be ỹ distrust him. The Prophets treatise cōmeth to this effect: that they falsly pretend faith,

which

whiche hope not for welfare at Gods hande: bicause that where socuer God is beleeued, by and by there springeth vp confidence of Saluation, whyche attributeth to him the praise of all good thyngs.

23 But he had commaunded the cloudes aboue, and opened the dores of heauen.

24 And had rayned downe Manna vpon them to eat, and giuen them of the vvheate of heauen.

25 Man had eaten the bread of the mighties, he had sent them meate euen their fill.

23 [He had cõmanded &c.] They that think this miracle to be reported in Scripture, are far deceiued. May rather the Prophet vrgeth ỹ Israelits more sharply by this comparison, that being full fed with Manna, they ceased not to lust after the deinties which they knew that God hadde denied them. For it was a double and treble vnthankefulnesse to refuse the Heauenly foode, whiche after a sorte, made them tablefelowes with the Angels. If a man that dwelles in Fraunce or Italy, shoulde take pritche that he had not bread of Egypt to feede vpon, or wine of Asia to drinke: should he not make warre against GOD and nature, as the Gyantes did? But lesse excusable was the inordinate lust of the Israelites, to whom God not only ministred earthly foode as muche as they could eate, but also gaue them heauenly breade for their sustenance. If they had suffered long hunger, yet had it become them to haue asked foode of God more modestly. Had they had but branne and draffe to feede vpon: yet had it become them to acknowledge Gods syngular grace, being in the wildernes. Yea & had they had but crible bread allowed them: it had ben cause inough why they should haue giuen him great thanks. But how much are they now beholden vnto God, sith he hath created a new kind of sustenance, the which (as it wer by reaching his hand to them out of hand) he dealeth among them plentifully and in great foyzon: And this is ỹ reson why the Mãna is called [wheat of heauen, & bread of the mighties.] Now then wher as some take the hebrue word Abirim, for the heauens: although I reiect it not: yet doo I lyke lesse of it thã to take it for [Angels] according as the Chaldie translater, & others after hym haue taken it. True it is in deede, that the miracle is therfore highly magnified, to ỹ intẽt the wickednes of the people shold be made the more detestable. For it was a far more excellẽt thing for Manna to be rained down from heauen, than if they had ben fedde eyther with herbes or frutes, or wyth other increace of the earth. Paul. 1. Corin. 10. 3. calleth the Manna a spiritual meate in an other sense: namely bicause it was a figure and sacramẽt of Christ. But heere the Prophetes intente is to reproue double vnthankfulnesse of the people, in that they despised, not only the common meats that come of the grõd, but also the bread of angels. To take away al doutfulnesse, I thought beste to translate the verbs in the preterpluperfecte tense, to the intente the Readers myght the better vnderstande, that the thing whiche was done before is called ageyne to remembrance.

26 He made the East vvinde to go forth in the Heauens, and through his povver he raysed vp the Southe vvynde.

27 And he rayned flesh vppon them as it had bene dust, and fethered foules as it had ben the sande of the seas.

28 And made it to lyght in the middes of his campe, rounde aboute euen into his tentes.

29 And they did eate, and vvere throughly filled, and he gaue them their longing.

30 They were not vveaned from their desire: As yet the meate vvas in the mouthes of them.

31 When the vvrathe of God came vppon them, and slevve the fatte ones of them, and smote dovvne the chozen of Israel.

26 [He made the east vvynd &c.] The prophet sheweth that God folowed his peoples mind: not that he inclined fauorably to that grudging desyre of theirs: but that he shewed by the very effect, how it was in his hand to do that which they beleeued not. Wherby it appeereth, how sondly some Interpreters ioyne the flesh and the Manna togither, of which the reason is vterly differēt. For in the Manna God playd the part of a father. But he satisfyed theyr gluttony with flesh, to the intent his indignation shold choke them. And although it had ben no hard matter for God to haue created Quayles in the mids of the wildernesse: yet was it his will, that they should bee brought thither by force of the wyndes, that the Israelits might lerne, how all the elemēts are obedient to his cōmaundements, and that the distance of places is no let, but that his power may forthwith perce from the East into the west. The vnbeleeuers therfore haue a manifest proofe of the power whiche they maliciously repined at, whereas all the elements are in a redinesse to obey, and speedely to execute whatsoeuer he hathe comaunded. Moreouer ther is no doubt but he raised the winds according to the lodging of the campe, although he had bine able without any meanes to bring in flesh among them. And he sayeth that they are and were filled: not only to the intent we might know, that they had greate store of birds brought vnto them wherwith to stuffe their bellyes euen to the full: but also that they were moued to desire flesh, of a very wantōnesse, and not for any thought that they tooke for theyr sustenance. In deede he had sayd ere while, that they had their fil of Mānna giuen them: but in this place he ment expressely to note the ryote and rauenousenesse in which their vnbridled greedynesse bewrayed itselfe. And although that in other pieces God promise it for a singular priuiledge vnto the faithfull, that he will doe whatsoeuer they wish: yet is he sayd here to haue folowed the froward requests of the wicked people after another maner: because that looke what he wolde haue denied being well pleased, that dothe he now graunt beeing angrye. Which example is worthye to be noted, least we should find faulte that our desires are ouerruled by the secret prouidence of God, whē they runne at rādome without order. For God doth then truly here vs, when he beareth not with our foolish desires, but tempereth his bounteousnesse according to the measure of our welfare: like as in being more lauishe to the vngodly than is for their behofe, he doth not properly heere them, but ouerlodeth them with a deadly burthen, which dingeth thē hedlong down into destruction. This dothe he expresse more clerely by & by after, in addyng ŷ the same was a dayly pāpering to them, as who wold say that with their meate they deuoured also the wrathe of God. For [not to haue ben weaned from their desire or longing] importeth as much as to haue burned still in their owne lust. If any man obiect, that this agreeth not with the last sentēce, where it was sayd that they ate theyr fill: the solution is easy. For we knowe, that excepte mens myndes holde them selues within the boundes of reason and sobernesse: they are vnsatiable, and therfore that the heat of theyr wicked appetite is not quenched with sufficiance. Some translate it that they were not disappoynted, and other some, that they wer not yet glutted with their meat: which latter translatiō expresseth not the meaning of the prophet amisse, but yet it is far frō the word Tsur. The prophet therefore ment to expresse in two wordes, their present delite. For euen when god toke vengeance of them, they

they still played the wantons in their surfetting. Now then, the wrath of god is metaphorically sayd to[come vp vpon them,] when he ryseth vp sodainely to iudgemente: bicause that as long as he maketh as though he saw not their sins, he seemeth after a sorte to be a sleepe. And although the punishmente passed throughout all degrees: yet doth the Prophete name [the fat and chosen ones] for the nonce, to the ende that Gods iudgemente might shine foorth the brighter. For it happened not by chaunce, that the plague dispatched the strongest and suche as were the lustyest among them. Againe forasmuche as commonly men are deceiued in their own strength, so as they beare themselues stout against God the more boldely, bicause that forgetting their own infirmitie, they think they may doo what they liste: Therfore it is no marueil though Gods wrath were the fearcer and harder agaynst them.

32 For al this they sinned stil, and beleued not his vvonderous vvorkes.
33 And he consumed their daies in vanitie, and their yeres in haste.
34 When he slevv them, they sought him: they returned and made hast vnto God early.
35 And they remembred that God vvas their rocke, and that the high God vvas their deliuerer.
36 And they flattered him vvith their mouth, and dissembled vvith him vvith their tung.
37 But their hart vvas not right before him, neither vvere they faithful in his couenante.

32 [For al this. &c.] It is a common prouerbe, that fooles were wise if they be wel beaten. Wherevpon it followeth that they bee vtterly past hope, whiche are oftetimes chastized of God, and yet are neuer the better. Suche a stubbornesse dothe the prophete describe in the Israelites, which could by no scourges be amended. It was a dreadfull vengeance of God, to see so great a slaughter of the strongest and lustyest men. Then, that they were not moued with so monstruouse a sighte, thereby is conuinced their monstruouse hardnesse. Howebeit by[the wonderfull woorks]he meaneth not onely the plague, whereof he spake euen now: but also comprehendeth the other tokens whereof mention hath ben made. Therefore he accuseth them of dubble malicioulnesse: not onely for discrediting Gods worde, but also for despysing his miracles. And therefore he addeth, that their plagues were increased, according as God auowcheth and threatneth by Moyses, that he wil deale seuenfolde harder with the wilful that perssite in their wickednesse. How be it, forasmuche as he speaketh here of the whole people: as if he should sate, that al without exception, were swiftly consumed, euen from the smallest to the greatest: it might by likelyhode of reason be referred to that moste greeuous plage which was stablished by an othe, namely that they should all perish in the wilderneſse (sauing onely two, that is to wit, Iosue and Caleb) bicause that being now neere vnto the lande of Canaan, they turned their way backe agayne. Therefore after they had barred themselues from enterance: that innumerable multitude dyed in the Desert within forty peres space. He putteth[dais]in the former place, and[peres]in the secõd: as if he should say, that the time of their life was cut off by the curse of God, so as it might easily appeare, that they failed euen in the middes of their race. Their [dayes] then were consumed [in vanitie,] bicause they vanished awaye as smoke, [and their peres in haste] bycause they passed as swiftly away as a streame. Some translate Cahela feare: But I like better to haue it translated trouble. For doubtlesse the Prophetes meening is that their life was broken of troublously. Neuerthelater I would not alter the terme of [haste] which was

the manifester: now then, the withering of their strength, whereof they were so proude, and the swifte passing away of them as a shadow, was a iuste rewarde of their wilfulnesse.

34 [When he slew them.&c.] By this circumstance he encreaseth their faulte. For sith ẏ being conuicted of their wickednesse, they acknowledge themselues to be iustly punished, and yet humble not themselues with vnfained mind, but rather mock with God by lewd dissimulation: their wickednesse is the lesse to be excused. If a man ẏ is out of his wits, feele not his own euils, his lacke of discretion is to be borne withal. But as for him that is compelled to acknowledge his own misdemeanor, and yet continueth stil al one, or else after a litle coloured shew of sorinesse, returneth again to his former disposition: he by his holow hartednesse sheweth himselfe to be vncurable. Now then the Prophete giueth an inkling, that they were no common or meane plages, wherby that same so stifnecked nation was driuen to seeke God. And he reporteth, not onely ẏ they were conuicted of wickednesse: but also that they were touched with the feeling and remembrance of that Redemption from which they were fallen. By this meane is the pretence of ignorãce the better taken away: as if he should say, they were not caryed away for lacke of hede, or deceiued by error: but had prouoked Gods wrath against thẽselues by dealing trecherously, euen of set purpose: according as God opened their eyes to this ende, that he might detect their desperate wilfulnesse the more openly, in case as if he should shake of their hipocrisie, and selfsoothing, and draw thẽ out of their dungeons into the light. And the Prophet blaming their falsehartednesse, in ẏ they neither confessed their fault with a true mening hert, nor truly attributed ẏ glory of their deliuerance vnto God: saith that [they flattered him with their mouthes, and dissembled with their tong:] not for that they made none acknowledgement at all, but bicause the confession of the mouth, cõming not from the heart, was not willing, which is a thing worthy to be marked. For hereby we gather, that not onely grosse hipocrisie is to be shunned, which is, when mens tongs vtter one thing, & their hearts think another: but also that deper dissimulation is to be eschued, when the sinner being enforced by feare, flattereth God slauishly, & yet could find in his hert to shun his iudgement. But the greater part are deadly sick of this disease, for although the maiestie of God enforce them to some kinde of awe: yet could they find in their herts, that al light of doctrine were quenched. Wherefore it is not ynough to consent to Gods worde, onlesse there go with it an earnest affection towards it, so as our heart be not double nor deuided. The Prophet therfore noteth how the cause and foũtaine of this dissimulation, was for that they were not [stedfast and true harted,] as if he should say, all is taken but for leasing and deceit before God, which procedeth not frõ pure vnfainednesse of heart. Now forasmuch as suche soundnesse is required euerywhere in the law, he accuseth them of promisbreaking, who had not obserued Gods couenant with such faithfulnesse as became them to haue done. For (as I haue sayd heretofore) there is a mutuall encountring to be kept betwene our faith, and Gods couenante: so as the vnfained assente of the one, may interchaungeably answeare to the Soothenesse of the other.

38 And he of his mercy clẽzed their iniquitie, & destroied thẽ not: & he multiplied to turne avvay his anger, & did not stir vp al his vvrath.

39 And he remembred that they vvere but flesh: a spirite that passeth and commeth not agayne.

40 Hovv oft did they prouoke him in the desert, and greue him in the (vvildernesse?

41 And they vvent to it againe, and tempted god, and set bounds about the holy one of Israel.

38 [And he.&c.] To the intent it may the better appeare how there was no meane to bend thẽ, that they might come againe to their right wits: he saith nowe that

that God bare with many thus of theirs: and yet that as oft as he forgaue them, they continued no lesse wicked in abusing his gētlenesse, thā they had bin stubborne against his rigorousnesse. By the way he sheweth the cause why they perished not altogither. For although they had all of them deserued destruction: yet he declareth that God measured his displeasure, to the intent there might remaine some seede of thē. Therfore least any man might by those examples of vēgance gather, that God delt with bitter extremitie: the Prophet telleth vs here, that the plages were measurable, or rather milde in comparisō of the heinousenesse of their offences. For God withhild his hande, not so muche respecting what they had deserued, as minding to giue place to his own mercie. Yet is ther no cause why wee should imagine God to be changeable, when as he one while chastizeth vs somwhat sharply, and another while allureth vs to him by gētlenesse. For according to his incomparable wisdome, he tryeth vs by diuers ways, whither there be any hope of recouerie. But herby encreaseth our guiltinesse, if neither his rowghnesse can correct vs, nor his mercie meeken vs. And it is to be noted, ✠ whereas God spared his people, ✠ cause is ascribed to his mercie which is resident in him by nature: to the intēt we may know, that there was non other thing that led him to be so forward and willing to forgiue. Moreouer forasmuch as God bare with them mo tymes and mo ways than one: the Prophet saieth [he clenzed their iniquitie, ✠ he might not destroy them:] ✠ ageine ✠ whereas he had ben oftētimes prouoked, yet he ceased not to turne away his anger: ✠ finally ✠ he mitigated his plages, least ✠ grieuousnesse of them might haue ouerwhelmed his people.

39 [And he remembered &c.] Now he allegeth another cause, ✠ is to wit, ✠ God wold not try his strength against men of nature flightfull ✠ shadowish. For ✠ speeches which he vseth betoken the fraitnesse wherthrough mans state is made miserable. The scripture very ofte matcheth the flesh and the spirit in way of cōtrarietie one against another: not only when by flesh is ment our corrupt ✠ sinful nature, ✠ by spirite the pure soundnesse to which the children of God recouer thēselues againe, but also when men are called flesh, because there is nothing firme or sustantial in thē, like as in Esai. 31.3. [Egipt is flesh ✠ not spirit.] But in this place the Prophet hath put the words [flesh ✠ spirit] both in one sēse, meaning by the first word, that men are subiect to corruptiō ✠ rotting: and by the other worde, that they are but a blast or some shadowish thing, I wot not what. For in as much as the continual decaying of men forceth them to destruction, he compareth them to a whisking wind, ✠ such a one as falleth of it owne accorde, and commeth not againe. For when we haue runne our race, we begin not a new life againe vpon earth, according as in Job. 14.7. it is sayd that trees spring againe frō pere to pere: and the herbs that were dead in ✠ wintertime, becom grene againe. But man after he is once gone, recouereth his strength no more. Now we vnderstand the Prophets meaning, namely that God for his owne mercies sake bare with the Iewes, not because they were worthy, but because their trā sitory ✠ slightful state obteined pardō for them. The like sentence almost shal we haue in the Psalme. 103.13. 14.15. &.16. where the prophet will say ✠ God is mercifull to vs, because he seeth we are like grasse, ✠ that we sone wither away like hay. Now if god find nothing in vs (but misery) wherby he may be moued to mercy, it followeth ✠ it is nothing els but his own free goodnesse ✠ leadeth him to sustein vs. Neuertheless, whereas ✠ Prophet denieth that men returne any more when they haue runne out their race, he doth nothing else than exclude ✠ hope of the resurrectiō. For he doth but only cōsider men in thēselues, ✠ speaketh only of their state on erth. As for the renuing of man into ✠ heuēly life, it is a miracle far surmounting nature. In ✠ same sense it is said in another place. His spirit goeth out ✠ shal not return agayn. Sap. 16.14 for doubtlesse mē bring not ✠ hope of the repairing to come with them out of their mothers wōbe, but it must be fetched out of ✠ grace of his regeneratiō or newbirth.

40 [Howe ofte did they.&c.] He confirmeth the last sentence: namely bicause they had prouoked God so often in the wildernesse with the vnmeasurable hougenesse of their wickednesses, so as they must needes haue perished a thousande times, if God had not a thousande times shewed them fauor. And the Interrogation expresseth more vehemently that they had no ho in their sinning. The name of [wildernesse] conteineth in it the circumstãce, as wel of place, as of time, as though the prophet should cast them in the teeth with their churlishnesse, in that they were not at leastwise withheld by Gods so late benefites, or rather by the dayly beholding of them: and secondly should condemne their violent headynesse, in that they had heaped vp so many sinnes within so short a time. In the same sense he addeth immediately after, that they went to it againe and tempted God. For the words [went to it againe] do not signify here a chaunge, but a continual holding on in sinning. And he expresseth by a goodly metaphor, how heinous reproch men offer vnto God, whẽ they tempte him. For the worde Toua which he vseth, signifieth properly too marke out, or describe. But he teacheth, that when the people had aduentured to appoint God the meanes at their owne pleasure, he was as it were imparked about with listes, & his vnmeasurable power inclosed within the streightes of vnbelief. And verily as oft as men stand vpon their owne wit: it is all one as if they would measure God by their own smal capacitie: which is nothing else but to plucke him downe oute of his throne.

42 They remembred not his hand in the day that he deliuered them from the oppressour.

43 When he set his signes in Egypt, & his vvõders in the field of Soan.

44 When he turned their Riuers into bloud, and their streames that they could not drinke.

45 He sent a svvarme among them, vvhiche deuoured them, and the frog vvhiche destroied them.

46 And he gaue their fruites vnto the Caterpiller, and their labour to the Grassehopper.

47 And he killed their vines vvith haile, and their vvylde figgetrees vvith the Hailestone.

48 And he gaue their cattel to the hail, & their floks to the thũderbolts

49 He cast vppon them the feercenesse of his displeasure, euen anger, vvrathfullnesse and vexation, and set euell Angels among them.

50 He made a vvay to his anger: he spared not their soule from death, and he shet vp their cattell into the plage.

51 And he smote all the firstborne in Egipt, the beginning of strength in the tents of Cham.

42 [They remẽbred not &c.] He proceedeth in his vpbraiding, bycause the only rememberance of Gods benefits might haue bridled them, if they had not maliciouosly and wilfully put out of mind, whatsoeuer things they had seene the tryal of. Out of this vngodly forgetfullnesse springeth al malepertnesse and rebellion. That the hand of God is taken for his power by the figure Metonymia: (whiche is a transposing of termes) it is well inough knowen. And in that firste deliuerance of the people, Gods hand was stretched out after a strange and vnwoonted manner. And therfore so muche the more detestable was the vngodlynesse of the people, ageinst which the prophet now inueyeth: namely to esteme as nothing or byandby to bury, that which no continuance of time ought to haue put out of mind. Furthermore he mencioneth certeine examples

ples of Gods mighty woorking, whiche he calleth firste [signes] and afterwarde [wonders,] to the intent he may againe touche the foule dulnesse of the people. And althoughe he speake one thing twyce: yet in the seconde member there is added a reason, as if he shoulde saie, they were striken in feare by suche meanes as had neuer benne hearde of, whiche ought not to vanishe out of the peoples mindes so soone.

44 [He turned their. &c] He reckeneth not vp in order the Miracles by which God auouched his power in the deliuerance of his people, for it was ynough for him to put thē in remembrāce of the knowen stories, that might suffize to correct the peoples malice, & vnthankfulnesse: Neither is it nedeful to stande longer vpon these things, seeing that Moyses storie sheweth the things more at large, which ar recited here in a briefe. This onely thing let the Readers beare away, that although god at sundry other times punished the sinnes of the Heathen with halle and other corruptions: yet notwithstanding what soeuer happened that time in Egypt, was extraordinarie, and neuer herd of before. And therefore the Prophet aduaunceth these so notable vengeances of God with many words, as that [he sent the fiercenesse of his displeasure, anger, wrath, and anguish.] For to this end maketh the heaping vp of these words: namely that the drowsie minds should be wakened at so thick miracles, wherof both the number and the excellencie was to be felt, euen of them that be blinde. Finally he addeth, that God [executed these iudgements by Angels.] For although he haue appointed certaine Lawes to heauen and earth at his pleasure, and so gouerneth the whole order of nature, that eche creature hath his proper duetie and office: yet notwithstanding, as ofte as he listeth, he vseth the seruice of the Angels, in the execution of his commaundements: not by accustomed or naturall meanes, but by secrete power, and of vs not able to be comprehended. Whereas some thinke that they be Diuels whiche are spoken of here, bicause they be termed [euill or hurtful Angels:] I disallow it not, saiing that the reason whereunto they leane, is somewhat with the weakest. For their saying is, that like as God dealeth his benefits vnto vs by his elect Angels: so also he executeth his wrath vpon vs by his reprobate Angels, as if they were his tormenters. Which thing although I cōfesse to be true in part: yet I denie it to hold always true. For many textes of Scripture encounter to the contrarie part. For who made the great slaughter in the armie of the Assyrians, and drawe them from the siege of the holy Citie, 4. Reg. 19. 35. but the Angell that was appointed at that time for the defence of the Citie? So also the Angel that slew the firstborne of Egypt. Exodus. 11. 5. was not onely a minister and executer of Gods wrath against the Egyptians: but also a preseruer of the welfare of the Israelites. Againe at suche time as the couetous and bloudy kings, (or rather cutthroates) meddled heauen and earth togeather: Yet doth he Daniel. 20. 13. auouche that holy Angels were appointed to haue the charge of them. And although it be a likely matter, that the Egyptians were giuē ouer and made thralles to reprobate Angels, according as they were woorthy: yet notwithstanding a man may take the Angelles to be termed [hurtful] in this place, by reason of their woorking, bicause they punished the enemies of gods people with aduersitie and plagues, to the intent to represse their tyrannie and crueltie. For after this sorte, as wel the heauenly and chosen Angelles, as also the wicked feendes are accompted ministers of hurt or anoyance: howbeit after diuers maners. For the former sort rēder willing obedience vnto god: but the other sort (forasmuche as they alwayes gape after harmefulnesse, & long to haue ȳ whole world turned vpside down) are fit instruments to woorke men mischefe.

50 [He made a way. &c] Once again he repeateth that Gods wrath ouerflowed Egypt like a violent streame, least he might leaue the thankelesse people any excuse, in that the so euident and notable proofes of the goodnesse that was shewed vnto them, coulde not holde them vnder the obeisance of God. At length the

the Prophet toucheth the miracle that was wrought last of all: namely that God by the hande of his Angel slew all the firstborn of Egipt in one night. And according to the common & accustomed phrase of the Hebrue tong, he calleth thē the [firstlings of strength,] for although that by reason of the decay of peres, olde men draw towarde death. Yet notwithstanding, forasmuche as they are after a sort renewed in their issue, and forecouer the strength that was decaied in themselues: the name of [strength] is conueied ouer to their children. And thereof, the firste borne are termed [the beginning,] according as I haue declared more fully, Gen. 49.3. He calleth the houses of Egypt [the tentes of Cham] because Misraim, who gaue the name to the Countrey, was the son of Cham, Gen. 10.6. Furthermore the Prophete commendeth here the free loue of God towards the posteritie of Sem, in that he preferred them before the children of Chā, whenas notwithstanding they excelled not for any worthines of their own

52 And he made his people to go out like sheepe, and led them in the vvildernesse like a flocke.

53 And he caryed them foorth in safetie, and they vvere not afrayde: and the sea couered their enemies.

54 And he brought them into the borders of his sanctuarie, euen to this hill vvhiche he hath purchased vvith his right hande.

55 And he draue out the heathen before thē, and cast thē into the lot of his inheritāce: & made the childrē of Israel to dvvel in their tents.

56 And they tempted and prouoked the moste high God, and kept not his testimonies.

57 And they turned backe, and delte falsly, as their fathers did: they started backe like a deceitful bovve.

58 And they prouoked him to anger vvith their high places: and stirred him to vvrath vvith their grauen Images.

52 [And he made &c.] Again he setteth out gods fatherly loue towards his chozen people, whom (as we haue sayde erewhyle) he likeneth to a flocke of sheep because they had not had any councell or help at all to maintaine themselues, if God had not vouchsaued to take vppon him the office and charge of a shepeherd. And it is more than an ordinary token of Gods loue, that he disdained not to abase himselfe so farre, as to feede his owne sheepe. Neither was an vnwarlike multitude able to do any thing against stowt & warlike enemies. For we know that ỳ people was for a time put to homely occupations, as though they had bin cōdēned to metalmines or to stonemines. And he sayth they were led forth without feare: not that they leaned vnfearfully and with quiet minds vppon God: but because that as long as God was their guyd and the maintainer of theyr welfare, they had had no iust cause to be afeard, had not their owne vnbeleefe enforced them to feare. And therupō came these grudging speeches: why hath God cast vs into these streights? Was there not rome inough to bury vs in Egipt? Exod. 14.11. This sayd vnthankfulnesse then, is not referred to the perseuerance of the people, but to the defence of God, wherby it came to passe that their enemies were drowned, and they rested quietly in the wildernesse. Also he recyteth other benefits of God, and therwithall other transgressions which do more bewray the thanklesnesse of the people: that is to wit, that hauing obteined the heritage that was promised them, as though they were nothing beholden to God, they were alwayes of a wilfull & vntractable nature. The closing vp of their deliuerance was the putting of thē in possession of the land of Chanaan: of the comming wherinto they had disbarred themselues, but that God was determined,

termined, (notwithstanding their leudnesse,) to finish in al points the thing he had begon. Furthermore he termeth the lande it selfe [the bounds or borders of Gods Sanctuary] bicause that God in assigning it to his people, had also halowed it to him selfe. Wherby it appeareth that the peoples fault was the fouler, in bringing the same defilemēts in thither, with which it had ben defiled thertofore. For what a madnesse was it for the people of Israell to contende with the former inhabiters in all kinde of wickednesse, seeing they knew they were driuen out for their abhominatiōs? as who would saye, they were fully bente of set purpose, to bring the same vengeance of God vpon their own heads, which they had seene executed vpon others. Wheras afterwarde he addeth [this hill,] some doo not wel (in my iudgemente) too extend it to the whole land, which though it were ful of hilles, yet had it also playn and leuell groundes of sufficient good breadth and length. Wherefore I doubt not but he added [mount Sion] in way of honour for amplification sake, as in which place God had chosen to himselfe his habitation, and chiefe seate. I confesse it in deede to be the figure Synecdoche (that is to say, a putting of a part for the whole) so that the readers beare in mind, that that place is expressed precisely, from whence as from the welheade, issued the holynesse of the whole lande. He sayth that [this hill was possessed or purchased by the right hande of God,] (for the worde Kanach signifieth either of bothe) least the Israelites should vaunt thē selues as though they had conquered the lande, or were settled in the possession of it by their own sword according as hath ben sayd in the Psal. 44.3. and.4. For it was not their owne sword that made them inherite the land, nor their owne arme that saued them: but it was thy right hande, and thyne arme, and the light of thy countenance, bicause thou haddest a loue to vs. And byandby foloweth the exposition of it, that [the heathen were driuen out, and caste into the lotte of his inheritance] by whiche words the Prophete determineth the manner of their comming by it: as if he shuld haue sayd, that neither the people of Israel had ben so stoute men of war, nor those hethen natiōs so cowardly, onlesse the victorie had ben gotten by the policie and power of God: Besydes this, the possession had not ben lawfull, except God (who spoyled the former inhabitants) had willed strangers to succede in their place and right.

56 [And they tempted, &c.] Here now he vpbraideth them, that being garnished with so many benefites, they ceased not to behaue themselues trecherously: but rather wheras they were from time to time called backe to their obedience by new benefites, they of wilfull stubbornnesse shoke of ye yoke. What the worde [tempt] importeth, we haue tolde you heretofore. But the Prophet addeth generally, [that they had prouoked him, bycause they had not kept his couenant] And by this last parcell their open and grosse rebelliousnesse is ye better conuinced, in that being frendly admonished of their duetie, they did neuerthelesse refuse to be subiect vnto god. For he calleth the lawe [testimonies] bicause God in that forme of bargayning had bound his people to him, like as mē are wont to agree vpon certaine conditions. Now then although he haue curstly galled them in these words. Yet notwithstanding in twyting thē afterwarde by their apostasie or backsliding, and falshartednesse, he maketh vp the heape of their giltinesse. God had adopted them to be his people, they despysing his good will, do wilfully banish them selues. He had gathered them togeather vnder his wings: they runne abroade malapartly, scattering here and there. He had promised to be a father to them: They refuse to be his children. He had shewed them the way of welfare: They caste them selues wilfully into destruction by straying away. The Prophete therefore concludeth, that they were alwayes an vngodly and wicked people. And agayne it is to be noted, that no faulte is more greeuously condemned in the posteritie, than that they were too like their fathers: lest any man might deceiue him self by froward folowing of his ancetors steppes, as though it were a iuste

excuse

excuse wherwith to defende him. Afterwarde also he most aptly expresseth their lightnesse by a similitude, the which Oseas. 7. 16. vseth also. For as those archers are deceiued, that haue a bowe which is either too weake, or ill bent, or crooked and cast awry: so sayth he, that this people started backe and shronke away with their slipperie and winding wilnesse, least they might haue benne sheelded with the hande of God.

54 [They prouoked, &c.] He alleageth the maner of falling away of the Israelites, by which they openly shewed that they denied faithfulnesse and allegeance vnto God. For they had had warning ynough and to much, that Gods seruice was peruerted and defiled, onlesse they depended vpon his worde. But now, casting aside his whole [illegible] they [illegible] foorth into their owne fantastical deuyses. And this is the fruite that the contempt of the law bringeth forth: namely that they which had leuer to folow their owne sensualitie, than to submit themselues vnto God, do giue themselues ouer to grosse superstitions. Also he complaineth that the seruice of God was impeached two ways: first by their defasing of Gods glory, in making to themselues Idols and grauen images: and secondly by deuising of forrein and forbidden Ceremonies to pacifie GOD withal.

59 God heard it and vvas vvroth, and abhorred Israel exceedingly.
60 And he forsooke his habitation of Siloh, the Tabernacle vvhere he dvvelt among men.
61 And he gaue his strength into thraldome, and his beautie into the hande of the aduersarie.
62 And he shette vp his people into the svvorde, and vvas angry vvith his ovvne inheritance.
63 The fyre deuoured his chozen, and his maidens vvere not praised.
64 His Priests fel vpon the svvord, and his vvidovves mourned not.
65 And the Lorde avvaked as one asleepe, as a strong man that cryeth out through vvine.
66 And he smote his enemies behind, and put thē to an endlesse shame.

59 [God heard it, &c.] Againe the Prophet sheweth that when God sawe he could doo no good with his sufferance, (which the people not without mocking abused to greater loosenesse of sinning) he tooke sore punishment of them. And the similitude which he taketh of earthly Iudges, is rife to be met with in the scripture. For God is saide to heere, not that he hath neede to make inquisition: but bicause hee stepped not foorth to his iudgementes vnaduisedly, least any man might thinke him to be hastie. The effecte is, that the people did continue their wickednesse, that at length the crie of it mounted vp into heauen: and the very greeuousnesse of the punishmente bewrayeth the heinousnesse of the offence. For after he hath saide that Israel (whom God had loued so muche) was become abhominable: Now he addeth, that it was bereft and despoiled of Gods presence, which was the onely felicitie thereof, yea, and the onely comfort in aduersitie. The abhorring of Israell therefore, was this: when God suffred the Arke of couenant to be caried into another countrey, and he himselfe remouing out of Iewry, bad the people farewell. It is out of all doubt, that God was not tyed to the visible token or sacrament. But forasmuche as he had giuen the same as an assurance of his aydance with the people, by the taking away of that, he witnessed him selfe also to be gone. Nowe then forasmuche as the continual abode of the Arke was in Siloh, and that it was taken there by the Philistines. 1. Sam. 4. 11. it is called the habitation or dwelling place of God. But the maner of his dwelling is expressed trimly a little after, namely bicause

bicause it was his house among men. For although God fill both heauen and earth: yet notwithstanding forasmuch as we attaine not to his vnmeasurable highnesse, he comming downe vnto vs by his power & grace, (so far as is expedient, & as our smalnesse wil beare) doth make himselfe nere vnto vs. And it is a very forcible maner of speaking, that God was so displeased with the continuall wickednesse of his people, that he was faine to forsake the only place which he had chosen to him selfe vpon earth. In the nexte staffe he pursueth the same thing, saying that [the strength] of God wherby the Israelites had ben sheelded and defended, was then [take prysoner] Not that his mightinesse was tyed to the outward signe: but in respect that he had sette himselfe against the enemies heretofore, it was his wil that the grace wherewith he had defended his people, should after a sort be take prisoner. And yet is not this referred to the Philistines, as though they had gotten God into their hands. But the Prophet meneth simply, that the Israelites were dispoyled and bestripped of Gods defence, and so fell into the handes of their enemies, in case as an armye is put to hauocke, when the Captayne is taken prisoner. The Arke is also termed the beautie of God: bicause that in asmuche as he was inuisible of himselfe, he tooke that shape vpon him, or he made that as a looking glasse, wherein he might bee seene. And although it be a harde, yea and (to our seeming) an vnreasonable ouerreaching, that the strength of God was taken prisoner by the Philistines: yet is it set downe for the nonce, to enhaunce the wickednesse of his people. For inasmuche as he was wonte to stretch out the power of his arme mightely to helpe his people: needes must the offences bee greeuouse that displeased him so sore, as to suffer the signe or pledge of his power to be taken away by force of Heathen people. Concerning that whiche is reported here of Siloh. Jeremie. 7. 12. teacheth that it toucheth all suche as falsly vaunte them selues vnder the vayne pretence of Gods presence. Goe poure wayes into Siloh (sayeth he) and see what shamefastnesse God hath brought vpon that place, where his maiestie shone in time passe? And therefore except we receiue God hartely with suche reuerence as becommeth when he commeth frendly vnto vs: it is to be feared least it fall out with vs, as it did with the Silopites. So muche the more peemish then is the bragging of the Pope and his adherentes, which extoll the Sea of Rome only with this title, bicause the Church hath flourished in olde time in Rome. As who should say, that Christ who is the true temple of the Godhead, was not borne in Bethleem, and brought vp in Nazareth: or as who should say, he had not dwelte and preached in Capernaum and Jerusalem: The desolation of whiche Cities, is a dreadfull stage of Gods wrath.

62 [He shet vp his.&c.] He reciteth other parts of the harme that was receiued vnder the high Priest Heli. By the departure of the Arke, God shewed how he had withdrawen his fauor from his people. The same thing also proued he by dede. For looke whatsoeuer thing florished, Gods wrath cōsumed it away: whiche thing the Prophet betokeneth metaphorically by the name of fyre. For there perysshed of the chosen of Israell, to the number of thirty thousande. 1. Sam. 4. 10. by the swoorde of the enemie, and not by fyre. But by this meane is expressed the sodeine violence, to put them in feare, as if he should say, they were quickly deuoured, like as chaffe is consumed with fyre. This slaughter cōfirmeth he with an other figure, that for want of men the maidens abode vnmaried. For he sayth they [were not praysed] bicause they were wont in mariages to sing Bridesongs. And it encreaseth the greef, that the very priests them selues, whom God had peculiarly receiued into his tuition, perished with the reste. Whereas he sayeth, that [the widowes mourned not,] I take it thus: either that they dyed for sorowe before the tyme, or else that when they were led away prisoners by their enemies, they were prohibited to mourne. And in these wordes he ment to teach briefly,

that nothing wanted which might make vp the full measure of miserie.

65 [And ỹ lord &c.] Some will haue this to be spoken of the Israelits: and other some, of their enemies. If the first application like any man, it is no marueil though the Israelits bee termed Gods enemies, like as in Esay. 1.24. Ah, I must auenge my selfe of mine enemies. And the meening will be, that the Israelits paid deerly for their abusing of Gods patience to licentiousnesse, because he awooke sodeinly, and fell vppon them with greater violence. But forasmuche as we see that the Prophets fetch their Doctrine out of Moyses, and also frame their words according to the same patterne: no lesse alowable is the opinion of them, which vnderstand it of the Philistimes. For this our Prophet seemeth to haue borowed this order out of the song of Moyses Deut. 32. 27. Where God auowcheth, that he doth not so punish his people, but ỹ he snaffleth their enemies ageine. For considering how it is a comon Prouerb, that the fallings out of warres are vncerteine: if there had followed no chaunge, this punishment might haue bin the more darksome. But seing that God after he had brought the Israelits vnder foote, turned the plage vppon the conquerors, without mans hand, beyond al worldly expectation, and contrarie to accustomed wont: hereby it appeareth the better, that the Israelites were not put to the foyle otherwise than onely by God. By the way the Prophet warneth heerewithall, that God was constrayned of necessitie to punish somewhat sharplyer than he would haue doone, because that in plaging the Philistimes afterward, he nobly maynteined his couenant, whiche he might seeme to haue vtterly forgotten. For although he had after a forte taken parte with the Philistimes for a time: yet would he not vtterly giue ouer his loue towardes the children of Abraham, least his fayth might haue benne disappoynted. For although the similitude of the dronken man be somewhat with the harshest, yet is it not set downe without good reason, because it is applyed to the blockishnesse of the people. For had they ben of a pure and wel fined wit, God would not haue so transformed himselfe, nor taken vpon him another mans person. Therefore it was the peoples drunkennesse (that is to say, their dulheadednesse) that made him to liken himselfe to a dronken man, the whiche was a foule shame for them. As to Godward, the similitude is no derogation at all of his glory. Onelesse he redresse our mysteries with speede, he seemeth to be a slepe. But whence commeth this sleepishnesse, seeing that in strength he passeth all the packe of the gyants, who can easily away with long watching, and are satisfied with little sleepe? His forbearing is taken of the dullards, as though he himselfe were ouerwatched. And he sayth that Gods sodein awaking shall touble them more, than if he had lifte vp his hand ageinst them at the first: in like case as if a dronken Gyant, hauing not yet slept out his surfet, should start vp sodeinly out of his sleepe. Whereas hee sayeth [the enemies were striken behind in the hinder parts] many restreine it to the plage wherwith the Philistimes were striken. 1. Sam. 5. 12. And the terme of [endelesse shame] agreeth to it, because the punishing of thē with the emerods in their hinder parts was reprochfull. But forasmuch as the words admit a more simple sense, namely that they were strikē behind: I leaue it indifferent.

67 And he refused the Tente of Ioseph, and choze not the Tribe of Ephraim.

68 But he chose the Tribe of Iuda, the hill of Sion vvhich he loued.

69 And he buylt vp his Sanctuarie as the high places, as the earth vvhich he hath stablished for euer.

70 And he choze Dauid his seruant, and toke him from the shepe folds.

71 Euen from behinde the Evves vvith yong tooke he him to feede in Iacob his people, and in Israell his Inheritance.

72 And

72 And he fed them in the singlenesse of his hart, and led them forth in the discretion of his hands.

67 [And he &c.] They which suppose that the Israelits were euen now called Gods enemies: knit these clauses together, as if the Prophet should saye, the wound that God gaue them was incurable. But I (who am of another opinion, namely that God in punishing the Philistines so soze, did make it apparāt, that the couenant betweene him and his people, wherof he had bin so sharpe a reuenger, was not disanulled) doo rather take it ỹ this is added in way of correction: as if ỹ prophet had said, that god was not yet so fully pacified with the wicked backsliders, but that there appeared a print of the plages still behind. In my opinion therfore the meaning of the texte is this: that when the Arke was taken by the Philistines, God was after a sort a sleepe, bycause he was made dzunken with the sinnes of his people, so as hee could not keepe watch for the defence of them as he had bin wont to do: and yet that he rowghted not long in his sleepe, but as soone as the heathen nacion demeaned it selfe proudly ageinst his glorye, he was moued with so heinouse despight, like as if a Gyant should start vp from sleepe in the middes of his surket: and yet notwithstanding toke not suche displeasure at the heathen and vncircūcised nacion, but that there remayned some signes of their chastizement in this wicked and thankelesse people of Israel, euen vnto the ende. To this purpose tendeth the refusall which hee speaketh of now, that the Israelits were bereft of the priuilege of honoure wherwith God had adorned them, when he would haue his Arke to be caried away to another place. Two poynts therfore ar to be noted here: first in almuch as the Philystines were striken with filthy biles: it appeered by euident profe, that it happened not otherwyse than by Gods appointmēt, that the Israelits were vanquished by them. For neither did God recouer new strength, or gather a new host, to set vppon the conquerers within a while after: neyther was he helped in the matter by forreine ayd. The other poynt is, that although God stretched out his hande agaynst the Philistines, to shewe him selfe to haue yet still some remembrance of his couenant, and care of his elect people: yet he did not so set vp the people of Israel ageine, but that his forsaking of Silo was a perpetuall monument of his displeasure. Therefore he refused the tribe of Ephzaim, not that he had cast thē of for euer, or cut thē quite from the rest of the body of his Church: but bicause he would not haue his Arke to rest any more there. For ageinst the trybe of Ephzaim, here is matched the tribe of Juda, where God chose himselfe his dwelling place afterward. In this wise the Prophete beginneth to shewe that when the abyding place was appoynted for the Arke of couenant vpon mounte Sion, the people were after a sort renewed agayne, and vpō assurance of attonement brought home again from banishment, to the grace from which, they were faine away. For inasmuch as god had after a sort ben thrust out of the Realme, and his strength led away prisoner, thzough the default of the Israelites, it was requisite for them too bee taught by this remembzance, that their offences displeased God so sore, that for very lothsomnesse he could not abide the sight of his former dwelling. Now then although that after the separation (to the intent the people should looke better to themselues thereafter) there was no full and perfit restitution: yet was it a point of no smal mercy, ỹ God chose a stedfast abidingplace for his arke again. And for asmuch as the ark, after ỹ returne therof, wandzed in Gath & Ekaron, and in other places, vntill mount Sion was pointed out by miracle: ther is no regard had of ỹ meane time, bicause ỹ prophets purpose, was no more, but to commend to memozie as well the example of the punishmente, as also Gods gracious goodnesse onlooked for. That thing is also to be born in mind, which is ofte repeted in Moyses, when the Lozde shall haue chosen himself a place for thee to cal vpon his name in. Agayne bycause S lo

had obteined so great renoume by reason of the continuall abode of the Arke there: after that the Arke was conueyed to the enemies, mens minds were in a strange perplexitie, till the election of the place was knowen. And although that the ten Trybes were not cast of at that tyme, but had their interest in the kingdome and ỹ Priesthoode as wel as the Trybe of Iuda. Yet notwithstanding, in processe of time, their owne rebellion, did cut them quite of. And this is the cause why the Prophet sayth in way of despyte, that the Trybe of Ephraim was refused, & that the tribe of Ioseph (from whence the same had his original) was not chozen.

68 [But he chose. &c.] namely bicause he preferred it before the rest of his people, and chose out of it the king whom he minded to set, as well ouer all the Israelites, as ouer the Iewes alone. And he chose [mount Sion] appointing in it to be the abode of the Sanctuarie. Furthermore least the cause shold be sought for, out of God: the Prophet saith, that the preferring of mount Sion before all other places, and the garnishing thereof with so great excellencie came of Gods free election. For the Relatiue [which] is put here in sted of [for,] the aduerb of cause: as if he had said, that the Sanctuary of God was stablished there: not for the worthynesse of the place, but for the only well liking of God. For no lesse free ought this later restitution of the people to be, than was their first adoption whē God made his couenant with Abraham or when he deliuered his people out of Egipt. And the [louing] of the place had respect to the mē. Wherupon it foloweth that the Church hath alwayes from the beginning, bin gathered through ỹ mere grace and bountefulnesse of God: bycause that neyther could there be euer found any inward worthynesse in man: and also it is a precioualer thing, thā that it may hang vpon the power of men. In the next staffe the Prophet meaneth nothing else, but that mount Sion had a singuler beautie giuen vnto it, the whiche muste notwithstanding be referred to the heauenly patterne. For it was not Gods will, that the mindes of his seruants shoulo be occupied, eyther about the goodlynesse of the buylding, or in the pompe of the ceremonies: but to lifte them vp vnto Christ, in whom the truthe of the shadowes was exhibited. Therefore he sayth that [the Sanctuarie was builded as the high thynges] that is to say, it was sightly euen among the high mountayns. Like as Esai. 2.2. and Micheas. 4.1. (where they prophesie of the building of the new and spirituall Temple) say it shalbe set vpon the toppe of mountayns, that it may appere aboue all hilles. And we know that towres were in those days set vpon high places. Afterwarde he compareth Sion to the whole compasse of the earth. For although it happen some seueral countreis to be either shaken, or to perish by some waterfloud, or to be troubled by some violente earthquake, or to suffer some alteration: yet the very body of the earth abydeth stedie and sure: bycause it is grounded vpon deepe foundations. The Prophete therefore meaneth, that the buylding whereof he speaketh, is not temporal, as the sumptuouse palaces of kings be (whiche either decay in continuance of time, or are in danger of destruction diuerse wais) but is founded to stande whole and founde euen to the ende of the worlde. If any man make exception, that that temple was destroyed by the Chaldyes & Assyrians, it is easie to be answeared: that this substantiall soundnesse which the prophet commendeth consisteth not but onely in Christ. For if the olde and shadowish Sanctuarie be considered in it selfe, it shalbe but a vaine Ghost. But forasmuche as Gods will was, that it should be an assured token of Christ to come: euerlastingnesse is iustly attributed vnto it, like as it is sayde in another place, he hath layde the foundations thereof in the holy hilles, Psa. 87.1. Also in Esai, 14.32. he is said to haue layde the foundation of Sion with his own hand. And again. Ps. 74. 2. he is sayd to dwell in it, to the intent it should neuer quaple.

70 [And he hath chosen.] After he hath made mention of the Temple, he passeth also to the kingdome: for these two were the chief signes of gods election & grace:

like

like as Christ also hathe appeered our king and preest to bring vs full saluacion. And he proueth Dauid to haue bin created King by God, inasmuche as he was rapzed from the sheepfold and from keeping of cattell, vnto the seege royall. For this exchaunge doth not a little set foozth Gods grace, that a mã of the cuntry was taken out of his homely cotage, and made King. And the Prophet restreyneth not this grace to the person of Dauid, but he dooeth vs to vnderstand, that whatsoeuer worthynesse was in the childzen of Abzaham, the same flowed out of the fatt fountaine of Gods mercy. For the whole glozy and happinesse of that people was conteined in the kingdome and preesthod: bothe the which he ascribeth to the only good will of God. And therfoze it behoued the beginning of Christs reigne to be base & despisable, to the intent it might be conformable to the figure thereof, and that God might shew openly, how he vsed no outward helpes in the compassing of our saluacio. He commendeth Gods gracious goodnesse by another circumstãce, in that Dauid of a shepeherd of sheepe, was made the shepherd of the elect people and heritage of God. And although it be an allusion to Dauids former state: yet notwithstanding, the holy Ghost teacheth, how muche lawfull kings (whom it behoueth to be as shepherds) differ from Tyrãts, cutthzotes, and couetous extozcioners. Afterward he addeth, that he executed faithfully the charge that was enioyned him. Wherby also is indirectly taunted the vnthankfulnesse and leawdnesse of the people, who not only diffeated ỹ holy and inuiolable ozder of God: but also shaking of his healthfull yoke, did cast themselues into miserable hauocke. That which followeth cõcerning the [discrecio of his hands,] seemeth to be vnproperly spoken. Neuertheless, the Prophet met to expresse pithyly, that Dauid was not only foztunate in his doings, but also gouerned by the spirit of God, so as he put not fozth his hand vnaduisedly to any worke, but directed them handsomly and skilfully thither as faith and his owne dewty called them: wherby in the falling out of his deeds, there appeared moze commendation of his wisedome, than of his good lucke.

The Contents of the. lxxix. Psalme.

It is a complaint and mone of the Church sore afflicted, wherin although the faithfull bewayle their owne piteouse and vnworthy harmes, and accuse their enemies of crueltie: yet they confesse themselues to be iustly chastized, and flee with humblenesse vnto Gods mercie, chiefly vpon this hope, bicause they see Gods dishonor to be matched with their calamities, while the vngodly blaspheme his holy name in oppressyng his Churche.

The. lxxix. Psalme.

A Psalme of Asaph. O God the Heathen are come into thine inheritance, they haue defiled the Temple of thy holinesse, they haue put Ierusalem into heapes.

2 They haue geuen the Karkases of thy seruantes to be meate vnto the foules of the aire, and the fleshe of thy meke ones vnto the beasts of the earth.

3 They haue shed out their bloud like vvater round about Ierusalem: and there vvas none to burie them.

4 Wee haue ben a reproche to our neighbours, a iesting stocke and a mocking to those that be rounde about vs.

1 [O God the heathen. &c.] This Psalme among other sheweth it selfe plainly that it was made long after Daniels decease. For vvheras some, in way of excuse, say that the afflictions of the Church were foretolde by the spirite of

Prophesie, to the entent that they which were to come, might be hartned to beare the crosse: it is voyd of reason. For neyther are the Prophets wont to speake so historically in their prophesies: and whosoeuer shall wey the texte with sounde iudgement, shall easly see it was made either at suche time as the temple was burnt vp, and the citie ouerthrowen by the Assirians, and the people led into captiuitie: or else at suche time as ỹ Temple was defiled by Antiochus with the committing of many slaughters: for ỹ grosse of the matter agreeth very well to eyther of bothe those times. Let vs therefore take it as a thing graunted, that this complaint was indited to the godly, at suche time as the Churche was oppressed, and matters were brought to the very point of despaire. For we know how cruelly the Assirias outraged. And ageine if any man durst so much as but once open his lippes in defence of Gods Religion vnder the tyranny of Antiochus: there was no shift but he must presently haue dyed for it. First, the Prophet in the person of the faithfull, complaineth of the defiling of the Temple & the destruction of the Citie: and afterward in the secõd staffe and in the third, he complayneth that the saincts were murthered without respecte, and theyr dead bodyes cast abrode without honour of burial. And almost euery worde expresseth the heinousnesse of the matter. For considering how God had seuered out that land for his owne people: it was ageinst right that it should be abandoned to the heathen nacions, that they might reprochfully trample it downe, and wholly make bawocke of it at their pleasure. The Prophet therfore findeth fault as it were with the inuerting of the order of nature, when he saieth that the heathen were come into the heritage of God. And the ouerthrowing of the Temple wherof he entreateth in the second place, was the lesse tolerable, because that by that meanes Gods seruice was quenched vppon earth, and his religion quite perished. He addeth that Ierusalem (which was Gods royal seate) was brought into heapes: by which saying is betokened the foule ouerthrow of it. Now then like as the vnhalowing of the temple, and the ouerthrow of the holy Citie, were not done without wicked treason to Godwarde: so ought they of good reason to prouoke Gods wrath agaynst the enemies, and therefore the prophet beginneth with them, and afterward passeth on to the slaughters of the godly. And the cruelitie is noted to be the greater by this circumstance: that they not onely slue the seruants of God, but also cast their corses vnburied to beasts and foules to praie vpon. In dede a certain religiousnesse hath alwais possessed mens mindes, insomuche as they would not defraude euen their enemies of the honor of burial: wherupon it followeth, that they be like outragious beasts, whiche are so sauage that it doth them good to see dead men tosse in peeces. He sheweth also, that they raged not after the ordinary maner of enemies, because they made no more spare of mans bloud, than if it had bin but water: wherby is gathered their greedinesse of slaughter. And whereas he addeth that [there was none to bury them] it is extended to their brethren and kinsfolke: as if he should say, they were striken in so great feare, and also so murdered euery where as they were met withall, that no man durst go abrode. Furthermore whereas God woulde that in the burial of men, there should remaine some witnesse of the last resurrection: for the saincts to be robbed of this right after death, it was a double wrong. And here riseth a question, that inasmuch as god doth oftentimes threaten this punishment to the reprobates: why he suffred his faithful ones to be deloured of beasts? we must beare in mind that whiche we haue sayde elsewhere: namely ỹ tẽporal punishments which perteine only to the flesh, light aswel vpõ the elect as vpõ the reprobates. Only the difference is in the falling out: because god turneth that thing to the welfare of the godly, which naturally was a token of his wrath. Al one thing therfore is to be sayd of burial as of death. It happeneth that the beste seruants of God are put to death by torture: whiche punishment we know is ofttimes executed vpon murtherers and other despisers of God:

God: and yet doth not the death of the ſaints ceaſe to be precious in his ſight: but when he hath ſuffered them to be wrongfully oppreſſed in the fleſh, he ſheweth by auenging them, how dere they were vnto him. So, to the intent to imprint the markes of his wrath in the reprobates euen after their death: he bereueth them of burpall: and therfore he manaceth the wicked king, that he ſhalbe buried as the Aſſe is, Jerem. 22. 19. But when he deliuereth his owne ſeruants to the like reproche, although he be thought to haue forſaken them for a time: yet afterward he turneth it to the furtherance of their welfare, becauſe their faithe being tried by this meanes, purchaſeth to it ſelfe a new reward of victorie. For wheras in old time they anoynted dead folkes, that ceremonie was done but for their ſakes that were aliue, to the intent that when they ſaw the body to bee layd vp in ſafety, they ſhould nouriſh in their harts the hope of a better life. wherfore it is no loſſe to ỹ faithfull to be depriued of buriall: inaſmuche as by faith they muſt aboue theſe meane helpes, to make haſte to the bleſſed immortalitie.

4 [We haue ben. &c.] Here is another complaynt to prouoke God vnto mercy. For the proudelyer that the vngodly demeane theſelues agaynſt vs, ſo much the nerer dothe the hope of deliuerance ſhine vpon vs, becauſe God will in no wiſe beare with their malapertneſſe, when it rangeth ſo licentiouſly, ſpecially when it ſhall redounde to the reproche of his holy name: like as he ſaith in Eſai, 37. 22. and. 23. whom mocke they? and at whom ſhake they their heads O virgin daughter Sion? And ſurely their neighbors, who partly were either apoſtataze, or elſe but baſtard ſhips of Abraham, and partly ſworne enemies of the Religion: forbare not to blaſpheme, when they vexed the miſerable people. Wherefore we may vnderſtande, that the faythfull complayne not here of their reproches: but of ſuch as they ſaw to be indirectly leueled at God & his law: like as we ſhalſe again in ỹ end of ỹ Pſalm.

5 Lord how long vvilt thou be angry for euer? ſhall thy gelozy burne like fyre?

6 Povvre out thine anger vpon the Heathen that haue not knovven thee, and vpon the Realmes that call not vpon thy name.

7 For they haue deuoured Iacob, and laide his dvvelling vvaſte.

8 Remember not ageinſt vs the iniquities of foretimes: make haſte, let thy mercies preuent vs, for vve are in great miſerie.

9 Succor vs O God of our vvelfare for the glory of thy name: and deliuer vs, and be merciful to our ſinnes for thy names ſake.

5 [Lorde how long. &c] I haue alredie tolde you heretofore, that theſe two wordes [howlong, and forever] when they bee matched togither, betoken a daply and long continuance of miſeries, whereof alſo there appeareth no ende hereafter: wee gather therefore, that this complaynt was indited, not within a moneth or two after the Churche beganne too bee perſecuted: but at ſuche tyme as their hearts were more than halfe broken with weerynelſe. Howbeit the faythfull confeſſe here, that they are not otherwhelmed with ſo hooge a heape of miſeries, otherwiſe than by the wrath of God. For inaſmuche as they be perſwaded, that the vngodly (practize they the worſte they can) are able to doo nothing more than God gyues them leaue: vpon this principle they eaſily reaſon, that he is angry and ſore diſpleaſed, ſeeing hee giueth ſo greate libertie to their Heathen enemyes. Neither coulde they otherwyſe hope too be preſerued by the helpe of god, becauſe it is his only worke both to reyne them in, and to giue thē bridle. But it behoueth vs to looke to Gods hande as ofte as he ſtryketh vs with his ſcourges, ſpecially when our owne conſcience reproueth vs. Nether blame they god of vniuſt diſpeaſure, but they acknowledge theſelues

too bee punished worthely. Now then, although god shal alwaies finde iuste causes in his seruants why to chastize them: yet notwithstanding oftetimes, for his louing kindenesse sake, he spareth their offences, and exerciseth them with the crosse to some other end: like as it was his will to trye the patience of Iob, and as he vouchsaued to call the martyrs to an honorable warfare. But the people here citing themselues of their owne accord to Gods iudgement seate, imputeth the calamities whiche they susteine, to their owne sinnes. Wherupon may be taken a likely coniecture, that the Psalme was made in the time of the thraldome at Babylon. For vnder the tyrannie of Antiochus, they vsed another forme of prayer, as we haue seene heretofore: namely, we haue not departed from thy commaundements, we haue not shrinked from thy couenant, we haue not turned aspde from thee, nor salue from thy law, and yet are all these things come vpon vs. Psal. 44. 17. 18. Not that the faithful quareled with God, but bicause they knew that God purposed a further meaning than to punish sinnes. For through those hard encounters, he made them redy to the conquest, which they were called to from aboue.

6 [Poure out &c.] This wishe seemeth not to agree with the rule of charitie. For it becommeth eche man to be so greeued with his owne miseries, as that he desire to haue others releeued as wel as himselfe. Wherfore the faithful seeme to do amisse in wishing destruction to the vnbeleuers, for whom they ought rather to haue had a care that they might be saued. But the thing is to be remembred, which I haue told you heretofore, that to the intente a man may make this prayer arighte, he must put vpon him a publike affection, that he be not tickeled with any priuate iniuries, least he be carryed against his enemies by the headynesse of the flesh: but muste forget himselfe, and onely haue an eye and regarde to the common welfare of the Church. And secondly that he muste call for the spirite of discretion and iudgemente, least vnaduised zeale enforce him so to pray: Of whiche thing wee haue intreated more at large in another place. Besydes this, the faythfull not onely take care for the Churche, without respect of themselues: but also chiefly set their eyes vppon Christ, to wishe destruction to his enemies that be past recouerie. Therefore they burste not out rashly into this speech, that God should destroy these or those: neither do they preuent Gods iudgement, but wishing to the reprobates suche iudgemente as they deserue, they patiently wayte till the heauenly iudge doo shoie out the reprobates frō the chosen. Thus cast they not aside the affection of charitie: bicause that although they would fayne that all were saued: yet they knowe howe some are vncurable enemies of Christ, the which are sure to be damned. Howbeit as yet the question is not fully answeared: bycause that in the next verse, in finding faulte with the crueltie of their enemies, they seme to require vengeance. But the thing must be remēbred which I said alate: that none can pray in this wise, sauing such as haue put vpon thē the person of al the faithful, & laying aside all selfregard, haue vndertaken the regard of the whole Churche: or rather which haue set before their eyes, Christ the head of the Church: and finally none but such as by the forereading of the spirite, haue lifted vp their minds to Gods iudgement, & being redy to forgiue, they dāne vnto death, not euery maner of enemie by whō they are harmed, but only ỹ reprobats. For as for such as make haste to punishment before hope of amendmēt be taken away: Christ hath condemned them of vntowarde zele, by this saying: ye knowe not of what spirit ye be. Luke. 9. 55. Moreouer the faythfull doo not here simply wish destruction to the wicked persecuters of the Church: but (according as they haue leaue to cōmon familiarly with God) they ground their argument vpon absurdity after this maner: Lord how commeth it to passe, that thou handlest vs so hardely, ouer whom thy name is called vppon: and bearest with the heathen nations that despise thee. Agayne they giue to vnderstande, that God hath sufficient wherevppon to execute his wrath elsewhere, inasmuch

muche as it is not they alone that haue sinned in the worlde. Now then although it become not vs to appoynt God what he shal doo, but rather we must patiently be contented with this appointment, namely that chastizement maye begin at his owne house: yet notwithstanding the faithfull are pardoned of thus muche libertie, that they maye desire to be at least wise in no worse case thā the vnbeleeuers and despisers of God. And it is to bee noted, that [not to acknowledge God, & not to cal vpon his name,] are taken bothe for one thing. For the prophet in diuers formes of speech, meneth, that God can not be called vppon, onlesse the knowledge of him go before: like as Paule also Rom. 10.14. techeth. For if ye doth not in vs to answer [Thou art our God,] till he haue preuented vs by saying, [You are my people.] Osee. 2. 23. but he openeth our mouthes by alluring vs vnto him. And althoughe that the calling vpon Gods name be not restrayned to onely prayer: yet notwithstāding the effect is this, that except the knowledge of God direct vs, we are not able to professe the true religion vncorruptly. At that tyme the heathen boasted euery where that they serued God. But for as muche as their doings were not warranted by Gods worde, but their owne forgeries and false imaginations were with them in stede of God: it was abhominable what soeuer they wente in hande with: lyke as at this daye in the Popedome, bicause the blynd worshippers determine not what is God, ne enquire at his mouth what he alloweth of, but folowe worshippings of their own deuice: it is out of dout that they be reiected of God, bicause they set vp idols in his place.

8 [Remember not. &c.] The faithful confirm that thing which they had touched somewhat briefly and darkly: that is to wit, that they are iustely punished for their synnes: bycause the relefe of their miseries was to bee fetched out of reconciliation. For the cheefe remedie of all griefes is, that God may take vs into fauour: bicause that as long as he is displeased with vs, euen our prosperitie falleth out amisse and vnluckily. By the sinnes of [foretymes] some vnderstand the sinnes that were committed by our forefathers. Other some think that the sinnes which they that praye cōmitted when they were children or yong men, are called sins of old time. But I think it to haue a larger scope, as though they should acknowlege themselues, not only to be guilty of a fault or twayn (yea and of late time committed) but also that they that are a good whyle agoe bewrapped in manyfold guiltinesse, yea & that of long continuāce, euen with their forefathers. And so they acknowledge a long continewing stubbornesse, in which they had hardned themselues against God. And this acknowledgment is answerable to the rebukings of the Prophets. For the stories of the Bible beare witnesse, that the punishment of thraldom was put of, vntill God had found by experience, that their wilfulnesse was incurable. Neyther is it any maruell though the children praye, that the offēce of their fathers may not be layd to theyr charge: seeing that the lawe auoweth that God casteth the offences of the fathers in to the bosoms of their children, and taketh vēgeance of their sinnes vnto the third and fourth generacion. And the matching of contraries is to be noted, betweene the words [make haste & the sinnes of foretimes.] For if God had called to account whatsoeuer the Israelits had sinned in, of a three or fower hundred yeers afore: it would haue bin a long whyle ere they should haue bin deliuered. The faithfull therfore desire him to put their former offences out of minde, and to make haste to help them. Now then forasmuch as the stay and let was in their sinnes: not without cause doo they further desire, [that they may spedily meete with Gods mercie.]

9 [Succor vs &c.] Againe the faithfull repete in this verse, that whatsoeuer afflictions they endure, it proceedeth of Gods displeasure: and that there is none other comfort of aduersitie, but only to make God at one with them. And forasmuch as theyr conscīences accused the of many offences: they confirme their hope of obteining forgiuenesse, with sundry māners of speaking. First they seke

themselues famous by inuiting God, the [God of their welfare.] Secondly they protest that they bring nothing of themselues that may procure Gods mercies and therefore they allege nothing to him but his owne glory only. Whereby we gather, that as many as haue sinned, are reconciled to God, not by any satisfactions or deserts of workes, but by free forgiuenesse. Also it is to bee remembered (whiche I haue touched a little afore, and which I haue uttered more largely in the first psalme,) that when God chastizethe vs, we must not only desire release of outward aduersities: but in especially thinke how to pacifie God, and not folow the example of foolish sicke persons, which desire to haue but theyr fittes taken awaye, and make none accompte of the welspryng and cause of their disease. Concerning the word Caphar (whiche the interpreters translate [Be mercifull or fauourable]) I haue spoken heretofore. Properly it signifieth to [clenze] and is applyed to sacrifices. And therefore as ofte as wee couete to come in fauour with God, let vs call to mynde Christes death: for there is no forgiuenesse withoute bloude. Hebr. 9. 22.

10 Wherfore should the Heathen saye, vvhere is their God? Let the reuengement of the bloud of thy seruants vvhiche hath bin shed, be made knovvne among the heathen before our eyes.

11 Let the sighing of the prisoner comme before thy face: accordyng to the greatnesse of thyne arme reserue the chyldren of death.

12 And paye oure neyghboures seuen folde into theyr bosome, euen their reproche vvhervvith they haue reproched thee.

13 And vvee thy people and the sheepe of thy pasture vvill prayse thee for euer, settyng foorthe thy prayse from generation to generation.

10 [Wherefore should &c.] the faithful charge God with his name as now, in an other mening. For he bereth with vs for his own names sake: bicause that forasmuche as he is mercyfull, and will haue our mouthes stopped, to the intent that he only may be counted righteous: he forgiueth vs our sins freely. And now the faithful desech God, that he wil not make his holy name subiecte to the blasphemies and raylings of the vngodly: wherby also we are warned, ℣ we pray amisse, if we ioyne not ℣ care of our own welfare, with the zele of Gods glory, in vnseparable knotte. Out of the seconde membre riseth the same question which was answered euen now. For although god assure vs that he will be our reuenger: yet is it not therfore lawful for vs to desire vengeance when we be mysintreated. But we muste beare in minde, that this form of prayer is not set out for euery man to followe his owne priuate passions: but to pleade the cõmon case of the Church agepust the reprobates, by the guiding and instruction of the Holy ghost. Then to the intent we may praye aright after this maner: first ther must shyne in vs the wisedome of the spirite. Secondly ℣ zele which is troubled with the muddy affections of the flesh, must be setled and cleered. And then with such a cleere and calme zele, a man may lawfully require God to shew by euident examples before our eyes, that he setteth store by the lyfe of his seruants, whose bloud he reuengeth. For the faithful mean not heere to be filled with bloud, as though they longed greedyly after it: but only desire the confirmation of their faith by ℣ fatherly loue of God, which appereth in reuenging their wrõgs. Furthermore it is to be marked, that they are called [the seruants of God,] who notwithstanding were iustly punished for their sinnes. For howsoeuer God chastize vs he dothe not therfore by ℣ by cast vs of, but rather testifieth therby, ℣ he is careful of our welfare. Ageine we know, ℣ whẽ Gods displeasure lighteth vppon the

the whole body of the Churche: forasmuche as the good and bad are mingled togither, they ar punished also one with another: like as Ezechiel, Jeremie, Daniel, and the rest were drawē into thraldome all togither. For although they were not vtterly faultlesse: yet is it certaine, that so great miserie was not layd vpon the people for their sakes: but rather in the person of them, there was set out a spectacle to the vngodly, that they might be the more greeued.

11. [Let the sighing &c.] Forasmuche as I doubt not but the people of God were then in captiuitie, when the holy Ghost indited this prayer: I think the Prophet calleth them all generally [prisoners,] that were inclosed within the bounds of Assyria and Caldea, so as it had bin felonie for them to haue stirred one foote from thence. And he termeth them the childzen of death, as appointed or condemned to death in respect of their captiuitie. Howbeit it will not be amisse to restrayn this sentence to a fewe that were put in more straight keping. And by this speech the prophet meaneth that those fierce courages which had ben lustie and stout erewhile ageinst God, wer now brought downe & rightly mekened. And he calleth vppon the greatenesse of Gods arme, bicause there could no restitution of the church be hoped for, without some singular miracle.

12 [And pay our.&c.] Inough is spoken already concerning vengeance: and here the faithful shew more euidently, ỹ they are not fomuche moued with their owne priuat wrongs, as set on fire with godly zele, bicause they see Gods holy name blasphemed. Whiche affection reigning in our minds, will easly rule the headinesse of the flesh: and if spirituall wisdome match with it, our requestes shal rightly agree with gods iust iudgements. In the last verse they declare, how the frute of their deliuerance shalbe, [that Gods name may be prayzed,] according as we must not in any wise wish for welfare or saluation to any other end. Yea and he himselfe giueth vs all things freely, only to the intent to blaze abrode his goodnesse. And they promise thankfulnesse, not of a short times continuance: but suche as the memorial of it may be conueyed ouer to their posteritie, and passe from hande to hande through all ages as long as the worlde standes. The circumstance also is to be noted, how he sayeth, [we are thy people and the sheepe of thy pasture.] For inasmuch as the posteritie of Abraham was chosē to magnifie Gods name, and shō to sound out his prayzes: what was like to haue ensewed if that people had bin destroyed, but the vtter decay of Gods glorye? And no doubt but this place is answerable to that prophecy of Esai. 43. 21. I haue created this people for my selfe, and they shall tell forth my prayse.

The Contents of the.lxxx.Psalme.

It is a lamentable prayer that God would succour his afflicted churche. Howbeit to the intent the faithfull may the easelyer obteyne reliefe of their miseries: they compare them with their beginnyngs, in whiche Gods syngular grace shone bright.

The.lxxx. Psalme.

TO the chiefe Chaunter vppon Sosanim Eduth, a Psalme of Asaphs.

2 Hearken O thou that feedest Israel, that leadest Ioseph as shepe: thou that sittest betvvene the Cherubins, shevv thy selfe.

3 Before Ephraim, and Beniamin, and Manasses, stir vp thy strength and come helpe vs.

4 Turne

4 Turne vs ageyne O God, and make thy face to shyne, and vvee shallbe safe.

Although this Psalme bee lyke the laste before: yet notwithstanding to my seeming, it was made in fauoure of the tenne Tribes, after that the kingdome began to be defaced by sundry plagues. For it is not for nought, that expresse mention is made of Joseph, Ephraim and Manasses. Some interpreters take exception, that the Prophete alludeth to the pitching & order of theyr camp, such as it is described by Moyses Numm. 2. 18. 19. 20. & 21. bicause Manasses and Ephraim marched togither on one side. But it had ben coldly done, to haue passed ouer the tribe of Juda, yea and the holy Citie also, and to haue brought in Joseph, Manasses, Ephraim, and Beniamin: onlesse he had ment to speake specially of the kyngdome of Israell. If any manne obiect, that since the tyme that the ten Tribes were rent from the house of Dauid, they were growne out of kynde, and the seruice of God was there corrupted: I answere that there dwelt many deuout worshippers of God there, which had not bowed their knee before Baal, nor giuen ouer themselues to the cõmon superstitions. And therfore Amos. 6. 6. kyndeth faulte with the hard hartednesse of the tribe of Juda, bicause no man there did sigh for the plague of Joseph. Wee knowe also, that after that falling away, there were Prophetes sente among them, to putte them in hope of deliuerance. Therefore albeit they were in maner all of them apostataes: yet god neglected not the seed & was left. And like as erst he had giuẽ them comfort of their miseries to come, by the prophecies of his grace: so nowe by exditing them prayers, he confirmeth and feedeth them in the sayd hope, vntill they may synde by effect, that they were not fooded foorth with vayne promises. Hereby wee perceyue in what sort these two laste Psalmes differ one from an other. If any man bee not satisfied with that whiche I haue sayd, he is at his libertie to chooze. Neuertheleter whosoeuer shall weye all the circumstances, (I hope) he will willingly agree with mee. I will not stande vppon the woordes, Sosanim and Eduth, bycause I haue alreadye in the fiue and foztith Psalme declared what & interpreters thinke therof: neyther is it a thing of so greate importance, that a man should streyn himselfe muche for it. Ageyn, they that bee best seene in Antiquities, bring nothing but coniectures of lykelyhode.

2 [Hearken O thou. &c.] Before the Prophet speak of Manasses & Ephraim, he setteth downe the name of Joseph: and why rather of Joseph than of Juda, but bicause hee purposed to intreate seuerally of the kingdome of Israell, the state wherof was in the familie and offspring of Joseph: Neither is it ageynst reason (as I sayd) that seing peculiar Prophets were giuen them after they were striken with gods scurge: prayer also was added, that God wold gather togither the remnant to himselfe. Neuertheleste least they myghte flatter themselues in their misworshipping, the Prophet calleth them backe to the pure vse of the lawe, by terming God [hym that sitteth betweene the Cherubines.] For the mercy seate was the pledge of Gods presence, where God had promised to be neere at hande to his seruants, to heare their prayers. That this forme appoynted by God shoulde be altered at mans pleasure, it was not lawful. The Israelits therfor ar warned & willed to return to their first original, & they may finde god fauourable: Neuertheleste by this title there is expressed the wonderful loue of god towards men, in that he after a sorte abaseth hym selfe to come downe vnto them, and to choose himself a resting place and an abode vpon earth, & he might cõtinue among them. For he sitteth not: like as also he is not inclosed in place, whom the heauens of heauens are not able to receyue. But in respect of men, he is placed betweene the Cherubins, least the faithfull imaginyng him to be farre from them, myght stande in perplexitie howe to comme at hym. By the way yee muste beare in mynde that whiche I haue touched: namely

that here is set forth a rule for the Israelits how to pray aright, that they shold not call vppon the Gods of their owne making at Dan & Bethel, but bid their superstitions farwel, and be ruled by the true lyghte of faythe, in followyng the word of God.

4 [Turn vs ageyn &c. That is to say, let vs ageyne in our former state. They had desired in the laste verse, that God would stirre vp his strength before Ephraim and Manasses: and nowe they complayne, that they are but castaways vntill God succoure them, and remedie their myserable dispersyng. Some take the word [turne ageyn] otherwyse, as if the faithfull shoulde desire the spirite of regeneration at gods hand. But because that is ouer curious, let vs be content with the former exposition, that the faithfull being pinched with aduersitie, flee vnto God, whose propertie it is to restore vyse to those that be deade. Furthermore lyke as they acknowlege, that the fountayn of al miseries is Gods hiding away of his face in displeasure: so ageyn they loke for full welfare through Gods onely fauour. It wyll (say they) bee a verye resurrection vnto vs, if thy countenaunce may shine vppon vs: As if they shoulde saye, That myghte they once stande in Gods mercye and fauor, happy shold they be, and all things would fall out luckily on theyr sides.

5 O Lord God of hostes, hovve long vvilte thou fume at the prayers of thy people?

6 Thou haste fed vs vvith the bread of teares, and giuen vs plentie of teares to drinke.

7 Thou hast made vs a stryfe to our neybours, and our enemies scoffe at vs among themselues.

8 Turne vs ageyne, O God of hostes, and make thy countenance to shyne vppon vs, and vve shal be safe.

5 [O lord God. &c.] Seing that God of his owne accord promiseth, and so oftentimes assureth vs, that the petitions of his seruants shal not be disappointed: it is strange that the saints shold beare him in hande, that he is vnreconcilable, how soeuer they flee vnto him. For they complayne, not onely that they are not heard, but also that God [fumeth] when he is called vppon: as though he refused this ductie of deuotion, of set purpose. Where is that promise becom then, that was spokē of in Esai. 65. 24. before thei cry, I wil heare them? Howbeit for as much as God exerciseth the pacience of his seruants by delaying his helpe: the prophet according to fleshly reson, saith, that he is deaf to our prayers. Not that it is mete for them that pray, to stand vpon this opinion: (for so shold they foreclose the way against themselues.) But although it behoueth them to labour on the contrary part by the vnderstanding of faith, and so to perce into heauen, ther to behold their hiddē saluation: yet notwithstandyng, for the better disburdening of their myndes. God permitteth them to vtter the cares, thoughts, greses and feares, where with they are distressed. And there semeth to be a couert allusion betwene ỹ fume of Gods wrath and the fume of the incēse that was put to the sacrifices in the tyme of the lawe. For where as this fume of the sacrifice serued to clere the aire: they complaine that the aire was thickened with a contrary fume, so as their sighs cam not vp vnto God.

6 [Thou hast fed vs. &c. By these maner of speeches, they vtter the greatnesse of their grief, and also the long continuance of their miseries: as if they should say, they were forlorne with sorow, euen till they could no more. After ward they adde, ỹ [they were made a strife to their neighbors] the which may be vnderstode two wayes: eyther that they were at variaunce with their neyghbours: or else that their neyghbours hauing gotten the vpper hand of thē, fel togither by the eares for the bootie, according as it is wont to fall out when eche man strues to get

to get the spoyle to himself. Neuertheless, the former exposition seemeth to agree best: that they should complaine how they had as many enemies as neybours, whereas notwithstanding, neyborhood ought to be a bond of mutuall goodwill. To the same purpose pertayneth the second member [that they laugh to themselues,] that is to say, that they common to and fro among themselues of their aduersities, in way of sport and mockage. Howbeit they ascribe thys thing to the iudgement of God in whose power it is to bow the harts of men: to thentent therby to further themselues to repentance. Now then seeing wee know our selues guilty of the same fault at this day: it is no maruell though our estate be nothing better thã theirs was. Notwithstãding inasmuch as the holy ghost indited this forme of prayer for them when they were almost paste all hope: we are therby put in hope, that our sins should not withdraw vs from praying. And it is not to be douted, but that the thing which was spoken afore is repeted ageine to ouercome the let. For God ment not to indite a vaine repetition of words for his seruãts. But to the intẽt ẏ whẽ they be laden with miseries, they might neuertheles step vp ẽ a stout corage. This buttresse was ofttimes offred them, according as it is repeted the third time in ẏ closing vp of this psalm.

9 Thou hast remoued a vine out of Egipt, thou hast cast out the heathen, and planted it.

10 Thou hast clensed the grounde before it, thou haste made it to take roote, and it hath filled the lande.

11 The mountaynes vvere couered vvith the shadovv of it: and the braunches therof vvere as the Ceders of God.

12 It stretched out his branches vnto the sea, and his burgeons vntoo the riuer.

13 Why then hast thou broken dovvne the hedge of it, and all they that passe by the vvay haue plucked it in peeces.

14 The vvylde bore out of the vvood hath vvasted it, and the vvylde beast of the fielde hath eaten it vp.

9 [Thou haste remoued. &c.] By the similitude of the vine, the Prophet commendeth Gods singular gracious goodnesse which he voutsaued vpon his people: which thing was of no small force to the hope of obteining. For whiche of vs dires step into Gods presence, vntil he preuẽt vs? Now therfore he allureth vs as well by his benefites, as by his word: and nowe is his bountcousnesse alledged vnto him to this ende, that hee should not leaue the worke of his hands vnfinished. And although we shold haue but a colde sent of Gods benefits, without his word: yet notwithstanding whẽ experience matcheth with the witnesse of his worde, it dothe not a little encourage vs. And the deliuerance, whereof the Prophet maketh mencion here, was clad with Gods couenant: for God had couenanted it vnto Abraham four hundred yeres afore. The effect is this, how it is an vnsemely thing, that god should suffer the vine which he had plãted with his own hand, and trimmed so exquisitely, to be pulled downe by wilde beasts. For Gods couenant was not made for two or three dayes, or for a small tyme: but he had adopted the childrẽ of Abraham, to maynteyne them for euer. And by the name of vine, the prophet doth vs to vnderstande, howe highly this people was esteemed in Gods sighte, considering that his wil was, not only that they should be to him as a peece of lande of inheritaunce: but also to vouchesaue them a peculiare honoure, lyke as a vyne excelleth all other possessyons. Where as hee sayeth, that [the lande or ground was clensed], he repeteth metaphorically the thyng that hee had spoken before, without figure, namely that the heathen

heathen were cast out, that there might be voyd rome for his chosen people. Vnlesse peraduenture hee allude to the continuall diggings, wherwith vines must be cleansed, least they should grow wyld, to the intent he maye shewe howe God had played the part of a good husbande toward his people, bicause that after his planting the vine, he forsloweth not his labour in cherishing & preseruing it. For in that he by and by addeth, [that it toke deepe rooting] it must not be vnderstode of the first setting of it, but of the spreading of it abrode, which is a part of the dressing of it wherupon it followeth, ỹ the mountayns were couered with the shadowe of it, bicause all the countreye (though it were hilly,) was replenished with inhabiters: So greate a multitude did that people growe vnto. And therefore he compareth the braunches of it to the Cedars of God, that is to say, to the goodlyest and excellentest Cedars that could be, to the intent the blessing of God might be made more manifeste. We know that the Sea and Euphrates were the bounds of the promised inheritance appointed by God.

13 [Why then hast thou &c.] It is an applying of the similitude: bycause nothing is lesse seemly, thā that God shold abandon the vyne that he had planted, to be pulled vp by wild beasts. That hee wold do so, he threatneth and forewarneth them oftentimes by the prophets howbeit to this ende, that the peoples vnthankfullnesse should be made more detestable, which enforced that monstrouse kynd of punishmēt. In the meane season, not without cause are the faithfull willed to conceiue affiance vpon Gods so excellent bounteousenesse: at least wyse that euen in the very plucking vp, they might hope that god wold haue a care of them, who neuer forsaketh the worke of his handes. For although the people were brought to destructiō, through the faulte of their owne incurable stubbornesse: yet notwithstanding God restored his vyne afterwarde ageine, by a few sprigges that he reserued. Verely his forentreatance was set foorthe for the whole people, therby to preuent their horrible distructiō. Howbeit bicause fewe or none made sute to God with a trew humbled harte, to quenche his anger: it was inough that those fewe were deliuered from destruction, that a new vyne might spring of them ageine. Moreouer by these matchings of contraries, the shamefulnesse of the matter is increased, when God is set on the one side as the vine keper, and on the other parte not only all that passe by, but also the wyld bores, and other wyld beasts of the woods. Some take the word Carasas, for to [stuffe the belly,] which signification wold fitly agree to this present place, but that it is somwhat to far out of cōmon vse.

15 Turne ageyne I beseeche thee O God of hostes, loke dovvne from heauen, and see and visite this vyne.

16 And the vineyard vvhich thy right hand hath planted, and the yong impe vvhich thou haste made strong for thy selfe.

17 It is burnte vp vvith fyre, it is cut vp: they perishe at the rebuke of thy countenance.

18 Let thy hande be vpon the man of thy right hande, vpon the sonne of man, vvhom thou haste made strong for thy selfe.

19 And vve vvill not go backe from thee: thou shalt quicken vs, and vve vvill call vpon thy name.

20 Turne vs ageyne, O Lord God of hostes, make thy face to shyne, and vve shall be safe.

15 [Turne ageyne I beseeche thee &c.] By these words the Prophet ment that although God hide his face for a time, or rather make a countenence of being quite gone: yet must we not in any wise yeld to temptatiō, bicause ỹ, whom he semed

he seemed to reiect, he taketh again into fauoure, and is well pleased with them, so he be sought vnto with assured hope of forgiuenesse. Now then although it were a greate estimacion for ỹ people to be counted gods vnpeard: yet notwithstanding wheras the faithfull seke Gods fauour in respect thereof: they bring nothing of their owne, but only desire him that he faile them not in the midracce of his bounteousenesse. I dowt not but the parcell [from heauen] was put in, to the intent the faithfull shold not sticke to stretch out their faith a far of, although God, from whome they had departed, were far from thē: and furthermore that if there appeared no hope of deliuerance vppon earth, they should looke vp vnto heauen. As touching the worde Bana, I willingly admit that which some translate it: namely a [place prepared or rome made.] Notwithstāding forasmuche as some think there is a chaunging of the letter Nun into Caph, so as it should signifie a [gardein or vineyard:] let the choice continew free. This is certaine, that it is a metaphor like to the former, wherby the singular bounteousnesse of God in garnishing his people, is betokened. Also he termeth the vinebranche that was set with Gods hande, [the man of his right hand.]

17 [It is burnt vp &c.] Now he expresseth more playnly the miseries of the people. He had sayd that gods vyne was set open to beasts to be pluckt in peces. But much more hard is it to be consumed with fyre, rooted vp and to perish. Now although the Israelites had trayterously falne away from godly religion: yet were they still a portion of the Church, as it hath bin sayd. Wherefore by this forowfull example of theirs, we be admonished, how sore punishments our vnthankfulnesse deserueth, specially when it is matched with wilfulnesse, so as God can doe no good with vs by his threatning and rebuking. And herewithall let vs learne, euen in the midds of the flaming of Gods wrath when it burneth whottest, to cast our sorowes into the lappe of him, who by wōderous meanes rayseth vp his Church from destruction. He surely for his part, were reby not onely to holde on his fauour towards vs with continuall successe: but also to enriche vs more and more, if our leawdnesse letted him not. Howbeit forasmuch as it is not possible, but he must be displeased at so many offences: it is a poynt of inestimable mercie, when the fyre which we our selues haue kindled hathe spred far and wyde: euen then to quench the same, & to reserue some parte of the Church safe, or (that I may speak more properly) to raise vp a people euen out of the very ashes, to call vppon his name. Ageine the Prophet repeteth, that the Churche perished, not by the force and sword of enemies, but by the rebuke of Gods countenance. For neuer is there any assuagement of plages to be hoped for: onlesse we be fully perswaded, that they are iustly layd vppon vs by Gods hande. And it was a signe of amendemēt, that they had an eye to the hand that strake them, as it is sayd elswhere Esay. 9.12.

18 [Let thy hand be &c.] The prayer which he had vsed vnder the figure of the vynepard, hee repeteth in playne wordes: namely that God shold with his hand [defend the man of his right hand, and the man whom he hath made strōg for him selfe.] Neuertheles it is vncertain, whether he speak of the king alone or of ỹ whole people. For although Ieroboam were anoynted king: yet cam he not by that honour lawfully, neyther did God so alow any of his successors, but that alwayes the right and prehemince of the kingdome abode with the posterity of Dauid. For (as we haue sene in the psalm. 78.67.) God chose not the tribe of Ephraim: but rather by his vnchaungeable decree, the scepter was giuen to the house of Iuda, according as Iacobs prophesie importeth Gen. 49. 10. Therfore it was but a wicked rending of, when the more part of the people fell away to Ieroboam. Neuertheles this knot may bee lozened, because that although the beginning of the kingdome was vntoward, according as is sayd in Oseas. 13.11. I gaue you a king in my displeasure: yet was it afterward confirmed by sufferance: and the annointing witnessed, that the thing was ratified

fied by God, whiche was doone amiſſe in an vprore of the people. The people of Iſrael therefore myghte well ſaye, that theyr king was created and ſtabliſhed by God, who had added him to the children of Dauid, for a remedy of the diſſeuering. For albeit that through that diſſeuering, the ſtate of the Realme was appayred: yet was that piller put vnder it by the ſecrete prouidence of God, to the intent it ſhould not fall downe. But I willingly comprehend the whole body of the Church. Neither was it vnwares that the Prophet vſed the ſingulare number, ſeing it was Gods will that people ſhould haue bin but as one man. In which reſpect alſo Paule Galath. 3. 16. ſayeth that the promiſe conſiſteth in one ſeede. For Iſmaell, Eſau, and others were ſhrunke away, when God reſkewed and gathered togither the ſeede of Abrahaam. And ſo by [the ſonne of man,] ſhalbe ment the people which God had adopted to him ſelfe, that they might bee as one man. Notwithſtāding foraſmuche as this oneneſſe depended vpon a head: I miſlike not that the king ſhoulde bee purpoſely betokened, inaſmuch as he hild backe the moſt parte of the people from periſhing by deadly decay. But here ageine the Prophet reſteth only vpon Gods former benefits in ſeeking his fauoure: as if he ſhould ſay, Lord, foraſmuch as it is thy charge too make an ende of that which thou haſt begonne: preſerue the king whom thou haſt giuen vs. In the end the faithfull promiſe to be thankfull to God, if hee will here them: and that, not onely with the ſacrifice of prayſe, but alſo with their whole life. For [the calling vpon Gods name,] is taken for the calues of the lippes. And he declareth the conſent of the whole ipſe, when he ſayeth, [we will not go backe from thee.] Neuertheleſſe, the verſe may bee layd togither thus: lord, euen in the vtermoſt poynt of our extremitie, we will abide vnder thy obeiſaunce, neither ſhall the ſharpneſſe of aduerſitie enforce vs to fal from thee. And when we be reſtored thy grace and power, we will magnifye thy name. To ſpeake any more of the laſt ſtaffe, (whyche the Prophete harpeth vpon nowe the thyrde tyme) it were ſuperfluous.

The Contents of the.lxxxj.Pſalme.

This Pſalme is of two parts. For whoſoeuer was the authour of it, hee exhorteth the people, that ſeing they be deliuered by the hand of God, and choſen to be a Kingly prieſthod, and peculiar Churche: they ſhoulde in remembraunce of this ineſtimable grace faithfully worſhip their deliuerer, as well with prayſes, as with holy lyfe. Afterwarde foloweth in the perſon of God, an vpbraiding of their vnkindneſſe: namely that where as he allureth the people gentlye and curteouſly vnto him: he coulde nothyng preuayle with them, but they wilfully refuſed the yoke of his lawe.

The.lxxxi. Pſalme.

TO the chiefe chaunter vpon Githith, Aſaphs.

2 Sing ye ioyfully vnto God our ſtrength: ſing loude to the God of Iacob.

3 Take the ſong, and bring foorth the Tabret, the merrie Harpe vvith the viole.

4 Strike vp the harpe in the nevve Moone, in the tyme appoynted at the daye of our ſacrifice.

5 For it is a ſtatute for Iſrael, a lavve to the God of Iacob.

6 He set it for a vvitnesse in Ioseph, vvhen hee vvente out vppon the land of Egypt: I heard a language that I vnderstode not.

7 I haue remoued his shoulder from the burthen: and his handes are gone avvay from the pottes.

8 Thou cryedst out in tribulation and I delyuered thee: I aunsvvered thee in the secrete of thunder: I proued thee vppon the vvaters of Meriba. Selah.

2 [Sing ye ioyfully &c.] It is a likelyhod that this psalme was appoynted for the feastfull dayes, in whiche the Iewes kept their solemne assemblyes. For at the first enterance hee shewethe that it was no order appointed by God that they should stand deafe and dumb at the tabernacle, (for God is not worshipped, neither with idlenesse, nor with cold and empty ceremonies) but that by suche exercises they should cherish the vnitie of faith among themselues, and shew forth their deuotion, and encorage themselues to continuall proceding in the same, and knit their endeuers together in praysing God: and finally that they might be hild stil in the holy couenant, wherby God had adopted them vnto himselfe. Now seing that the vse of holydayes vnder the law was suche: a man may gather also, that as ofte as the faithfull assemble at this day, they ought to purpose vppon this end: namely to exercise themselues in true deuotion, to call Gods benefits to remembrance, to profit in his word, and to testifie the consent of their faith. For menne do but mock God with trifling and vnprofitable ceremonies, excepte the doctrine of faythe doo chiefly flourishe, to stirre them to cal vpon God: and onlesse the mynd kulnesse of Gods benefites minister matter of prayse. May rather it is a mere dishonoring of Gods name, whē the people quenche the light of doctrine, and deale only with the outward seruice And therfore the Prophet not only biddeth the people come togither to the tabernacle, but also instructethe them to what ende, to the intente the remembrance of the free couenaunt may be there renued, wherby their faith and deuotion may increase, that Gods benefits maye be magnified, and therby mennes myndes stirred vp to giuing of thankes. As concerning the tabret, harpe, and viole, we haue sayde heretofore and must saye agayne hereafter, that the Leuites, not without cause, vsed instruments of musike vnder the olde lawe, because it was Gods will to traine his people (whiche as yet were tender and childelike) with such introductiōs, vntil the comming of Christ. But now when the brightnesse of the Gospell (hauing chaced away the shadowes of the law) belongeth vnto vs the seruice of God in a playner sort, we should doo but foolishly and leawdly, to counterfet that thing which the Prophet appointed only for his owne time. Wherby it appeereth, that the Papists were right Apes in coueyng ouer this thing to themselues. Vnder the [new Moon] hee comprehendeth also the other hyghe Feasts by the figure Synecdoche. And although sacrifices were offered dayly: yet he termeth those [the dayes of Sacrifise,] by way of preeminēce, in which the faithful presented themselues at the tabernacle by the apoyntmēt of the law.

5 [For it is a statute &c.] To the intent his exhortatiō may be the more effectuall: he telleth Gods people how it is layd vpon them as a law, wherby the euerlasting league is ratified. Now for asmuche as in leagues there is interchaungeable couenāting on either parte: he sayeth it was a statute giuen to Israell, and that God strake vp this couenant to himselfe. Some derive the word Gnadoth of Gnada, whiche signifiethe to decke or garnish, & translate it [the decking or garnishment] of Ioseph. But rather it commeth of the word Gneud, and the text requireth that it should bee translated for [a witnes, Record, Bargaine, or couenant.] Notwithstanding, in the name of Ioseph, the Prophet had an eye to their firste originall, thoughe after the death of Iacob they were distin-

stinguished into two houses. For in as muche as the souerayntie was not yet come vnto Juda, and Ruben was fallen from hys ryght of eldershyp: there was good reason why Josephs posteritie should haue the preeminence, in remembraunce of his benefyte, bycause he hadde ben the father and fosterer of hys brethren, and of all the whole stocke of them. Neuerthelesse the Prophet commendeth the holynesse of the couenaunt by a speciall marke, bicause GOD had purchased that people to himselfe, when he chalenged this honour to bee yeelded vnto him: as if he shoulde say, that the people was deliuered vppon this condition, that they shoulde resort togither vppon the dayes appoynted, to renewe the remembrance of this benefyte. This saying, [when he went out,] agreeth as well to God, as to the people. For it is an ordinarie maner of speech, to say that god goth out before his people, lyke as the Shepherde goeth before his sheepe, or the Captayne before his hoste. The preposition [vppon,] seemeth to somme, to betoken the higher situation of Jewrie, bicause they mounte vpwarde that come thyther oute of Egypte. But I take it simplye, that the people hauyng GOD theyr foregoer, marched freely thorough the lande of Egypte, bycause the inhabiters were so discouraged and dismayed that they durste not stoppe them of their passage. And he enlargethe the benefyte of theyr deliuerance, saying in the person of the whole people, that hee was reskued out of the bottome of barbarousnesse. For noothyng is more greeuous, than to bee a [Soiournour] among a people wyth whome wee can haue no communication by speeche, whyche is the chiefe bonde of societie and felowshyp. For in as muche as the tong is as it were the expresse image and glasse of the mynde: they that wante the entercourse of language, are no lesse straungers one to an other, than the wylde beastes of the forest. And Esai.33.19. when he mente to threaten a moste sore punishmente, tolde them that enemies shoulde come vppon them of deepe lyppes, and confused throate. Therefore the people acknowledged Gods benefyte to bee so muche the more excellent: in that they were delyuered from the Egyptians, whose language they vnderstode not.

7 [I haue remoued &c.] Heere now God declareth with what & how greate benefits he had made the people of Israell beholden vnto him. For the greeuouser that the thraldome was from which they were deliuered: so much the more desirable and preciouse was theyr libertie. Therfore when as the Prophet reporteth, that they wer made to stoupe vnder the burthen, and put to brick making, and other slauish and hard works by comparing their contrary estats one with another, he dothe the more set out the benefite of their deliuerance. Now is the same misticall comparison to bee hild from them vnto vs. For seeing that God hathe not only withdrawen our shoulders from the burthen of bricke, nor onely remoued oure handes from the Clamp: but also raunsomed vs out of the moste myserable tyrannie of Sathan, and ledde vs out of helle: Muche more are wee bounde and beholden vntoo hym, than was the people in olde tyme. The same meanyng purseweth hee in the nexte staffe followyng. God sayeth hee, reskewed them when they cryed to hym in theyr dystresse: whiche thing I lyke well bee mente of theyr Prayers. For althoughe it fall oute now and then, that such as are brought to the poynt of extremitie, bewaile their mysfortunes with confused howlyng out: yet notwithstanding, forasmuche as in the chozen people there remayned as yet some sparkes of godlynesse, & the promise that was made to the fathers was not quite slipped out of their minds I dout not but their praiers wer turned vnto God. For euen they ẏ purpose no such thing, yet if any great necessitie constrein them, they ar stirred to godward by the secret instinct of nature. So much the more likely is it therfore, that the promise was as it were a scoole maister to them, to make them haue an eie vnto God. And for as muche as no manne calleth vppon GOD hartyly, but hee that hopethe for healpe at hys hande: thys crying of the Israelites

oughte the better to conuince them, to ascribe vnto God alone the deliueraunce that was offered them. Some expound [the secret of Thunder] too curiously in my iudgemēt, namely, that god by thūdering, did hide the gronings of his people from the Egyptians, for dout of making them worse to them. But I take it simply, that the people were heard after a secret and wonderfull maner, & yet that signes were shewed openly, wherby the Israelites might perceiue, that they were helped by the hande of God. Although then that God appeared not face to face: yet was the thunder a notable assurance of his couerte presentnesse among them. Now to the intent the Israelits may set the more store by this benefit: god vpbraideth them couertly, that it was bestowed vpon them vnworthily, bycause they hadde gyuen a taste of theyr malicious and frowarde nature at the waters of Meriba. Num. 14. 3. & 4. As if he should say: seing that your wickednesse bewrayed it selfe openly at that tyme: surely I had no respecte of youre woorthynesse. And this rebuke agreeth no lesse to vs, than too the Israelites: bycause God not onely hearkened to our syghes when wee were afflicted vnder Satans tyrannie: but also determined that his only begotten sonne shuld be the price of our redemption, before we were borne: And afterwarde, whereas we were his enemies, he hath called vs to the partaking of his grace, by enlyghtning vs with his Gospell, and his spirite: and yet we cease not to repine at him nowe and then: or rather fiercely to rebell ageynst him.

9 Here O my people, and I vvyll protest vnto thee: If thou vvylt here mee O Israell.

10 Let there be no straunge God in thee, neyther vvorship thou any straunge God.

11 I am the Lord the God that haue broughte thee out of the lande of Egypt: open thy mouth vvide and I vvill fill it.

12 But my people hearkened not to my voyce, and Israell refused mee.

13 And I gaue them vp to the thoughts of their ovvne hart, they shal vvalke in their ovvne deuises.

9 [Here O my people &c.] To the intent the Prophet may the better moue their minds, he clotheth God with the person of a teacher, and bringeth him in speaking frendely in the mids of the cōgregation: to the end the people may perceiue, that al assemblies are vnprofitable and trifling, where ẏ voice of God soundeth not in exhorting to faith and godlynesse. But it is good to wey the words. This preface sheweth breefly, that the holydays are not kept purely and rightly, except the faithful be attētiue to gods voyce: bicause that if they mynd to consecrate their handes, feete, eyes, yea and themselues whole vnto the obeysaunce of God: they must of necessitie begin at their eares. And so hee sheweth, that he acknowlegeth none for his seruāts, but such as be lerners. By ẏ word [protest] he meaneth ẏ he couenanteth after a solemn maner, to ẏ intent his words may haue ẏ more authoritie. This which foloweth, (ẏ is to say, [If thou wilt here me O Israell]) I thinke it to be put in after a brokē maner, acording as is wōt to be done in affectionat speches, wher ẏ want of some thing expresseth a greater vehemencie. Other some annex it to the staffe following, thus: [Israell if thou wilt heare me, there shal be no straunge God in thee.] But I take it to be the speeche of one that findeth lacke. Howbeit GOD giueth an incling indirectely, that he distrusteth his stubborne people, and scarse hopethe that they will be obedient and teachable. Afterwarde hee propoundeth the chiefe Article of the couenaunt, and welneare the whole summe of it: namely that he alone sholde beare the belle. Nowe yf any manne lyke better too sette it downe thus:

[Israel

[Israel, if thou wilte heare me, there is nothing that I so much require or exact at thy hande, as that thou shoulo contēt thy self with me alone, and not purchase thy self any strange Gods:] I disallow not the meaning. Truly by this saying, god cōfirmeth that thing which he beateth vpon so often elsewhere in the lawe and the Prophetes: namely that hee is a gealous God, so as he can abide no partner of his honour. But by the way hee admonisheth therewithall, that the ground of true worshipping, beginneth at obedience. Moyses keepeth an other kynde of order Exod. 20. 2. 4. & Deu. 5. 6. 8. For after that God hath first told them, that he is the God of Israel: then he forbiddeth them to make themselues any new Gods. But here the prohibition is placed first, and afterwarde is added the cause why: namely for that the people ought to holde thēselues satisfied abundantly, with the god that had purchased them to himselfe. Perchance also he setteth this in the forefront in stede of a preparatiue, to withdrawe the people from superstitions: whiche must of necessitie be first plucked vp and weded awaye, ere true godlynesse and religion can take roote.

11 [Open thy mouth wyde. &c.] Like as erewhile by opening the deliueraunce of the people, God did cast a bridle vpon his seruants, therby to holde them bound vnder his obeysance: so now he assureth them that he hath foryon of al good thinges for the time to come, wherwith to satisfye the longing of the people. And here are to be noted the three reasons, wherwith God holdeth in the Israelites to him selfe alone, and sheweth them that they do wickedly and naughtily, if they turne aside to any straunge Gods. For by the woorde Iehoua (whiche I following the generall consent of all former translatōs, haue also trāslated [Lord]) he auoucheth himselfe to be God by nature, and denieth that it lyes in mannes choyce to forge new Gods: and the pronoune I, implyeth a great force. For although the Egyptias pretēded to worshippe God the creatour of heauen and earth, yet did their despising of ȳ god of Israel openly cōuince thē of lying. For assoone as men depart from him: they do but decke their owne deuises with the spoyle of him: what colors so euer they set vppon their doings. After he hathe affirmed himselfe to be the Lord, he auoucheth his Godhead by effect & plaine experience, inasmuche as he gaue a manifest proofe of it in the deliuerring of his people, specially bicause that in so doing he performed his promise made to their forefathers. For the power which was seene at that time, ought not to haue bin considered seuerally by it selfe, bycause it depended vppon the couenant made long afore with Abraham, by the same God that had purchased himself prayse, no lesse by the triall of his soothefastnesse, than by his mighty power. The third time now ageine he offereth himselfe for the time to come: vnder this cōdition, that if Israel proceede in fayth, he wil continue the same towards their children, whom their fathers had found him heretofore, bicause his bounteousnesse can not bee consumed. For by the [opening wide] he couertly noteth their narowness, which dammeth vp the way agaynste his bounteousnesse, as if hee should say: that the blame of the peoples penury is in themselues, bicause they are not of sufficiencie to receiue the good things that they haue neede of: or rather bycause that through the impediments of their vnbelefe, they wilfully kepe of and driue away ȳ benefits that of their own accorde would come flowyng to them. Neither doth he only bid them ope their mouthe: but he more highly commendeth the abundāce of his grace, in auouching that how far and wyde so euer our desires stretch themselues, ther shal want nothing that maye satisfie vs to the full. Wherupppon it foloweth, that he dropeth downe his heauenlye benefites vppon vs sparingly and slenderly, bycause our mouthe is to narow: and that other some are let alone fasting and emptye, bycause they shut their mouth close. For the more parte, either of squeymyshenesse, or of pryde, or of madnesse, refuse whatsoeuer good thing is offered them from heauen. Other some, althoughe they doo not vtterly refuse it, yet doo they scarcely take in a fewe

small droppes, bycause their faith is so streightlaced, that it hinders the powring in of abundance. And herby is the leawdnesse of the world very openly discouered: in that it cannot abyde either to imbrace God, or to settle themselues in him, when they knowe hym. For although God require here to be worshipped with the outward signe of honoure: yet doth he not passe for the bare name, (for his maiestie consisteth not in two or three sillables) but rather looketh vppon the very thing: that our hope be not raunging and rouing elswhere, or that the prayse of righteousnesse, saluacion, and all good things, be not put ouer vnto any other. For he chalēgeth the Godhead to him selfe in this respect, bycause hee hathe plentifull foyzon of all good things to satisfye and fill vs withall.

12 [But my people &c.] now god cōplaineth that where as hee allureth the Israelits gently vnto him: yet is this gentle calling of his, despized: or rather wheras he began lōg ago to exhort thē, they always stopped their eares ageinst his word. For it is not one dayes stubbornesse that he findeth fault with: but hee meanethe that his people were alwayes dull, and stubborne, euen from the beginning, and that they procede still in the same wilfulnesse. In good soothe it is a monstrouse wylfulnesse, to shet out God from enterance and to deny him hering, when he is ready to couenāt with vs in maner of euen hande. And lest they might lessen their fault by pretence of ignorāce: he addeth that he was reiected of a pretēsed & determined spite. Wherby it appereth, that theyr minds were bewitched by the diuell. Here vppon he auoucheth how it came to passe that he gaue them ouer in their hardehartednesse: or as other translate it in theyr owne imaginacion. For Sarar, (wherof this word is deriued) signifies properly a naule. From whence there is an apte metaphore to the thoughts that are wrapped vp in folks harts, or also to the hardnesse that possesseth the middes of the hart. Notwithstanding forasmuche as wee knowe that in the psalmes one thing is woont to be repeted twise: I haue preferred the name of thought, bycause there foloweth immediately, [they shall walke in their owne deuyses.] Neuerthelesse, by these woordes hee witnesseth, that he punished his people iustly, when hee berefte them of sound doctrine, and cast them vp into a reprobate mynde. For lyke as by ruling vs with his woorde, he reyneth vs in, as it were with a brydle, that wee should not gadde after errours: so in taking away his prophetes from the Iewes, he gaue head to their froward deuyses, that they might leade themselues foorth into erroure. And surely it is the greuousest kynde of vengeance that can bee, and a token of horrible desperatenesse, when God holding his peace, and winkyng at oure malapertnesse, ministreth not the medicine of correction. For so long as he fyndeth fault with vs, and scareth vs with fear of iudgemēt by citing vs to his iudgement seate: He therwithall allureth vs also to repentance. But when he sees it is but loste labour to chyde vs any more, and that his warnings can nothing anayle: then by holding his peace, he sheweth him selfe not to passe whether we sinke or swimme. Nothing therfore is to be more dreaded than for men to be so let slip by God, as they may run ryot after their owne deuyses, and bee haled by Sathan where he list. Neuerthelesse this may be extended more largely: that God being tyred with weerynesse, cared no more for the holding back of his people, who by their desperate wilfulnesse, had cut themselues off from all hope of amendement. Fondly do some inferre vpon this place that Gods grace is bestowed equally vpon all men, vntill it be shaken of. For euen then did God (setting aside all the whole world) vouchsaue to cal the only offspryng of Abraham vnto him by singular priuiledge. At this daye (I confesse) the difference is taken away, so as the message of the Gospell, whereby God reconcyleth the worlde vnto himselfe, is common to all menne. Yet notwithstandyng we see how God stirreth vp godly teachers in certayne places. Neuerthelesse the onely outwarde preaching woulde not suffyse, onelesse he shoulde effectually drawe those vnto

to hym, whome hee hath called. Howebeit forasmuche as this place teacheth, that there is no plage more deadly, than for men to runne vpon theyr owne heades, wee haue no more too doo, but to take oure leaue of fleshelye wysedome, and to followe the guyding of the holy Ghoste.

14 O that my people had hearkened to me, *and* that Israell had vvalked in my vvayes.

15 I vvoulde soone haue broughte theyr enimies lovve, and turned myne hande ageynst their aduersaries.

16 The haters of the Lorde shoulde haue favvned vppon them, and their tyme should haue ben for euer,

17 And I vvoulde haue fedde them vvith the fatte of Corne, and I vvoulde haue fulfized thee vvith Honie out of the rocke.

14 [O that my people &c.] Ageine by an honorable title he detecteth the shame and reproch of the people the better. For their offence was double, masmuche as they being Gods people by vocation, differred nothing from suche as were most straungers: like as in Esay. 1. 3. He cōplayneth: the Oxe knoweth his owner and the Asse his maisters crib: but my people hathe none vnderstanding. Forasmuch as the word Lo, among the Hebrues, is not conditionall, but willing, I dowt not but God (after the maner of one that sigheth,) crythe out that this people is wretched, which haue wilfully refused to haue their welfare well prouided for. For taking vpon him the person of a father, when after the attempting of all remedies he sees his children past recouerie: he casteth out words of greefe, as it were with sighing and groning. Not that hee is subiect to passions as men be: but bycause he cannot otherwyse expresse his loue towards vs. And the Prophet seemeth to haue borowed this place oute of the song of Moyses Deut. 32. 29. where hee bewayleth the stubbornesse of the people welneere in the same wordes. And there is here a couert vpbrayding that the Iewes may know how theyr own wilfulnesse was the onely let that the worlde wente not well with them. If any men obiect that God complayneth in vayne and without cause why, considering how it is in his hande, to bende the harde neckes of the people: and that nowe seeing hee ysed not to doo it, there is no cause why he should compare him selfe to a sorowfull person. I answer it is ryghtly done for our sakes, least wee myght seeke the blame of our vnhappinesse elswhere thā in our selues. But heere we muste beware, that wee myngle not diuers matters togither, yea and suche matters as are as farre distant as heuen and earth. For God in coming down to vs by his worde, and callyng al men without exception, disappoynteth no man. For as many as come vnto him are admitted, and therby doo feele that they were not called for nought. In the meane season, out of the fountayn of secret election floweth this difference: that the word entreth into the hartes of some, and bothe but onely touch the eares of other some. And yet is it not agaynst reason, that he shoulde lamentably complayne of oure madnesse, when we obeye not. For like as in calling vs by the outward word, he sheweth himself a father: so also why shold he not represent the image of a father in this forme of complainte? For rightly bothe he auouche in Ezechel. 18. 32. that he willeth not the death of a sinner: so that the interpretation of *y* saying, be fetched sincerely and without cōtention out of the whole text. He wil not the sinners deathe: Howe? namely bycause he wold haue them all turned vnto him. But certein it is, *y* this turning is not in mans freewill, vntil God haue made their stony hartes fleshie: nay rather, this renuing (as Austine skylfully teacheth) is of more excellencie, than the creatiō. And what letteth, *y* god boweth

not ne frameth not all mennes hartes a lyke to his obeysance: Heere therefore muste modestie and soberneſſe be kepte, that we attempte not to ruſhe into hys ſecrete iudgemente: but that his will may ſuffiſe vs, whiche he hath diſcloſed in his worde. For ryghteſy is he deemed to will the ſaluation of them, to whome this ſaying is directed Eſa.21.12. Come vnto mee, and turne again. In the ſecõd member, the Prophet deſpneth, what it is to here God. For it were not inough to ſooth God in his saying, for hipocrits doo eaſily graunt, that whatſoeuer proceedeth out of Gods mouth is true, like as an aſſe ſhoulde wag his eares. But this Prophete dothe vs to vnderſtand, that God is not heard, onleſſe we ſubmit our ſelues to his obeyſance.

15 [I would ſoone. &c.] Here he admoniſheth the Iſraelites, that what ſo euer plagues they ſuffered, they were to be imputed to their owne ſinnes: becauſe theyr enimies fought not againſt them with any other ſtrengthe, than ſuche as they were furniſhed withall from heauen. God had promyſed, that his cheſe people ſhoulde (by hys gupding,) gette the vpper hand of all enemies: and now leaſt any man myght charge hym with breache of promiſe, hee affirmeth that he had done ſo, if he had not bene letted by the ſinnes of his people. And no dout but hee couertely putteth them in mind of their former victories, which they had not obteyned, by theyr owne ſtrengthe, but by his gupding. Now he ſayeth hee is not onely reſtreyned by theyr faulte: ſo as hee is fayne to forbeare defendyng them: but alſo compelled by theyr lewdneſſe, to leaue their enemies, and to fall vpon them with armed hand. The ſame ſentence purſueth he when he ſayth, that their enemies ſhould humbly haue come vnder their yoke, had not the wickedneſſe of the Iſraelites giuen them weapen to ſette them at libertie by ſhakyng of Gods yoke through their own wantonneſſe. In callyng them the enemies of the Lord, he taunteth the Iſraelites, becauſe that by breaking the bond of the couenaunte, they ſeparated them ſelues from GOD, ſo as he could not forthwyth vndertake warre for them, againſte thoſe that were enemies bothe to him & them. For like as worldly Princes (if they be diſappointed by their leag felowes) fall to compoſitiõ with the reſt of their enemies, and ſo reuenge themſelues of the periured couenaunte breakers: euen ſo GOD doth the Iſraelites to wit, that he had ſpared his enimies and theirs, becauſe they had falſly and trayterouſly begupled hym: For why ſuffereth he his open enemies vnpuniſhed, and ceaſſeth for a tyme from mayntenyng his owne glorye: but becauſe he ſetteth them againſt his owne rebellious and diſobediẽt people, to ſubdue them? What is ment by the worde Bacaſh, we haue told heretofore. The prophet giueth an inckling, that there is none other peace to be hoped for with the reprobates, than ſo farforth as God reſtreyneth theyr rage by ſecrete chaynes, like as a Lyon ſhut vp in an yron cage is a Lion ſtil, and yet is reſtrayned from tearyng and pluckyng in pieces, euen thoſe that be not paſt a fiue or ſix foot off from hym. Euen ſo although the wicked gape after our deſtruction: they are not able to execute that which their hartes couloe ſerue them to doo: but rather God tameth their fiercenelle, ſo as they counterfeat a kynde of meekneſſe. The effect is, that it happeneth through the fault of the Iſraelites themſelues, that their enimies preuayle againſte them, and beare themſelues ſo malapertely, whereas they ſhold haue ben but vnderlyngs to them, if they had continued the humble and obediente children of God. Alſo the euerlaſtyngneſſe of the tyme muſt be referred to the promiſes, like as muſte alſo the ſtore of wheate and Honie, ſo ſerue them to the full. For GOD had anowed, that he ſwold be their protectour and keeper vnto the ende. The chaunge therefore, that had happened ſo ſodeinly, is diſdaynfully obiected againſt them, in ỹ they had ſo ſoone caſte away their happye ſtate of ſette purpoſe. The ſame thing alſo is to be ſaid of the fruteſulneſſe of ỹ land. For how falles it out, that they ſuffer hunger in ỹ lãd in whiche god had promiſed them abundãce of wheate & honie: but becauſe ỹ bleſſing of God is withered away by their faulte:

By

By [the fat of corne] he metaphorically meneth the flowre of it, onleſſe any man like rather to take it for the fineſt and pureſt wheate. Some thinke that [hony out of the Rocke] is ſpoken by way of ouerreaching: as though it had benne ſayd hony ſhould haue flowed out of the Rockes, rather than God would not haue ſatisfied this people. But inaſmuch as it appeareth by the ſtories of the Bible, that hony was found euery where, in the ſeames and riftes of Rockes, as long as Gods bleſſyng flouriſhed: the playne meaning is, that Gods grace ſhoulde haue holde on with continuall and vnchanged race: if it had not benne broken of by the malice and wickedneſſe of the people.

The Contents of the.lxxxij.Pſalme.

Forbicauſe Kings and ſuch as be endewed with authoritie being blinded with pride, doo for the moſte parte take libertie to do what they liſt: he giueth them warning, that they muſt render an account before the ſouerein iudge, which ſurmounteth all worldly highneſſe. And after he hath put them in minde of their duetie and eſtate: foraſmuche as he perceiueth himſelf to talk to deafe folke, he calleth vpon God for vengeance.

The.lxxxij.Pſalme.

A Pſalme of Aſaphs. God ſitteth in the congregatiō of God, in the middes of the Gods ſhal he iudge.

2 Hovv long vvil yee iudge vniuſtly, and accept the perſons of the vvicked?

3 Doo right to the poore and fatherleſſe: doo iuſtice to the helpeleſſe and needie.

4 Delyuer the poore and oppreſſed, delyuer them out of the hande of the vngodly.

1 [God ſitteth in the congregation of God &c.] Surely it is an vnſeemly thing that wheras Gods will is, that certeine men ſhould haue preheminēce ouer mākind for the cōmon weale of all: they acknowlege not to whet ende they haue ſuperiority, nor yet by whoſe benefit they be placed in ſo high degree: but deſpiſing all equitie, lord it at their owne luſt. For their eyes bee dazeled with their owne gliſtring, ſo as they thinke the whole world to bee borne for their pleaſures. Beſides this, they thinke it ſtands not with their honoure to be ruled by ſage and diſcreete councell. But wheras they are to muche ſotted in their owne folye alredy: yet ſeeke they ſtill for clawbacks to flatter them and ſooth thē vp in their vyces. To the intēt to correct this pride, Firſt the Prophet ſayeth that men are not ſo ſtalled in their Throones & iudgement ſeates, but that God holdeth ſtill the ſouereinte, accordyng alſo as God would haue the ſame auouched by the mouthe of a heathen and vnchaſt Poet, who ſayeth, the kings that are dreadfull to their owne flocks, euen the ſelfe ſame kings I ſay haue a ſouereine lord, euen Ioue renowmed with triumph ouer the Gyants, Ioue that maketh all thinks quake with his looke. Therfore leaſt the greate men of the world ſhold take more vppon them than is meete: the Prophet here ſetteth vp a chaire of eſtate for god, from whence to iudge them all, and to bring them in order, whiche is a thing very needefull. For although they confeſſe themſelues to reigne by the grace of God, and worſhip him with certayne Ceremonies: yet their owne greatneſſe

doteth them, so as in their false imagination they driue him a great way out of their companie: for they cannot abyde to be subiecte to reason and lawes. This madnesse wherewith the Princes of the worlde are bewitched: it was the Prophets purpose to scorne, bicause they suffer God to haue no roome in their companie. And to the intent he may the better reproue the drunken ouerweening of them selues, wherein the worldly Princes be sotted: he termeth the ciuill order [the congregation of God,] bicause that howsoeuer his glory shine forth in eche seuerall part of the worlde, yet peeldeth he chiefest lighte in this pointe, namely when lawfull gouernemente florisheth among men. In deede I confesse it is an ordinarie thing among the Hebrues, to garnishe euery rare and singuler thing with the tytle of [God]. But here it seemeth, that according to the circumstance of the place, the Prophet calleth the state of Princes by the name of [Gods] as in whiche a peculier maiestie of God shyneth forth: like as Salomon, Prouer. 2. 17. calleth wedlock [Gods couenant] bicause it excelleth in a certayne singuler holynesse. In the seconde member it makes smal skill as in respect of the pith of the matter, whither we reade it [In the middes of the Gods,] or [shall iudge the Gods in the middes,] sauing that the first construction runneth best: that although the heades of the worlde exalte themselues neuer so muche, yet can they not diminishe Gods authoritie, that he should the lesse reteine his soueremtie, and holde the sterne in his owne hande. But in this place, like as also a litle after, 7 in other places, the name of [gods] is taken for Iudges, in whom God hath imprinted a speciall marke of his glorie. For to draw it vnto the Angels, it is ouermuche wrested.

2 [How long will ye, &c.] Many suppose that here is described the maner of iudgement. But it seemeth too me rather that the Prophet (to make way to rebuking,) hath sayde thus in way of Preface. Although Kinges lifte their heades aboue the cloudes: yet so euen they also liue vnder this law, that they should be ruled by Gods hand: 7 therefore it is but a fondenesse for them to make so fierce strugling to exempt themselues from reason. For albeit that Tyrants are the worst things that may be, and possesse that place by ranke treason: yet if any seruante of God dare but once open his lippes against them, by and by (as though they had great wrong done vnto them) they pretende the holy name of God. And so whyle they surmise themselues to be exempted and priuileged from the common law of mankinde, they banish away Gods doctrine and the ministers therof vnto the people. Finally they think there is no soueremtie, but where vnbridled lust leapes at libertie. But this principle beeing once set downe, [that God gouerneth among them,] there is alredy some enterance set open for doctrine. The prophet then, after he hath purchased him selfe authoritie, inueyeth freely against Princes, and reproueth that most grosse vice of theirs when they set themselues to sale to the wrongful troublers of the poore, and for hyre of reward peruerte al equitie. And he openeth the [wicked] by name: for good men will neuer go about to corrupt iudges. Moreouer a certayne diuilish frenzie setteth ý great men of the worlde besides their wits, so as they giue more credite by naughtypackes, than by innocent and simple persons. Let vs admit that the wicked sit still, and seeke not to winne themselues fauor, neither by flatterie, nor by fraude, nor by hypocrie, nor by any other slightes: yet notwithstanding, euen they them selues that beare rule, are moste commonly inclined to the worser parte. And the reason why the Prophet vpbrayeth them is this: that wicked men finde more fauour at their hands, than good and honest men.

3 [Doo right too, &c.] The Prophete instructeth briefly, by what tryall a man may discerne a iuste and vpryghte gouernement: that is to witte, if they giue to the miserable and oppressed, the thing that is their righte. There is in the words the figure Synecdoche, for it is certayne, that they are bounde too doo righte too all men. Neuertheless the Prophete (not without reason) sayeth, that they are appointed to be defenders

of

of suche as are in miserie or oppressed: bicause that suche, bothe stande in neede of other folkes helpe, and shall not finde it else where, than where couetousnesse, ambition, and other corruptions are not. Therfore doo Iudges beare the swoord, to restrayne the wicked, least their violence might preuayle in the outragious disordernesse of the worlde, and least that as euery man is of more strength: so he should become the bolder to oppresse the weake. Seldome therefore do riche men resorte to the magistrates for helpe: excepte it be when they happen to fall out among themselues. Now wee perceiue wherefore the Prophete commendeth chiefly the poore and needie: that is to wit, bicause that suche as are in danger of the crueltie and harmes of riche men, haue no lesse neede of the defence of Magistrates, than sicke folkes haue of Phisitians. Were Kinges and other Iudges once throughly perswaded of this point, that they be appoynted to be as Gardeins to the poore, to set themselues betweene them and their wrongs, and to suppresse all wrongfull force: perfecte vprightnesse would florish euerye where. For whosoeuer can finde in his hart to defend the poore, he will not bee bowed hither and thither with fauoure: but he will haue an eye only to the thing that is right. This also wee gather by the Prophets woords: that although no man seeke to the magistrates for helpe: yet are the Magistrates condemned of negligence before God, if they succour not folke vnrequested. For when manyfest wickednesse reigneth, and sighes and lamentations sounde euery where: they vntruly pretend this color, that they can not redresse misdealings, onlesse they be complayned vnto. In as muche therfore as the oppression crieth out sufficiently of it self: if the Iudge sitting in the high watch toure wink at it, the prophet telleth him plainely that he shall not scape scotfree with his dissimulation.

5 They neither knovv nor vnderstand, they vvalk in darknesse, though all the foundations of the earth be moued.

6 I haue sayd, ye are Gods, and children of the moste high, all of you.

7 But ye shall dye as a man: and ye princes shall fall as one of the common sort.

8 Arize O God and iudge the earth, for thou shalt inherit in all nacions.

5 [They neither know &c.] After hee hath put princes in minde of their dewty: he complaineth that it booteth not, bycause they bee dullerds, and will not admit sownd doctrine. Yea though the whole worlde should be shaken in peces: they abide careleesse in their owne sluggishnesse. For hereby doth hee most reproue and enforce theyr madnesse: that although they see heauen and earth confounded togither: yet are they no whit moued. As who wold say, they care not which way the worlde went, when as notwithstanding they be specially chozen and appointed for the preseruation therof. I haue declared a little afore, what it is that most hereuethe them of vnderstanding: ỳ is to wit, bycause they be blinded with their owne gloriousenesse: and forasmuche as they feerfly shake off all yoke, no feare of God will bende them vnto modestie. For ỳ beginning of sound knowlege and wisdome, is to yeeld God his due honoure, that he may hold vs in with the bridle of his woord. This last member [though the foundacions of the earthe bee moued,] is of all men for the most part otherwise applyed: as if ỳ prophet should say, that of all the mischeeues in the worlde, the greatest is when princes execute not their dewty: bycause the stay of the earth, (that is to say the state of men) standeth vppon this foundation, namely that Iustice should florish. Therefore according to them, the meaning is, that the worlde is weakened by the vniuste Tyrannie of Princes. Although I disallow not this meaning, yet thinke I rather (as I haue already sayde) that here is condemned the monstruouse dulnesse of Iudges, whiche are not moued at the confusion of thinges in horrible wyse, no nor at the very shaking of the earth.

6 [I sayd &c.] It is a graunting, wherby neuertheleese the Prophet sheweth, that

that there shal be no defence for wicked iudges, in the sacred person which God hath put vpon them. And although he bring them not in speaking: yet this exception is of as muche force, as if he had sayd, though ye pretend your dignitie in stede of a buckler, this boasting of yours shall nothing auayle you, but rather yee beguile your selues with foolish trust: for God hath not bereft himselfe of his owne soueraintie, in making you his deputies. Againe hee woulde haue you mindefull of your owne infirmities: that ye may carefully, and in the feare of God execute the charge enioyned vnto you. It may also be taken in Gods owne person: that together with their authoritie he bestowed his name also vpon them. And it semeth to agree with Christes saying, that they are called Gods to whom the word of God was spoken. Neuertheless, it may also bee tourned commodiously thus, [I graunt yee bee Gods, and the children of the most high] In the matter it selfe there is small odds. For the Prophete meaneth only, that Iudges are not excused by pretece of their honour, so as they should escape the punishment of their faultes. For the condition vpon which they are set ouer the worlde, is that they them selues also muste one day appeare at the iudgement seate of heauen, to render vp their account, and therefore the dignitie wherewith they be endewed, is but temporal, whiche shall passe away togither with the fashion of the worlde. In the which sense he addeth immediately, [But yee shall dye as men,] as if he shoulde say, although they be endewed with power to rule the worlde: yet for all that they haue not put of their nature, that they should cease to be men still. The latter parte of the staffe is mistranslated of some (in my iudgement) thus: [ye shall fall like one of the Princes:] and they thinke that there is a violent death bewighted them, according as the Poet sayth, feaw Kings and Tyraunts goe downe to the sonne in law of Ceres by dry death, without slaughter & bludshed. But forasmuche as that translation is constrayned, and farre from the matter: I doubt not but the Princes are compared to the base and common sorte of men. For this word One, signifieth any of the common sort. Therefore although they forgette them selues too bee men, and make them selues dranken with guilefull hope of perpetuitie: yet shall they be haled vnto death as well as other men. Christ meaning to confute the slander wherwith the Pharisies charged him, alleaged this text, Iohn. 10. 35. If the Scripture (sayth he) call them Gods, to whom Gods commandement came: is not he muche worthyer of this title, whom God the father hath warranted to be so? Neuertheless Christ did not by these words place him selfe in the number of Iudges: but he reasoneth from the thing of lesse likelyhoode, to the thing of more likelyhoode, that if the name of God bee conueyed ouer to Gods officers, much more agreeth it too the only begotten sonne, who beareth the person of the father, in whom the fathers Maiestie shineth foorth, and in whom the whole fulnesse of the Godhead dwelleth.

8 [Arise O God &c.] Why this psalm is cloſed vp with a prayer, I haue told at the beginning. For the Prophet perceiuing hee can doe no good by admonishing and rebuking, bycause princes being puffed vp with pride, hold skorne of all doctrine of righteousnesse: turneth himselfe to God, and calleth vppon him to suppresse their statelyneſſe. And by this meanes ỹ holy Ghoste setteth forth a comforte for vs, as oft as Tyrants vex vs at their pleasure. For although they meete with no bridle vpon earthe to restreine their licēciousnesse: yet must we looke vp to heauen, and seke redresse from thence, bycause it is not for nought that God claymeth to him selfe the office of iudging. And therfore wee muste beseech him to settle disordered matters in some reasonable wyse. The reason ỹ foloweth by & by after, semeth to some to be a prophesie cōcerning Christs king dome, wherby God hath brought al nations vnder his obeisance. But I extend it more at large: that obedience is due vnto God of meere right among all nations, and that his interest of bearing rule, is wickedly and vniustly wrested from

from him by Tyrants, when they ſette his Commaundement at nought, and make a medlay of righte and wrong. And therefore wee muſte deſire him too recouer agayn his ſouereintie, by ſetting the worlde in due order.

The Contents of the. lxxxiij. Pſalme.

The Prophet calleth for Gods helpe againſt the enemies of the Churche. And to the intent he may the eaſlyer obteine, he declareth how many nations haue conſpired together, and onely of purpoſe to wype out the people of Iſraell, and to quenche out the name of God. By the way to the intent to ſtirre vp him ſelfe and others to pray with greater affyance: he ſheweth by allegation of many examples, how mightely God hathe benne wonte to ſuccour his ſeruantes.

The. lxxxiij. Pſalme.

A Song or Pſalme of Aſaphs.

2 Holde not thy peace O God, keepe not ſylence vvith thy ſelfe, and be not ſtill O God.

3 For lo, thine enemies beſtirre them, and they that hate thee haue lifte vp their heade.

4 They haue founde out a craftie deuiſe agaynſt thy people, and they haue conſulted agaynſt thy hidden ones.

5 They haue ſayd, come and let vs cut them off from a nation: and let not the name of Iſrael be had any more in remembrance.

2 [Holde not thy peace. &c.] Whereas it is agreed vppon by the conſente of many, that this Pſalme was made in the time of king Joſaphat: I alſo allow of it. For we know how great bruute of warr, that godly king abode, againſt many and ſundry armies of his ennemies. For although the Ammonites and Moabites were the chiefe Kingleaders of the warres: yet had they gathered ayde, not onely oute of Syria, but alſo oute of farre Countries, whiche had in manner ouerwhelmed Jewrie with their multitude. For as muche then, as here is rehearſed a long muſterbooke of enemies that had conſpired among themſelues to deſtroy Gods people: it is a good likelyhod that this pſalme was indited at that time. For the holy chronacles report, bothe that one of the Leuits promiſed the king victory by the ſpirite of prophecie, and alſo that the Leuits ſong before God. Now then formuche as it could not be, but that in ſo greate daungers the whole realme was in hazard as well as the holy king: here is conteined a prayer full of vehemencie, and carefulneſſe. And hereunto tendeth the repeting of the wordes that come together by and by in the firſt verſe, [holde not thy peace, keepe not ſylence, bee not ſtill.] As if the faithfull ſhould ſay: if God were minded to help them, he ſhold neuer haue time to do it onleſſe he made quicke ſpeede. Now although it be our ducty to tary patiently if God at anye time delay his helpe, yet notwithſtãding he giueth our meekneſſe leaue to requeſt this making haſt. Wheras I haue trãſlated it [keepe not ſilence with thy ſelfe] word for word, it is [keepe not ſylence to thy ſelf] which ſome expound paraphraſtically, holde not thy tong in thine owne caſe: which expoſition I haue omitted, as too ſuttle. But this maner of ſpeech implieth as muche as if it had ben ſayde, [holde not thy ſelfe within.] And it may be alſo a ſuperfluouſe percell, as it is in diuers other places.

3 [For lo, thine enemies. &c.] Here is expreſ-

expressed the necessitie, namely that the faithful are oppressed as wel by the violence and force of their enemies, as by their craftie policies: so as there was no way for them to escape death. And lyke as suche extremitie doth greatly abashe the minds of the godly: so their onely reliefe is to make their moane of it vnto God, whose continuall duetie it is to suppresse the proude. And therfore commonly when the saincts call vpon God for helpe, they are woont to alledge vnto him the malapartnesse of their enemies, (and it is to be noted that they are all called Gods enemies, which trouble his Churche,) for it is no small assurance of truste, to haue our enemies to be Gods enemies. This floweth out of his free couenant, by which he hath promised to be an enemie to al our enemies: and good cause why, forasmuche as since he hath taken vs into his tuition, our welfare cannot be touched, but his maiestie must be impeached therwithal. In the meane whyle wee muste keepe peace with all men, so farre as wee may, and wee must apply our selues to honest dealing, that wee may safely boast before God that wee are wronged, inasmuch as wee are assayled vndeseruedly. Now howsoeuer the pryde and forcible assaultes of our enemies be matched with craftinesse: yet muste God haue his glorie peeided him, in contenting our selues to be succoured at his hande. For like as he is woont to breake the proude that come out their madnesse: so also is he woont to take the wylie ones tardie in their wylinesse. Moreouer least wee might thinke our selues abandoned to the policies and catchings of our enemies: the prophete in very good time harteneth vs with an addition full of comfort and hope, calling vs [Gods hidden ones.] For where as some draw it to the contrary parte, because the helpe of God wherewith wee be defended, is not seene: like as in an other place. Collos. 3. 3. the lyfe of the faythfull is sayde too bee [hidden] it is too muche constrained, and vtterly removed, as well from the meaning, as from the woords of the Prophete. For hee teacheth simply, that wee be shrowded vnder the shadowe of God wings, because that although wee seeme too lye open, and too bee subiecte too the lufte of our enemies: yet are wee preserued by the hidden power of God. And therefore it is sayde in another place: Thou shalte hide mee in the secrete of thy Tabernacle, Psalm. 27. 5. Notwithstanding it is too bee noted herewithall, that none are shrowded vnder Gods keping, but suche as distrusting their owne strength, flee fearefully vnto God. For they that beleeue them selues too bee able too make their parte good, and therevppon encounter boldely and wexe wanton, as though they were paste all feare, shall in the ende feele the smarte of their nakednesse. And therefore when we distrust our owne weakenesse, there is no better assurance, than too creepe vnder the couert of God, and to cast the care of welfare into his lappe.

5 [They haue sayde. &c] The heynousnesse of the matter is increased by this circumstaunce, that the wycked were full bente to cutte vp the Church by the roote. This may be restrayned too the Ammonites and Moabites, who were as Bellowes too stirre vp the reste. But forasmuche as by their setting on, the Agarenes, the Syrians, and the other Nations beeing incensed with like hatred and outrage, had taken weapon in hande to destroy Gods people: wee may fitly applye this saying to them all, namely bicause that vpon the making of their league, they rushed forwarde who coulde be forwardest, and encouraged one another to destroy the kingdome of Iuda. Now then the cause of so cruell hatred was, chiefly, for that Sathan hath always gone about too roote out Gods Churche, and therefore hath not ceased too stirre vp his impes too outrage. [Too cut them off from a Nation] signifyeth too roote them vtterly out, that they may bee no more a Nation or people. Which thing appeareth more euidently by the seconde member, [That the name of Israell be no more had in remembraunce.] And this circumstaunce auayleth to prouoke God to mercy, in that this warre was not taken in hand after the common maner of warres, to the intente that when they

they were conquered and subdued, they should be at their enemies commaundement to serue them: but that their enemies crueltie tended to their vtter destruction. And it was all one case, as if they had gone about to ouerthrow gods determination, wherin the Church was founded to continue for euer.

6 For they haue consulted in heart together, and haue made a league agaynst thee.

7 The Tentes of Edom, and the Ismaelites, Moab and the Agarenes.

8 Geball, and Ammon, and Amalek, the Philistines, vvith them that dvvell at Tyre.

9 Assur also is ioyned vvith them: they haue ben an arme to the children of Loth. Selah.

6 [For they haue cõsulted &c.] Here he mustereth vp the huge hosts which layd their powers togither practizing the ouerthrowe of Gods Churche. Seing then that so many nations with so strong alyance enforced themselues to the destruction of so weake a kingdome: it stood them in hand to be refskewed betimes by the woonderfull helpe of God, considering that they were of no abilitie to defēd themselues. And yet in that so greate an afterdeele, the holy king Asa brake out into this right princely saying, 2. Paral. 14. 11. It is no hard matter for the lord to succor vs, whither it bee ageinste a greate armye or a small: neyther may our feawnesse hinder him to saue vs from a huge multitude. Verely the selfe same spirit that endewed that godly king with that inuincible corage, indited also this psalm to ỹ whole Churche: that it might resorte vnfearfully vnto God for helpe. And at this day also he goeth before vs by his word least any daunger may shet vs out of the gate from calling vpon God. For howsoeuer the whole world conspire ageinst vs: this is set as a brazen wall for the defence of Christs Churche, [Why are nations vpon an vproze &c. Psalm. 2. 1.] Neither profiteth it vs a little to beehold in this exãple as it were in a glasse, what hath happened to Gods Churche from the beginning: least at this day the same or ỹ very like estate might truble vs, whyle the whole world is at deadly foode with vs. For wee see how the Pope with diuelish malice setteth the whole world on fyre ageinst vs. Therfore whither soeuer we turne our eyes, as many enemilike armies meete vs to destroy vs. But when wee shall haue perswaded our selues that no new thing happeneth vnto vs: we shalbe confirmed to patience by the auncient lot of the Churche, vntill God vtter foorthe his power sodenly, whiche alone will bee inough to disappoint all the practizes of the world. Furthermore least the faithful might cast douts whither ther were help prepared for them from heauen: the Prophete auouchethe flatly, that they make war ageinst god, whosoeuer they be that trouble the Churche, which is mainteined by his defēce. For we know vpon what condition he saieth hee will be our helper. Hee that touchethe you (saieth he) toucheth the apple of mine eye. Zacar. 2. 8. And that which is sayd in another psalme concerning the patriarks, is extended to all the faithfull. Touch not mine anoynted, and trouble not my Prophets. Psal. 105. 12. For he will haue the anointyng wherwith hee hath annointed vs too bee as good as a buckler to kepe vs safe and sound. Wherfore although the nations that be numbered vp here, made not open defyance vnto God: yet notwithstanding forasmuche as when God seeth his seruants wrongfully assaulted, he thrusteth himselfe betweene them and their enemies to beare off the blowes: the Prophete doth rightly to say that all they had entered in league agaynst God, lyke as at this day when the Pappists lay their heades toogether too deuyse our destruction, if a man aske them whither they bee stronger than GOD, they will strayghte wayes replye, that it is no parte of their mynde to assaulte HEAUEN after the manner of the

the Gyants. But forasmuche as God auoucheth, that as ofte as wee bee harmed, he him selfe also is impeached: it is meete that we should out of the watchetoure of fayth, bewe a farre off the thyng that they shall at length feele by proofe. Some expounde [to consult in the hart] to bee, too deliberate stoutely and with great heede, lyke as we saye, a thyng is done from the hart, which is done with an ardent and earnest mind. But rather by this worde the Prophet meant to betoken the secrete wiles, of which he hath complayned a whyle earst. Some interpreters referre [the Tents of Edom] to their furniture for the warre, as though the Prophete should say, they came well furnished with Tents to holde out the warres at length: but he seemeth rather to allude to the maner of those nations, because they lived in Tentes and Hales. Neuertheless it is a kinde of surmounting speech, as if he should say, that they euen plucked by their hales & boothes, for the great desyre that they had to this warre. As for euery seuerall nation, I minde not curiously to intreate of them, because the more part of them is well ynough knowen by the common vse of the scripture. But wheras he sayth that Assur and others were [an arme to the children of Loth,] truely hereby the greuousnesse of the matter is not a little increased. It had ben a poynt of vnnaturall crueltie to haue aided forrein nations agaynst their owne kinsfolkes. But now to blow vp the trumpet first themselues, and of their owne minde to fetche in the Assyrians, and the other nations to destroy their owne brethren, was it not a barbarous sauagenesse worthy to be abhorred? For (as Iosephus himselfe reporteth) the Israelites had passed through their borders without offence or harme doing, because they had spared their owne bloud at the cõmaundement of God. Considering then that the Moabites and Ammonites saw how their brothers had a special remembrance of their consanguinitie: ought not they also on their parte to haue shewed so muche kindenesse agayne, as not to haue attempted any enimitie agaynst them. But this also is as it were a destinie of ỹ Church, not onely to be assayled by outward enemies, but also to suffer more trouble at the hands of the bastard brethren: like as at this day, none are more importunately mad vpon vs, than the counterfayt Christians.

10 Do to them as vnto the Madianits, as to Sisara, and as to Iabin, at the brooke of Kison.
11 They perished in Endor, and becam as dong of the earth.
12 Make them, make the princes of them as Oreb and as Zeb, and like as Zeba and as Salmona, all the princes of them.
13 Which haue sayd, Let vs take into our possession the habitations of God.

10 [Doo to them &c.] After that the faithfull haue complayned of their most greeuous oppressions to the intent God should be the forewarder to help them, now they call to remembrance how often he had helped his people euen at the last caste. Whereby it is easie to gather, that God delayeth his help for the nonce when his seruants be oppressed, to the intente to succour them wonderfully, when they be at the lastecaste and forlorne. The Prophet mingleth two stories together: for he shoulde haue knit together in one strayne, [doo vnto them as to ỹ Madianites in ỹ brooke Kison.] But he intermedleth the slaughter of Iabin and Sisara, and yet the mispointing of it maketh no great mater. For it was ynough for him to put him selfe, and the reste of the faythfull in minde of the miracles that God hadde oftentimes wrought in deliuering of his people. For this is ỹ ende of his drift, that God who had so oftentimes put his enemies to flight, and reskewed his fearfull shepe out of the mouthes of the wolues, is not now destitute of the same strength. It is well knowen how marueilously he reskewed

reskewed his people by the hand of Gedeon. Judges.6. For it might haue seemed a very mockerie, that Gedeon durst encounter with a most puisant army, leading with him but onely three hundred men of warre, and specially suche as being enured onely to slaucrie, might haue ben put to flight with the onely looke of their Lords. And yet it came to passe, that the Madianites were slaine by falling togither by the eares among themselues. The like goodnesse of God appeared in the slaughter of Sisara, & king Jabin. Jud.4. For both of them were vnder the conducte of a woman put to flight by Barach, who aduentured to set a smal handful agaynst their huge hosts. Yea and Sisara the captain himself was not slayne manfully in the battell, but striken by the hand of a woman, whē he sought couert for his safetie. Therefore least feare might driue the faythfull to dispaire, they sense themselues very conuenently with these examples of deliuerance, wherby God hath auouched, that there remaineth power inough in himself alone to defend his, as oft as they being destitute of mans help, do flee to him for succour. Moreouer by those incredible & vnwonted maner of deliuerances, they gathered that god is a wonderful workmaster in preseruing his Church: so as they might wel assure themselues, ỹ his onely blast is of sufficient strength to ouerthrow their enemies. Neither in this place is this slaughter of the Madianites reported to this end: but also Esa.9.3. confirmeth ỹ restitution of the Church by the same reason. Whereas he saith they were [dung of the earth,] it may be expounded two ways, either that they rotted vpon the earth, or ỹ they were trampled vnder foote as dung: and this latter exposition agreeth best, and yet I reiecte not the former. Why he should say, [they perished in Endor,] there appeareth no manyfest matter. This name [Endor] is red of in Josue.17.11. And it is a likelihode that ỹ host of king Jabin was destroyed there. For whereas some take [Endor] to be spoken but as a byterme, as though it had ben sayd they were destroyed openly, and with manyfest slaughter, I like not of it.

13 [Which haue sayd, &c.] Again he accuseth the Heathen men of treason to Godward for seazing vpon Gods heritage like lawlesse robbers. Sure it is ỹ they pretended not this in wordes: but in as much as they despised God whō they knew to be worshipped of the Israelites, it is wel done of him to burthen thē with this fault, that they went about to dispossesse God of his inheritance. And no doubt but they rayled vpon the true God, so as they being sotted in their own imaginations esteemed his holy godhead at nought. But admit that they abstened frō grosse blasphemies: yet notwithstanding, looke what is wrought to the godly, the same redoundeth to the dishonour of God, who hath entertayned them into his seruice. Moreouer there lyeth hid no smal comfort in this maner of speaking, when the Prophet termeth Jewry [the habitation of God,] for he hath ioyned himself to vs vpon this condition, that he may haue an euerlasting rest & dwelling among vs: or rather ỹ he may make as great accoūt, & set as much store by his Churche, as an housholder doth by ỹ best thing that he is owner of.

14 O my God, make them as a vvheele, and as halme before the vvind.

15 As the fyre burneth the vvood, and as the flame setteth the mountaynes on fyre,

16 So folovv thou vpon them vvith thy tempest, and make them afraid vvith thy storme.

17 Fill their faces vvith shame, that they may seeke thy name, O God.

18 Let them be put to shame and feare for euer and euer, and let them be confounded and perish.

19 And let them knovv that thou art thy name Iehouah, that thou only art high ouer all the earth.

14 [O my God. &c.] Forasmuche as the pride of the vngodly is intolerable,

when they set themselues to destroy the Churche: the Prophet desireth God to put them to shame, sithe that otherwise their haultinesse cannot be abated, till they ly vnder foot confounded & shamefully disapointed. And whereas the Prophet sayeth, that therby it will come to passe, [that they shall seeke the name of God:] it muste not in my iudgment bee vnderstood of their true conuersion. In deede I confesse that the first step to amendment, is when men being brought lowe by affliction, do humble themselues willingly. But the Prophet betokeneth simply a constreined & slauish submission, suche as Pharaos was. For it falleth out diuerse times, that the wicked being subdewed by aduersitie, doo giue glorie to God for a little whyle. But for asmuche as anon after they are carped away again with frētik madnesse: hereby theire hipocrisie is discouered, & the beastlynesse that lurked in theyr harts bewrayeth itselfe. He meanes then, that the vngodly are compelled by strypes to acknowlege god whither they wil or no, that at least wise their furie that procedeth of scaping vnpunished, is hild in fetters and prison. And this appeareth better by the next staffe, wher he openly wisheth them endlesse damnatiō: which sould in no wise agree, if he had allured thē to repētāce. Neither is it for nought that the Prophete heapethe vp so many wordes, partly bicause the reprobats according to theyr vntameable nature, though they be oftentimes chastized, doo notwithstanding from time to time gather new strength and new corage: and partly bycause nothing is more hard to sink in our stomacks, than that suche as welter at ease in their prosperitie shall soone perish. And this cōmeth to passe bycause we consider not sufficiently how dreadful vengeance of God abideth for the oppressers of his Churche.

19 [And let them know &c.] As yet also he intreatethe not of the healthfull knowlege of GOD: but of suche as is wrong out of the reprobats by the enforcing hand of God. Howbeeit he sayethe not simply that they shall know there is a God: but hee settethe downe a speciall kynd of knowlege, that the worldly folk (who erewhyle despised the true religion,) shall in the ende perceiue howe there is no mo Gods, but that one which hath vttered himselfe in the law, and is worshipped in Jewry. Notwithstanding, by the way, he betokneth but a fading knowledge without roote & liuely sappe, bicause it is neither in good ernest nor with their good willes, that the reprobates submit themselues to God, but either they be drawen to a coūterfet obedience by force, or else inasmuch as he holdeth them short, they dare not burst out into open rage. This therefore is but a knowledge of experience, which pereeth not to the hart, but is wrōg out by force and cōpulsion. And there is a pithinesse in ỹ pronoune [thou] for there is a coūert matching of contrarves betwixt the god of Israell and all other fayned gods, as if the prophet had said, Lord, make them to perceiue that the Idolles which they haue forged to themselues, are nothing. And truly although the despisers of God do shun the lighte, one while ouercasting themselues with mists, & another while diuing into depe darknesse, yet doth god pursue them, and drawe them out to the knowledge of himself, which they would so fayne bury in ignorance. And forasmuch as the world confusedly & shamefully conueieth the sacred name of god to their own forgeries, the Prophet correcteth his dishonoring togither with the rest, whē he addeth [thy name Iehouah] as if he should say, that none can be rightly sayd to be but he alone, or that he is in deede that which he is sayd to be, bicause howsoeuer the vnbeleuers dismēber his glory, yet doth he abide whole & sounde. Always you must beare in mind ỹ matching of contraries that I tolde you of. For ther hath not ben any so barbarous a natiō, which worshipped not some maner of godhed, but euery country forged peculiar gods to thēselues. And although the Moabites, Edomites, & the residue graunted some prerogatiue to the God of Israel, yet thought they ỹ the same prerogatiue was inclosed within ỹ borders of Jewry, like as the king of Siria called him the God of the Mountayns. 1. Reg. 20. 23. This ouerwhart partition of Gods glory is displaced in one

woꝛde, and all the ſuperſtition that was in the woꝛld at that time is ouerthꝛowen by graunting vnto the one god of Iſrael aſwell his being, as his name. Foꝛ onleſſe all the Idolles of the Heathen bee doone awaꝝ: he ſhall not alone holde ſtill the name of Iehouah: and therfoꝛe here is added, [thou onely arte high ouer all the earth:] which thing is to be marked with heede. Foꝛ ſuperſtitiouſe folke moſt commonly thinke it ynough to leaue god his name, (that is to ſaꝝ, two oꝛ three ſillables,) wheras in the meane whyle they diſmember him of his power, as who ſhould ſaꝝ, his Maieſtie were contemned in the empty title. Wee it knowen therfoꝛe that God hath not his pꝛeheminence amõg mẽ, otherwiſe than when he enioyeth ẏ full ſouereintie, & that nothing is matched with him to darkẽ his glozy.

The Contents of the.lxxxiiij.Pſalme.

He complayneth that nothing troubles him more, than to be kept from comming at the Tabernacle, and to be baniſhed from the aſſembly of the godly where God is called vpon. But yet he ſaith, that nothing is able to withſtande the longing of the Godly, that they ſhoulde not conſtantly breake through to ſeeke God. At length he deſyreth to be reſtored, and once again auoucheth that to dwell but euẽ one day in the Tabernacle of God, is more worth to him, than to liue a long time among the faithleſſe.

The.lxxxiiij.Pſalme.

TO the chiefe Chaunter vpon Githith. A pſalme of the ſonnes of Core.

2 Hovv amiable are thy Tabernacles, O Lorde of Hoſtes?

3 My ſoule longeth, yea and faynteth after the Courts of the Lord: my hart and my flesh, reioice in the liuing God.

4 Yea the Sparovv hath found hir a houſe, and the Svvalovv a neſte for hir, vvhere she may beſtovv hir yong ones, O thine Altars thou Lorde of hoſtes, my king and my God.

5 Bleſſed ar they that dvvel in thy houſe, they vvil be alway praiſing thee.

1 [To the chief chanter, &c.] Although Dauids name be not intitled vnto it: yet notwithſtanding foꝛaſmuche as the matter agreeth to his perſon, it is a likelihode that he was the authoꝛ of it. Foꝛ wheras ſome think it was made by the ſonnes of Coꝛe in his behalfe, to my ſeeming this one reaſon is ynough to diſpꝛoue it, namely that Dauid in his time did moꝛe excell in the gifte of pꝛopheſie, than that he needed to committe this charge to the Leuites. Onely one difficultie withſtandeth, namely that he maketh mention of mount Sion, to whiche place the Arke of couenante was not brought, before that he was ſettled quietly in his kingdome. And from that time foꝛth he was but onely once foꝛ a ſhoꝛte time bereſte of the ſight of the Arke, when he fled from his ſonne. But the woꝛds of the Pſalm declare that he was toſſed at that tyme through ſundꝛy and longe continued fletings. Howbeit if wee conſider how Dauid dyd a long tyme after compꝛyſe in Pſalmes, the thinges that he had ſuffered vnder Saule: we ſhal not marueil that he nameth mount Sion therewith. Concerning the woꝛde Githith, I haue ſpoken heretofoꝛe in the eyghth Pſalme.

2 [How amiable. &c.] Dauid cõplaineth that he is barred of his place in Gods church, ſo as he cãnot vtter his faith, noꝛ pꝛofit in godlineſſe, noꝛ exercis himſelf in the ſeruiſe of God. Foꝛ as foꝛ them that would haue gods tabernacles to ſignifie the kingdome of heauen, as though Dauid ſhold mourne that he was a pilgrim

in the worlde: they doo not sufficiently consider his present necessitie. He knew that holy assemblyes were not appointed by God for nought, forasmuche as the faithfull haue neede of suche helpes, as long as they are wayfarers in this worlde. Also he was prime of his owne infirmitie, and wist well how far hee was off from the perfection of Angels. Wherfore not without cause bewayleth he himselfe to be bereft of those meanes, whereof the vse is well knowen to the godly. For no doubt but he had an eye to the right ende of outward order, inasmuch as hee was not like the hipocrits, who at suche times as they frequent solemne assemblyes withe greate pomp, although they seeme as whote as coles, doo notwithstãding meane to discharge themselues against God, with nothinge else but outward shew. Truly Dauid was not occupyed about this grosse forgerie: but his wishing so earnestly to haue freely accesse to the Sanctuarye, was that he mighte worshipp God there sincerely and after a spirituall maner. The exclamacion is a signe of earnest affection: the which hee expresseth more fully in the secõd verse. Wherby we gather, that they be too dulheaded which carelessely neglect the order apointed by God, as though they could stye vp into heauẽ by their owne strẽgth. I haue said that in the secõd verse is expressed more than an ordinarie maner of longing. For whereas Ceseeph signifieth to long fore for a thing: being not cõtẽted with ỹ word, he addeth that [his fowle faynteth after the courts of God,] which betokeneth as much, as to pyne away when we be bereft of our wits by vnmeasurable affection. And hee put [courts,] bycause that being no preest, it was not lawfull for him to preace any further. For wee know that none but the preests might enter into the innermore Sanctuary. At length hee declarethe that this desirouseneesse is sheaded foorth euen vnto his body: namely in that he vttered him self by outward gesture, in mouth eyes and hands. And he sayeth [to the liuing God] not that GOD was shet vp in a narrow Tent: but bycause he knew he had neede of ladders wherby to clyme vp into heauen, & that the visible Sanctuarie was in stede of ladders, bicause it directed the godly minds according to the heauenly patterne. And soothly consioring that the lumpishnesse of the flesh suffreth vs not to mount vp to the heigth of God, in vayne should he call vs vnto him, onlesse he on the other side came downe vnto vs: or at leastwise (by ministring meanes) did after a sorte reache out his hand vnto vs to pull vs vp.

4 [Yea the sparow, &c.] Some reade this verse all in one clrayne, as though the Prophete should say, that the birds make their nestes neare vnto the altars: whereby it appeareth in how ill case he stoode, who was disbarred farre from thence. And vnto this meaning seemeth the particle Eth to agree, whiche moste commonly is ioyned with an accusatiue case. But forasmuch as now and then it serueth also for exclamations: I doubt not but that the prophet breaking off his sentence in the mids of it, crieth out that nothing would do his heart more good, than the sight of Gods altar. First therfore Dauid enlargeth his misery by cõparing himselfe with the Sparows and Swalows: for it is an vnseemely thing for the children of Abraham to be driuen out of their promised heritage, seing that the litle birds find some place or other to nestle in. And although he had at somtime gotten a handsome lodging, or rather although he mighte haue abidden among the vnbeleuers with some estimation: yet notwithstanding he seemed to himselfe to be after a sorte banished from the whole worlde, as long as he mighte not haue accesse to the sanctuary. For surely the ende to whiche we liue, is that we should occupy our selues in serving god. Now thẽ although he be not worshipped aright, except he be worshipped spiritually: yet haue we nede of ỹ succors which not without cause he hath appointed vs. And this is the reason why Dauid bursteth foorth into this outcry, [O thyne altars, O Lord, &c.] For inasmuch as it had ben easy to haue obiected, that there be many nookes in the worlde where he might haue rested safely, or rather that there be many hostes that wold haue ben glad of such a guest, and so he troubled him

him selfe and needes not: he answereth, how he hadde leuer forsake the whole worlde, than to be barred from the holy Tabernacle, for he thought no place pleasant that was far from Gods altars, or rather he liked no dwelling place out of the holy land. And hereunto pertaine the tytles that he giueth to God, when he sayth [My king, and my God.] For he doth vs to wit, that his life is painefull and bitter to him, because he is banished from the realme of God: as if he should say, although all men would offer me entertainement, who might do it best: what should it pleasure me to liue in the worlde, as long as I am shet out of thy borders, seeing that thou art my king? Agayn, seing thou art my God, wherefore should I liue but to seke thee? And seeing thou castest me off, why should I not despise all dwellings, be they neuer so pleasant and delightfull to my flesh?

5 [Blessed are they. &c.] Here he determineth more expressely the right and lawful vse of the Sanctuarie: and so he holeth oute him selfe from the Hypocrites, who also come flocking a pace to the outwarde Ceremonies, howbeit voyde of godly deuotion. And Dauid auoucheth, that the true worshippers of God do bring the Sacrifice of prayse, whiche can not be feuered from fayth. For none can prayse GOD from the hart, but he that resting vpon his grace, enioyeth the peace and gladnesse of the spirite.

6 Blessed is the man vvhose strength is in thee, and thy vvayes are in their hearts.

7 They traueling through the vallie of vveeping, vvill digge a vvell: yea and rayne also shall couer their pittes.

8 They shall go from strength to strength, the God of Gods shall bee seene in Sion.

6 [Blessed is the man. &c] Agayn he declareth that he seeketh the Sanctuarie, not to delighte his eyes, but to further his fayth. For it is more than an ordinarie kinde of profiting, to leane vpon God with ones whole heart: which thing cannot be done, except all pryde be caste downe, and mennes mindes humbled aright. But he determineth that the meane too seeke God, is for him too borowe of him by petition, the strength whereof he feeleth him selfe destitute. Whereas it followeth immediately, that [his wayes are in their hearts,] some expounde it all in one straine thus: that they are happie whiche folow the way appoynted by God, because nothing is more noisome, than to be selfe wise. Neither is it for nought said of the law, this is the way, walke in it. Esai. 30. 21. True it is then, that men are led about with vntowarde errours, when they steppe neuer so little aside from Gods worde. But it is better restrayned to the present circumstance, that they are happie which couet to haue God the director of their life, and therefore desyre to come vnto him. For (as hath ben sayd) God passeth not for the outward Ceremonies, but will rule and subdue to him selfe, suche as he calleth to his Tabernacle. Whosoeuer therefore hath learned how great a blessednesse it is to leane vnto God, will apply al his endeuer and all his wittes to hye him with all speede vnto God.

7 [They traueling. &c.] His meaning is that nothing can barre the wyse and stoute worshippers of God from hasting towarde Gods Sanctuarie. And by this maner of speeche he confirmeth that whiche he sayde before, howe nothing is more to be wished, than to be occupied dayly in Gods seruice, inasmuch as no distresses, nor letres can stop the desyrousnesse of the godly, but that they will runne cheerefully together thorough droughtie & desert places, to frequent holy metings. Because the worde Baca signifieth to weepe, and the letters He and Aleph are of affinitie, so as the one is turned into the other, many translate it [the vale of weeping.] Neuertheles the opinion of those is allowable, which translate it [Mulberies.] Howbeit there is no doubt, but that here are betokened

barrein and hungry deserces, through which it is hard to trauell. For nothing is more needful in traueling, than drink. Dauid therfore ment to auouch the constancie of the godly, in asmuch as ỹ scarcenesse of water (for want wherof trauelers faint) cannot let thẽ to kepe on their way a pace through the sandy dales, too seeke God. By which words the slouthfulnesse of those is reproued, whiche are loth to abide any inconuenience whẽ they may profite in the seruice of God. They set to much by their own ease ỹ pleasure. Therfore so they may not neede to stirre their foote, they can find in their harts to professe thẽselues the seruãts of god: but as for the free vse of the doctrine ỹ Sacraments, they will not buy it with the losse of a heare. We see a nũber so tyed to their nestes with this slothfulnesse, that they cannot abide to forbeare any part of their commoditie, no not euen when they be called to common prayers, to the hearing of the doctrine of saluation, or to the partaking of the holy mysteries. Wee see some sleepe, some busying them selues about gayne, some intãgled with worldly matters, yea and other some euen to play. Wherefore it is no maruell though such as be far of, ỹ such as can not enioy these helps of saluation without the hinderance of their profite, tary still at home. Howbeit least they might ouerwene thẽ selues in their owne delights: Dauid auoucheth, that suche as sette their hearts vpon godlinesse, ỹ serue God in good earnest, do go forward, not only through the easy ỹ cherely way, in the shadow, and by pleasant pathes: but also euer through rough wildernesses, and will rather dig thẽselues pits to their great payne, than the drowghtinesse of the coast shall let their iorney. The same thing repeteth he in the next verse: for inasmuch as by the appointment of the law, after that ỹ arke of couenant was remoued into mounte Sion, the holy meetings were kept there: He saith that the faithfull shal come thither by heapes. The word Chil doth seldome signifie a troope or band of men: but it oftentimes signifieth power or strẽgth. Therfore according to the common vse of the tong, it will be more fit to translate it [they shal go from strẽgth to strength] as if he should say, the faithful gathering strength fresh ỹ fresh, do go vp to mount Sion, and tyre not for any werinesse till they come to the sight of Gods countenance. Notwithstanding if any man like better of the word [troope] the sense will be, that not a few only shal come, but very many companies. Moreouer how god appeared to his seruants in olde tyme in the temple, it is declared elsewhere, and specially in the Psal. 27. 4. ỹ. 5. For although there was there no visible image of God: yet notwithstanding, forasmuche as the Arke of couenante was a pledge of Gods presence: the faithful found by experience, that this helpe was a profitable furtherance to thẽ, in setting them forwarde vnto God.

9 O Lord God of hostes here my prayer, herken vnto me O God of Iacob. Selah. (nointed.

10 Loke vpon vs O God our sheld, and loke vpon the face of thine an-

11 For better is one day in thy courts, than a thousande *elsewhere*, I had leuer be a doore keper in the house of my God, than to dvvell in the tents of vngodlynesse.

12 For the Lord God is our Sunne & sheld: the Lord shal giue vs grace and glory, he vvil not shet vp good fro them that vvalk vprightly.

13 O Lord of hostes, blissed is the man that trusteth in thee.

9 [O Lorde God. &c.] Bicause the worldlings pine ỹ pinch themselues foolishly and without profite in their owne desires: Dauid wisely turneth his desires vnto God. And hereby also it appeareth, that he was not giuẽ to ambitiouse bragging, as many hypocrites are, which pretend a wonderful heate outwardly, ỹ yet God knoweth they are key colde within. First he desireth generally to be hard: afterward, bicause he might seeme to be cut off by the church, he preuenteth this tẽptation, accompanying ỹ gathering himself with all the godly vnder the protection of God.

God. For except he had ben a member of the Church, he could not (vniuersally and as it were in the person of all) haue sayde [our sheld.] By and by also he mounteth yet higher, alleging the anointing wherwith God had vouchsaued him by the hand of Samuel. 1. Samuel. 16. 12. For to say, [looke vpō the face of thine anointed] is a forcible kind of speking, ỹ which many interpreters full coldly ouerskippe. For he behighteth himselfe Gods fauour in this respect, bycause he had bin anopnted king by his comaundement. And bycause he knew his kingdom to be but shadowish: no doubt but he endeuered to purchase himselfe fauour, by obiecting the mediator whose person he representeth: as if he should say, although I be vnworthy of my selfe to bee set vp ageine by thee: yet is this deserued by the anopnting wherby thou hast made me the Type of the only redeemer. By which words we be taught, that God will not otherwise be made at one with vs, than by Christs stepping forth: the sight of whom chaseth away all the mistes of our sinnes.

11 [For better is &c.] Whereas the more parte of the worlde coueteth to liue they know not why, and with nothing but that their life might bee prolonged: Dauid auoucheth here that not onely the ende for which he determineth to liue, is to serue God: but also that hee setteth more by one day which he may bestow in the seruice of god, than to liue a long time among worldlings from whom the religion of God is banished. And forasmuche as it was lawful for none but the priests onely, to enter into ỹ temple: Dauid declareth expressely, that if hee may but sit without in the porche, he will hold himselfe contented with his lot. For Suph signifieth a side post or Threshould of a house. And this cōparison enlargeth the matter greatly, when he sayeth hee had leuer tarie [at the very doores of ỹ temple, than to possesse the tētes of vngodlynesse] as if he had sayd, he had leuer to be cast of into a common and base place (so he may be reckened among Gods people) than to hold the cheefe sea among the vngodly. Doutlesse a rare example of godlynesse. For although there be many that would fayne haue place in the Churche: yet doth ambitiousenesse preuaile so muche, that very feaw can hold themselues wel apayd to abide in the number of the cōmon sort. For in a maner all are caryed away with the frentik desire of climing higher: so as they can fynd no place to stand still except they may ouerlooke all others.

12 [For the lord &c.] The comparison of the sunne tendeth to this end, that like as the sunne with his lighte giueth life, nourishment, and cherefulnesse to the worlde. So are the faythfull refreshed with the cheerely countenance of God, or rather they neither liue nor breath otherwise, than so ferre foorth as God shineth vpon them. By the terme of [sheeld] the prophet meneth that our welfare (which otherwise were in hazard of innumerable dangers) is shielded by his defence. For it were not ynough for Gods fauour to gine vs life, except he should also set his puisāce before vs in defence of vs against so many dangers. Whereas it followeth afterwarde, that [he shall giue grace and glorie,] it mighte be taken thus: that looke whom God hath garnished with his grace in this worlde, them also will he crowne at length with heauenly glorie in his owne kingdome. But forasmuche as I feare least that distinction bee with the curiosest, it will bee better (in my iudgement) to expounde the sentence thus: after that God hath embraced the faythfull with his fauoure, hee will aduaunce them to highe honoure, and neuer cease to enriche them with his giftes. Which thing also he confirmeth in this next mēber, saying, [he will not shet vp good from them that walke vprightly:] as if he should say, Gods bountifulnesse is neuer drayned drye, but floweth without ceasing. In the meane whyle we gather by these words, that what soeuer excellencie is in vs, the same floweth out of the meere grace of God. Herewithall he giueth a speciall marke to know ỹ worshippers of god by: namely that their life is framed according to vprightnesse. Whereas in the ende of the Psalme he cryeth out that [they are blessed whiche trust in the Lorde,] it seemeth to be referred to the time of his banishmēt. For he had said afore, that they were happy which dwel in ỹ courts of the lord.

And now although he were barred of that felicitie for a time: yet deuyeth he him selfe to haue ben vtterly miserable, bicause that vppon assurance of right good comforte, he beheldc Gods fauor a farre of. And it is an example worthy to be noted. For as long as wee be barred from Gods benefites, wee must needes grone for sorow and heauynesse. But lest the feeling of our miserie might ouerwhelme vs: it behoueth vs too beleeue, that euen in the middes of our miseries, we be blessed through hope and patience.

The Contents of the.lxxxv. Psalme.

Bycause God had scourged the faythfull with new displeasures and hinderances after their returne from the thraldome of Babylon: fyrste they make mention of their deliuerance, that he should not leaue the worke of his grace vnfynished. Afterwarde they complayne of the longe continuance of their miseries. Thirdely beeing raysed with hope and affyance, they boaste of the blissefulnesse that had benne promised them, bycause the bringing of them home agayne into their countrey, was annexed with Chrysts Kingdome, from whence they hoped for abundance of all good things.

The.lxxxv. Psalme.

O the chaunter a Psalme of the sonnes of Core.

2 O Lord thou haste ben fauourable to thy land, thou hast brought ageyne the captiuitie of Iacob.

3 Thou hast taken avvay the iniquitie of thy people, thou hast couered all their sinnes. Selah.

4 Thou haste turned avvay all thine anger, thou haste called backe the feerceneſse of thy vvrath.

5 Turne vs O God of our vvelfare, & releſe thy displesure tovvards vs.

2 [O lord thou &c.] They that translate these wordes in the time to come, seme (in my iudgment) to mar the Prophets meening. It is a likelyhod that this psalme was indited to the people, when they were plaged with the cruell Tyranny of Antiochus: & therfore hope of new and continuall grace herafter, is ministred to them by theyr former deliuerance, bycause that by this meanes God had testified, that the memoriall of his couenant could not be quenched by any sinnes, but that he wold be treatable towardes the children of Abraham. For onlesse they had had experience before, of Gods greate goodnesse: there had bin no shift but they must haue bin ouerwhelmed with the hugenesse of miseries, specially continuing so long. Now that they were deliuered, they determine the cause to be in Gods free loue, wherwith he imbraced his land bycause he had chozen it. Wheruppō it followeth, that the course of this good will was continuall: and theruppon the faythfull gather confidence to pray, bycause God being mindfull of his choice, had bin mercifull to his owne land. And I haue told you heretofore, that nothing harteneth vs better to praying, than whē we remember Gods former benefits. For our faith wold streitwayes faint in aduersitie, and sorowe wold smoother our harts, if the experiēce of the former time did not warrant vs that God is treatable to his seruants, and alwayes succoureth them at theyr neede, especially wheras there is the same cause of continuing his goodnesse. And so the Prophete applyeth wisely to the faythfull of his time, the benefites that God had bestowed vppon their fathers long agoe, bycause bothe they and their fathers were called into the hope of al one heritage.

3 [Thou hast take away. &c] Forasmuche as the sinnes of the faythfull might haue striken them with feare and heauy-

heauinesse the Prophet dispatcheth this dout also, inasmuch as God had vttered a notable proofe of free forgiuenesse by deliuerying his people. Hee had shewed before, that the fountayne was Gods free good will: but after that displeasure was growne betweene God and them, wherby the people had estranged them selues from him: it stode them in hande to meete with this remedie. For in saying their iniquities were taken awaye: he meaneth not that the faythfull were corrected and purged from their sinnes, (lyke as God by sanctifying them with the spirite of regeneration taketh away their sinnes in very deede) but he vttereth by and by what he ment. The effect is, that God was reconciled to the Iewes, by not imputing their sinnes vnto them. For God is sayde to [couer the sinnes,] whiche hee buricth, that they come not into iudgement, according as is sayd more at full in the psalm. 32. 1. Therefore when hee had chastized the sinnes of his people by captiuitie: minding to restore them into their countrie ageine, he tooke away the let by wyping away their giltinesse. For vppon the remission of the faulte, dependeth also the release of the punishment: wherby is disproued the forgerie of the Sophisters which they brag of as of a greate misterie, namely, That god retaineth the punishment, though he forgiue the faulte: where as notwithstanding, God anoucheth euery where that the intente too which he pardoneth, is, that being pacified, he shoulde also mitigate the penalties: and that dothe the Prophete confirme ageyne in the next staffe, where he saith that god was treatable to his people, so as he withdrewe his hand from chastizing them. What can the Sophisters barke agaynst this, who deny God to bee ryghteous, oneliesse that after hee hath forgiuen the fault, he execute punishemente according to his rygorousnesse? For the effect that foloweth forgiuenesse of the faulte, is that GOD should by hys blyssynge, wytnesse hym selfe to be no longer displeased.

5 [Turne vs O God &c.] Now doo the faithfull applye that thing to theyr present vse, which they had repented before concerning his fatherly tenderneesse towards his people whom he had deliuered. And they call him by whom they desire to bee restored, the God of theyr welfare, that in matters past recouerie and forlorne, they may yet nourish this hope, that they shalbee preserued by the power of God. For although he offer not matter of good hope to be seene with our eyes: yet behoueth it vs to beleeue, that our welfare is layd vp in his hand, and that hee can easily and redily finde meanes to manifest the same as often as hee listeth. And forasmuch as Gods displeasure is the cause and ground of all miseries: the faithfull beseeche him now to withdraw the same also. And this order is to be marked aduisedly, because that according to our tender and nice nature in bearing aduersitie, assone as God beginneth to tickle vs with his little finger, we are weeping ryght, and beseeche hym to spare vs. But that whiche is the cheefe thyng we let slip, namely that hee shoulde acquyte vs from oure gylte, because wee are not willing to stoupe so lowe as to examine our selues.

6 Wilt thou be angrie vvith vs for euer? vvilt thou prolõg thy vvrath from age to age?

7 Wilt thou not turne agein and quicken vs, that thy people may reioyce in thee?

8 Shevv vs thy mercie O lord, and graunt vs thy help.

9 I vvil harkẽ vvhat the lord God vvil say: truly he vvill speake peace to his people, and to his meeke ones, and they shall not returne ageine to foolishnesse.

6 [Wilt thou bee &c.] In this place, they bewayle the long continuance of their miseries, and reason vpon [illegible] ture of God, suche as it is [illegible]

the law: namely ꝑ he is slowe to wrath and long in sufferynge, and forewarde and redye to forgiue: lyke as wee haue seene heretofore also, how his anger vanisheth away in the turning of an hand, but his mercie endureth for euer. Psalm 30.5. For so behoueth it vs in our prayeng to thynke vppon Gods promyses the whiche may minister woordes vnto vs. Now although they seeme after a sort to find fault, as though God shewed himselfe another than he was woont to be: yet is it not to be douted, but that in wrestling mankully with temptatiō, they sought hope of releef at the nature of God: as though they tooke this for a ground, that it is not possible that God should be angrie for euer. By the way we gather, that whē they prayed so, they were loden with miseries till they were almost tyred. Wherfore we may learne that although god accepte vs not forthwith into fauor openly: yet must not wee ceale frō continuall earnestnesse of prayeng. If any man obiect, that God promiseth in vain that his anger shalbe short, certesse if we wey our owne sinnes, it is alwayes short: And if we cal to minde the continuall holding on of his mercie: we shall confesse his wrath to be but of a minuts lasting. For inasmuche as our flesh slideth backe from time to time vnto wantonesse: it hathe neede of sundry corrections to subdew it throughly. In the same sense demaund they whither [God wil not turne to them to quicken them.] For in asmuch as this principle was grounded in theyr harts, that the punishments wherwith God chastizeth his children, are but tempozall: heerby they gather assurāce, that although god be now worthely displeased and turned from thē: yet he wilbe treatable to them so as he will rayse the dead to life agein, & turne their moorning into mirth. For by the word [Quicken] they complayne themselues to be almost like folk without life or soule through miserie. And in asmuch as they promise thēselues matter of reioycing: now they perceiue thēselues to be in maner forspent with sorowe and heauinesse.

8 [Shewe vs thy. &c.] There is in these woordes the same matching of contraries that was before. For in desiring to haue mercy shewed them, and helpe giuen them, they confesse themselues to be depriued of all tast of eyther of them. Nowe then, seeing that the state of the saintes was suche in old time: we maye learne, euen when we be oppressed and forlorne with extreme miseries, to resorte neuertheless vnto GOD. Vppon greate skill truely is mercy sette in the firste place, and afterwarde healpe added, which is ingendred and brought foorth of the other. For God is not induced to bee a Sauiour in any other respect, but bycause hee is merciful. Wherupon it foloweth, that as many as plead their owne merites to purchase his fauour by them, forclose the way of their saluation.

9 [I wil harken &c.] Heere by his owne example, hee exhortethe the whole body of the Churche to quiet and wilyng sufferance. For in as muche as he had chafed through a certein hastynesse: now he holdeth him selfe in, as it were with a bridle: like as in all our prayers, (be they neuer so godly & holy) we must alwayes beeware, that they leape not out of compasse. For when a man folowseth his owne infirmitie: hee is easily caried beyonde his bounds with vnmesurable heate. Vppon this consideration the Prophet enioyneth silence to him selfe and others, that they may pacientlye abyde Gods leysure: And by these woordes he sheweth himselfe to bee of a settled mynde and as it were tongtyed, bicause he is assured that GOD careth for the church. For had he thought that fortune bare sway in the world, and that mankynd is rolled with blind braydes: he would not ascribe vnto God the authoritie of cōmaunding. For [to say] in this place importeth as muche as to appoint or commaund, as if he should say, forasmuch as he is assured ꝑ the remedy of his present miseries is in Gods hand: he will quiet himselfe vntill conuenient time come, that the Church may be deliuered. Therfore lyke as the vnweldinesse of oure affections rebelleth ageinst God, so is pacience a spyce of stylnesse, wherethorough the godly myndes hold themselues in awe vnder his obeysance.

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In the secõd member he gathereth that the state of the church shal be more prosperous, bycause it belongeth to God to cõmaũd in mens affaires, and therefore it can not be but he must needes prouyde for the welfare of the church whiche he loueth. I haue told you heretofore, ỹ by the worde [peace] the Hebrues betoken happy successe of things. The effect therfore is, ỹ the church shalbe in good plight by the benefite of God. And by ỹ word [speak] ỹ prophet giueth an inckling, that he wil take hede to his promises. For he could haue spoken more plainly of gods prouidence & haue said: I [wil se what God wil do.] But forasmuch as the benefits ỹ God bestoweth vpon his church flow out of his promises: he mencioneth his speech rather than his hande: & therwithall sheweth, that his pacience hangeth vpon the quiet herkening of faith. Wheras in respect of Gods people, he addeth [his meke ones:] by this marke he putteth a difference betwene Gods true people, and his pretensed people. For in asmuch as hipocrites proudely chalenge to themselues all the priuileges of the Church, it is expedient that their bragging should be disproued, that they may know how they be iustly excluded from Gods promises. [And they shal not return ageyn.] This parcel is wont to be expounded thus: Lest they should turn ageyn to their foolishnesse: as who would say, he added the frute of Gods gracious goodnesse. For inasmuch as God alloureth his seruauntes vnto him by dealing graciously with them, that they may cõtinue vnder his obeysance: the Prophet (as these interpreters suppose) denyeth that they shall returne to their folie, bycause Gods goodnesse shall bee as good as a bridle to reine them back. Now although this exposition be tolerable: yet notwithstanding it will more aptly (in my iudgement:) be referred to the whole cõtent of the matter: namely, That after god hath sufficiẽtly corrected his church, he wil at lẽgth be at one with them: that the saints beeing nurtured with correction, may take better heed to themselues hereafter. For hee sheweth ỹ cause why God delayeth & deferreth his gracious goodnesse. For lyke as the Phystitian, though his pacient be somwhat eased of his grief, kepeth him still vnder his diet til he be fully recouered, & ỹ cause of his disease take away, & he growen strong & lusty ageyn, bicause it were noysome for him to graunt hym to vse what diet he wold out of hãd: so god prolõgeth his chastisements, bicause he seeth ỹ we are not in one day wel and thoroughly reclaimed frõ our vices. For otherwise we would sone slip back ageyn into them. The prophet therfore assuageth the grief wherwith ỹ lõg cõtinuãce of misery wold oppresse ỹ faithful & this cõfort: that god for ỹ nonce lapeth more punishmẽt vpõ thẽ than they gladly wold he should, to ỹ intẽt they should amende in good earnest, and become more ware afterwarde.

10 Surely his helpe is nere to them that feare him, that glory may dvvel in our lande.

11 Mercy and truth shall meete togither, ryghteousnesse and peace shal kisse one an other.

12 Truth shall budde out of the earthe, and righteousnesse shall looke dovvne from heauen.

13 Yea, the Lord shall giue good, and our lande shal yeeld hir increase.

14 Righteousnes shal walk before him, & set hir steps in the vvay.

10 [Surely his help &c.] he cõfirmeth ỹ last sẽtẽce. And although to al seming, god was far of frõ his people: yet notwithstãding he putteth himself & other worshippers of God in hope, ỹ deliuerãce is nere at hande, bicause God regardeth secretly those whom he neglecteth openly. Nowe if pe liste to take the particle An, aduersatiuely for [but] (as it is oftentymes taken among the Hebrues) the sentence will be fuller. For inasmuche as he had sayd euen now, that God procedeth far in chastising his seruauntes, when he seeth them ouer forewarde to falling

failyng a newe: least the very lingering should be troublesome: hee added thys restraynt, that euen when his helpe seemeth slowest in comming, then is it nere at hand. Certeyne it is, that the glorye wherof he speaketh in the seconde parte of the staffe, is matched against the wastnesse of the lande, whiche beyng a token of Gods horrible wrath, condemned the lande of shame and reproche. By these woordes therfore, the Prophet encourageth himself & others to repentance, admonishing them ỹ it was not without theyr shame, that they were so sore oppressed with tyrannie by their enimies: for they had driuen Gods helpe a greate way from them with their sinnes.

11 [Mercie and truth. &c.] The verbes in deede are of the tyme paste: but yet so as the text requireth to haue them turned into the tyme to come: And I willyngly embrace that which is receyued by the consent of many: namely that this prophesie is extended to the reigne of Christ. Neyther is it to be doubted, but that the faithful lyfted vp their eies vnto Christ, as oft as the welfare of the Churche was to be hoped for, specially since the tyme they returned from Babylon. In the meane while the purpose of the prophet is, to shewe how bountifully God deales with his church, after he is reconciled. For he sayth, that these frutes growe of it: namely that mercie and truth meete togither, and that righteousnesse and peace embrace eche other. Out of these woordes Austin picketh a ryght goodly meaning, and full of most sweete comfort: namely that Gods mercie is the begynnyng and fountayne of all his promises: from whence issueth righteousnesse, whyche is offered vs by the Gospell, and oute of that righteousnesse springeth peace. Whiche wee attayn to by faith, when God iustifieth vs freely. Moreouer by the lookyng of ryghteousnesse downe from heauen, he vnderstandeth that it is the free gifte of God, and not attayned by the deserts of workes: and therefore that it commeth oute of heauen, because it is not to bee found among men, who are voyde and emptie of it. And by the way hee declareth, that Truthe [buddeth oute of the earth,] because God prouyeth hymselfe faithfull in very deede by fulfillyng his promise. But forasmuch as it behoueth vs to seke soundnesse, and not suttleties: let vs content our selues with the naturall meaning of the prophet, That Christes kingdome shall bee ennobled with mercie, truth, peace, and righteousnesse. And because hee setteth not foorthe the prayse of men, but commendeth the grace whiche he had erst hoped for, and prayed for at Gods hande only: it is to be beleued, that al these good things flow from God. And by the figure Synecdoche, in these foure woordes is described the true blissfulnesse. For when cruelty reigneth vnpunished, faith is quenched, ryghteousnesse oppressed, and all good thyngs are mingled togither in a confused broyle. Were it not better that the worlde wer quite at an ende? Whereof it followeth, that nothing is more desirable towarde a happie lyfe, than that these foure vertues may flourish and beare the bell: like as the reigne of Christe is ennobled almoste with lyke titles in other places. Notwithstanding, if any man like better to vnderstand [Mercy and faithfulnesse] to bee mente of God: I will not gaynsaye him. Doubtlesse, [Truthe or faithfulnesse to budde oute of the earth, and ryghteousnesse, to looke downe from heauen,] implieth as muche as if he had sayde, that bothe of them shall be spread abroade euery where as well aboue as beneath, so as they shall fyll both heuen and earth. For he ment not to attribute any diuersitie to eyther of them, but to auouche generally of them bothe, that ther shalbe no corner of the earth where they shall not flourishe.

13 [Yea the lord &c.] Wheras some take this staffe allegorically, to be ment of the increase of spirituall goods: it agreethe not with the particle Gem, by which the Prophet seemeth in mine opinion to betoken the full measure of that blissfulnes wherof he spake. Therfore he setteth downe here the [frutes of the earth,] as an income of a more excellent bountifulnesse. For althoughe the cheefe happinesse of the Churche be contained in those fower gifts that hee spake of: yet is not the commoditie of the out-

outward fare to be neglected, so it abyde within his owne compasse. If any man obiect, that the plentiful increase is misintermedled with the spiritual reigne of Christ: it is easie to be answered, That it is no whit agaynst reason, if God in blessing the faithfull spiritually, do giue them som tast of his fatherly loue in outward benefits also: considering that euen (by the witnesse of Paule. 1. Tim. 4.8.) godlinesse hath promises not of the life to come only, but also of the life present. But it is to be noted that the comodities of this transitorie lyfe are therefore restrayned, bicause the faithful should not sleepe in their earthly delyghts. And therfore I sayde, they had but a taste of Gods fatherly loue vpon earth, and not their fill of worldly wealthe. Moreouer this staffe teacheth vs, that the power and grace of frutefulnesse to yeld vs sustinance, was not giuen vnto the earth once for all, (as hethenish men surmyse, that God appoynted to eche element his propre charge at his firste creation: and now sitteth still and dothe nothing) but that the earth is from yere to yere made frutefull by the secrete operation of god, accoording as his will is to haue his goodnesse manifested vnto vs.

14 [Righteousnesse &c.] Wheras some take righteousnesse for a righteous persone, it is harsh. In deede there is a profitable doctrine contained in expounding it thus. That the righteouse man will walk before God, and frame his doings accoording to vprightnesse. But seeing no neede cōstrayneth to wrest the word righteousenesse so violently: let vs take that whiche is more right and simple: namely that order shall bee so well setled vnder the reigne of Christ: as righteousnesse, shall walke before God, and possesse all pathes. In this lyfe he seemeth to call the faythful backe agayn to the chiefe blessednesse, bicause that howsoeuer God giue his seruauntes liberall sustenance, yet it becommeth them not to sticke still there. And surely the thing that we differ in from ỹ brute beasts is this: that GOD pampereth vs not ne stuffeth our bellies that we should haue the world at will, but leadeth vs higher. Where as hee sayeth, that ryghteousnesse [shall walke] before GOD: hee meaneth, that Gods appoyntmente is the cause why ryghteousnesse hath her course. Whiche is as muche as [to sette hir steppes in the way]: lyke as on the cōtrary part Esai 59.14. complayneth, that equitie can not goe, bycause she is kept from comming abrode.

The contentes of the. lxxxvj. Psalme.

This Psalme conteyneth prayers medled with holy musyngs to nowrishe and confirme faith: and furthermore also prayses and thanksgiuings. For in asmuch as (according to fleshly reason) it was hard for Dauid to scape from the distresses wherwith he was beset: he setteth Gods infynite goodnesse and power ageinst them. Neither craueth he only to be rid of his enemies: but also to haue his harte framed to the feare of God, and to be stedsastely settled in the same.

The. lxxxvi. Psalme.

DAuids prayer. Bovve dovvne thine eare O Lord, aunsvvere me, for I am poore and helpless.

2 Keepe my soule, for I am meeke: saue thy seruant O God vvhich putteth his trust in thee.

3 Haue mercy vpon me O Lord, for dayly do I cry vnto thee.

4 Cheere the soule of thy seruant, for vnto thee, O Lorde, doo I lyfte vp my soule.

5 For

5 For thou O Lord art good and gracious, and of much louing kyndneſſe tovvardes all that call vppon thee.

6 O Lord hearken to my prayer, take heede to the voyce of my petitions.

7 In the day of my trouble I vvill call vpon thee, bycauſe thou vvilt anſvver mee.

1 [Bowe downe thyne eare. &c.] Although that neyther the title thewe, nor any man may gather certenly by the text of what daungers Dauid complaineth here, yet is it a likelyhood that at ſuche time as Saul perſecuted him, his mynd was occupied vpon the things which he hath afterwarde deſcribed heere at his better leyſure whē he was in quiet. And not without cauſe doth he allege his miſeries vnto god, that they may purchaſe him fauor, conſidering ſ nothing is more propre to his nature, than to ſuccor the afflicted, and the more hardely that any man is beſtad and left ſuccorleſſe of mās helpe, ſo muche the more graciouſly to help hym. Wherefore leaſt diſpaire may ouerwhelme oure hartes in our greateſt afflictions, let vs leane vs to this piller, That the holy Ghoſt hath indited this prayer for the poore and afflicted.

2 [Kepe my ſoule &c.] He mēcioneth two other cauſes wherby to win himſelf Gods helpe, that is to wit, his owne gentleneſſe towards his neyboʒs, and alſo his truſt that he hath in God. Now albeit that he ſeeme in the firſt member to pretend ſome worthyneſſe, yet notwithſtanding, his purpoſe ſheweth nothing leſſe, than to bind God by any deſerts. But the mēcioning of his [meekeneſſe] tendethe to the charging of his enemies with greter hatred, who no leſſe ſhamfully thā vncurteouſly troubled him that was harmeleſſe, yea and that had deſerued well at theyr handes. Foraſmuche therfore as God aduoucheth that he will be an aduocate as wel to good cafes, as to the folowers of rpghteouſnes. Dauid hath good reaſon to alledge that he had ſhewed them frendeſhip. Whereby it appereth, that he is ill rewarded of his enimies, who cauſeleſſe are cruel towards him that is mercifull. Howbeit bicauſe it wer not inough to liue iuſtly & frendly in the woʒld: there is alſo added [truſt that ſtayeth it ſelfe vppon God,] which is the mother of godlineſſe. Wee knowe that ſome haue ben ſo founde in all their doings, that they haue obteined the prayſe of ſinguiar vprightnes amōg men: like as Ariſtides glozied, that he had neuer giuen man cauſe to be ſozie. But foraſmuch as thoſe men thzough ſ excellencie of their vertues were eyther ſtuffed with ambitiouſnes, oʒ puffed vp with prȝde, ſo as they truſted moze to themſelues than to God: it is no maruell though they abide the puniſhmente of their vanitie: lyke as in readyng the ſtozies of the heathen, we fooliſhly maruel how it comes to paſſe, that god hath giuen ouer honeſt, ſober, & adupted perſons into the hands of the wicked multitude: Wheras they vpon ouerweening of their owne vertuouſneſſe, deſpyſed Gods grace with trayterous prȝde. Foʒ inaſmuch as they made an idole of their owne vertue, they diſdayned to lifte vp their eyes vnto God. Therefoze albeit that we knowe nothing but well by ourſelues, & that God bee the beſt witneſſe of our cleereneſſe: yet if we be mynded to haue his helpe, wee muſt be fayne to ſtay our truſt & caſt our care vpon him. If any man obiect, that by this meanes, the gate is ſhut againſt ſinners: I anſwer, that when God calleth the giltie vnto him, he dothe not foʒthwith barre oute all ſuche as are puniſhed foʒ theyr offences: foʒ they may ſue foʒ pardon if they will. But if ſuche as wee neuer offended, doo wʒongfully impeache vs: then is our truſt doubled.

3 [Haue mercie. &c.] Again he ſleeth to gods mercy. Foʒ the woʒd Chanan ſignifieth aſmuch in hebʒue, as [to doo a man pleaſure:] as if he ſhold ſay, he bringeth no deſeruing of his owne, but humbly craueth deliueraunce at the onely mercy of God. Now in that he ſaith, he cryeth [dayly,] it is a witneſſe of the hope & affiance

affiance that we spake of a little afore. And by the worde [Crie] is betokened vehementnesse as I haue told you oftē-times alredy. For although the Saints do not alwais make their prayers with loud voyce: yet do their secret sighs giue an eccho vpward, and mount from their harts vp into heauen. Therwithal also, he ioyneth perseuerance, to the intēt we may know that he was not discouraged at the first or second brunt, but cōtinued his prayers with vnweryable earnestnesse. In the nexte verse hee expresseth more precisely to what ende he besought God to be merciful to him: namely ẏ he might be rid of his sorow. And in the second member he declareth that there is no feynting in his cry, bicause he lifteth vp his soule vnto god, which is the chief poynt of praying aryght.

5 [For thou O lord &c.] He confirmeth the whole former doctrine by the nature of God: bycause it were in vayne for the afflicted to resort vnto him, and to mount vp into heauen with their prayers: except they were perswaded, that he is a faithful rewarder of all that cal vpō him. Hereunto doth Dauid now leane: That God is bountifull and treatable, and that his mercy is so greate, that he cannot shake of any that call vppon him for helpe. And where as he calleth God [graciouse or treatable,] it is a spice of his goodnesse. For it were not inoughe that he were in general [Good,] onlesse he should also beare with sinners, which thing is vnderstood by the woord Salach. And albeit that he commend the manifoldnesse of Gods louing kindnesse: yet doth he by & by after restraine that commendation to the faithful that call vpon him, to the intent wee may know, that they iustely perishe in their myseryes, whiche neglecting God doo stubbornly chafe vppon the bit. But yet therewith he sayth [All] so as euery man without exception from the most to ẏ least, may be bold to repaire vnto God for mercie.

6 [O lord herken &c.] In thys verse and the next, forasmuch as he feruently repeteth his requests, he sheweth hymselfe to haue ben pinched with no lyght greefe, nor tossed with meane care. And by this example we be taught, that they are to colde or ficklemynded, which vppon the dispatching of one prayer, giue ouer, if God graunte not their desire by and by. Neyther is the repetition vain, wherby ẏ faithfull discharge their cares into gods lap: and this importunatenesse is a sacrifice of sweete smell before God. When he sayeth, [God will heare mee whē I cry vnto him in the day of trouble. Hee applyeth to his owne peculiar vse the thyng that he sayd euen nowe: that is to wit: That God is mercyfull and easy to be intreated of all that call vppon him.

8 Among the Gods there is none like thee O lord, nor any that can do as thou doest.

9 All the nacions vvhom thou hast made shall come and vvorship beefore thy face O lord, and shall giue glory to thy name.

10 For thou art greate, and thou art the only God that vvoorkeste vvonderfull things.

11 Shevv me thy vvayes O Lord, I vvill vvalke in thy truth, knit my harte vnto thee to feare thy name.

8 [Among the Gods &c.] Eyther he bursteth out into giuing of thanks after he had now obteyned his desire: or else he gathereth courage and new strength to pray: which later sense liketh me best, onlesse paraduenture any man list to cōprehend them bothe. Wheras some vnderstande the worde Elohim, to be spoken of Angels, as if Dauid shoulde compare them with the moste high God, it seemeth not to fit this place aright. For he abaceth not the Angels as inferiour Gods to make them giue place to gods power: but in way of disdeine hee skorneth all the counterfet Gods, in whome the mysbeleeuers thoughte there was somme helpe: bycause they proue not them selues too bee Gods by their workes.

woorkes. For it hee shoulde distribute the power of woorking, by moze and by leſſe, he ſhould not chalenge that thyng wholly vnto God, which is his owne. Therfore he flatly denyeth, that there is any peece of Godheade to bee founde in them in verp dede and in effecte. And in callyng vs backe to their woorkes, hee sheweth sufficiently, that those doo but dallie with fonde topes, whiche reason curiously like Philosophers about goos secrete [Being,] and ouerskip the manyfest markes, in whiche his maiestie shyneth foorthe. In as muche then as our wits may not reache to the highnes of God: Dauid contenting himself discretely with the witnesse of his woorks: auoucheth that they are all but counterfet gods, which otter no power by woorking. If any mã obiect, that it is ageinst reson for God to be cõpared with empty forgeries: it is easy to be answered, that his talke is applyed to the vnskilfulnesse of the comon sorte. For we know how boldly the superstitious rable aduaunce the fond deuices of their owne brayn aboue the skyes. And Dauid verp well spurneth at their madnesse, for forging Gods to themselues without any warraunt.

9 [All the nacions &c.] If any man list to restreine this to the present cace, he may for all mee. And surely Dauid doth often by suche titles of commendation, enhaunce the gracious goodnesse that hee had tasted of. Neuertheleſſe a man may fitly extende it to Gods vniuersall power. Howbeeit whither hee intreate of the Grace that was bestowed vppon him selfe alone, or of Gods woorks in generall: wee muste beare in minde (as I haue sayd heretofore) that as ofte as hee speaketh of agreemente in godlynesse among the heathē, he hath an eye to the kingdome of Christ, before whose comming, God did but giue certaine tipes of the manifestacion of his glorie, which at the length was dispersed ouer all the whole woorld by ỹ voyce of the Gospell. Neyther was Dauid ignorant of the callyng of the Gentiles. Howbeit forasmuche as by reason of the straungenesse therof, it had ben a harshe thyng to haue bene spoken among the Iewes, that the Gentiles should come to worship God together with the children of Abraham, and become partners with them of the heauenly doctrine, all difference taken quite away: To mitigate the matter, hee sayeth, that the heathen also [were created by God:] so as it oughte not to seeme anye whyt against reason, if they also being enlightned, should at the length acknowledge their maker and woorkmaister. And againe in the next staffe hee repeteth the sayd cause: namely, that Gods glorp is knowē by the [greatnesse of his woorks] which is the true way to lern godlines. For although the pride of the flesh desires alwayes to be flyttering into heauen: yet notwithstanding forasmuch as our wits faile vs in so long a pursute: nothing is better for vs, than (according to the small measure of our infirmitie,) to seeke God in his woorks which beare witnesse of him. Wherfore let vs learne to wakē vp our witts, to consider Gods woorks: & let vs giue the presumptuous sort leaue to wander in their owne wind lakes, the end wherof wyll alwayes be such a maze as they can neuer wynde thēselues out of. Howbeit lest it myght irke vs of this modestie: Dauid dothe myghtyly aduaunce Gods woorkes by the title of [woonderfull,] thoughe in the eyes of blynde and wytlesse persons they be but base geere. By the way, this is to be noted for a principle, that the glorp of [Godhead] agreeth not to any but the only one God, bycause that neither the wisdome, nor the might nor the ryghteousnesse, nor oughte else of the heauenly operation that shyneth foorth in his wonderfull woorkes, is to be found any where else. Wherupon it folowēth that the Papists (as much as in them lyeth) denie the true Godhead, in as muche as they bereue God of his vertues, & leaue him but his bare name.

11 [Shew me &c.] Now dothe Dauid mount vp higher, that hee may bee ruled with the spirite of founde vnderstanding to liue holy, and bee strengthned with the spirit of manlynesse in the same purpose. And he couertly matcheth Gods wayes ageinst all councels which he might take by fleshly reason. For in submit-

submitting himselfe to God, calling vpon him to be his guide, he confesseth that there is none other meane to liue well, but for to haue him to go before and wee to followe: and so they are led away into error as many as step neuer so little aside frō the lawe, to the wisdome of their owne brayne. And this confirmeth hee better by adding immediatly, I will [walk in thy truthe.] For hee condemneth them of vanitie and lying, whosoeuer they bee that hold not thys rule of truthe. Furthermore he desireth not to be taught in Gods ways, as though he had ben vtterly ignorant of all doctrine afore: but forasmuch as he knew himselfe to be still wrapped in many mistes of ignorance, he laboured to profite further. Also it is to be noted, that he speaketh not only of the outwarde maner of teaching: but forasmuche as he had the lawe before his eyes, he craueth the inward lyght of the holy Ghoste, that hee myght not labor vnprofitably in lerning of the letter, according as he sayth in an other place, Open myne eyes and I will consider the woonderous things in thy lawe, Psal. 119. 18. Howe if so greate a prophet, and one that was endued with so great largenesse of spirit, doth neuertheles vnfeynedly confesse hym selfe to haue ignorance: what a madnesse were it for vs not to fele our owne want, that the knowyng of oure owne slenderneſſe may spurre vs forwarde to procede further? And truly the more a mā hath profited in the doctrin of godlinesse: so much the better perceiueth he himself to be far from the mark. Secondly it is to be added, that reding or hering is not inough, except god enlighten vs inwardly with his spirite. Besides this, he desireth to haue his hart framed to the obedience of God, & to haue it stedfastly stablished in ỹ same. For like as our mynd hath need of light, so hath our wil nede of direciō. Other some translate it, [There vp my hart,] as though ỹ verbe were derued of the root Charah. But it is rather derued of Yachar, whiche signifieth to [vnite or knit, which sense agreeth very wel to the present place. For there is a couert matching of contraries (which was not so well obserued as it should haue bene betweene the stedie purpose whereby the harte of man cleaueth vnto God when it is ruled by the holy ghost, and the sickleneſſe wherein it floteth, and is tossed hither and thither as long as it waueth among his owne affections. Therefore after that the faithful haue lerned what is right: then must stedy assent needes marche with it, that their hart boyle not into leude lusts. And therfore there is a most apte metaphor in the worde [knit] by which we gather, that mans hart is troublesome, and drawne sundry ways, and as it wer dispersed into diuers peeces, vntill God gathering it to himself, withholde it in steadye and vnmouable state of obedience. Hereby also it is manyfest, what our freewill is able to doo of it self. For whereas there be but two powers of it, Dauid confesseth himselfe to be destitute of thē both, setting ỹ light of ỹ holy ghost against ỹ blindnes of his owne mynd: and affirming ỹ righteneſſe of the hart to be the mere gift of God.

12 I vvill prayse thee O Lord God vvith all my harte, and I vvill glorifye thy name for euer.

13 For great hath thy mercy ben tovvardes mee, and thou hast deliuered me from the lovver graue.

14 O God, the proud ar risen vp agienst me, and the companies of the mighty haue sought my soule & haue not set thee before their eies.

16 And thou O Lord art a merciful God and forvvard to forgiue: far from vvrath, and muche in mercie and truthe.

16 Looke backe to mee and pitie mee: giue thy strengthe too thy seruant, and saue the sonne of thy handmayde.

17 Shevv some tokē of goodnes vpon me, & myn aduersaries shal se it, & be ashamed, bicause thou O lord hast helped me, & cōforted me.

12 [I will praise thee.&c.] He promiseth thankfulnes vnto God, whē he shal haue found him by all meanes a beneficiall father. And like as hee desireth too haue his hart knit vnto god to fear him: euen so he saith he wil publish his prayses, not onely with his mouthe or his tongue, but also with earnest affection of hart, yea and that constantly. Afterward he addeth the cause, for that God hadde shewed a rare and notable token of mercie in deliuering him. And to the intente he may the better blaze the greatnesse of this benefite: he termeth the daungers from whiche he was saued, [the lower graue:] as if he shold say, he had not ben held down with one deth only, but thrust downe into a most deepe graue, so as it behoued him to haue Gods hande stretched out vnto him wonderfully. Nowe seing wee be deliuered out of the deepest pit of death by the grace of Christ, oure vnthankfulnesse will be vnexcusable, except euery of vs exercyse himselfe in commending this deliuerance to the vttermost of his power. For if Dauid aduāced Gods name so greatly for prolōging his life for a short time, what prayses deserueth this incomparable redemption, wherby we be remoued from hell vnto heauen? Whereas the Papists striue to picke out their Purgatorie from hence, as though that were the vpper hell: it is too fond, and needeth no confuting.

14 [O God, the proude.&c.] Others reade zirim, which signifieth strangers. And truly by this word, the Scripture ofttimes betokeneth hideous sauagenes as if it shold terme them cruell. Neuerthelesse I had leuer folow that which is more receyued. For in as much as the Hebrues call proude men zedim, it is a lykelyhod that by reason of the likenesse of them, the letter Daleth, was turned into the letter Resh. And by this meane the text will flow the better: for immediatly after, he calleth them [strong] or [sturdie] which ranne vppon him with violent assault and fiercenesse to destroy him, according as we knowe there is no stayednesse where pryde reigneth. And he expresseth that thing without figure, whiche he had spoken euen nowe concerning the graue. For considering how he was as a lāb amōg a sort of wolues: he had ben quickely snatcht vp, if God had not (as it were by miracle) deliuered him out of the mydes of death. He betokeneth an extreme rage of cruelte, when he sayeth they had no regarde of God. For onlesse the feare of God restreyn vs, and the helping of his iudgement: monstrous is the outrage of our lust to aduenture vpon any thing. Moze ouer, he seketh remedy for these mischieues, at Gods mercie. For in asmuch as he slippeth by and by to these titles of cōmendation, [Thou O Lord my god, mercifull.&c.] It is all one as if he sayd: there is defence inough for vs agaynste the boldnesse and outrage of the vngodly, in the goodnesse, mercie, and faithfulnesse of God. It may be also that in as much as he vnderstode how the vngodly are the scourges of God: he set gods mercy before him to assuage the excesse of feare. For this is the true and onely comfort, that although god chastise vs, yet he forgetteth not his mercie. And it is wel inough knowen, that this sentēce is take out of Exodi. 34. 6. where there is a notable description of the nature of God. First he is called [Merciful:] then ensueth [forwardnesse to pitie:] namely when he is sory with vs for our harms: thirdly is added [his forbering,] because he is not angry so soone as he is wronged, but of his louing kyndnesse beareth with vs: and finally he is sayde to bee of muche [mercy and truth:] by whiche woords I vnderstande him to be continually gracious and stedfast. Now although he be no lesse cōmendable for his rigorousnes than for his mercy: yet notwithstāding in asmuch as he is not rigorous but through our wilfull stubbornnesse, as who wold say, he is inforced to punish: for scripture by setting him forth mercifull and pitifull by nature, giueth vs too vnderstande, that it is but as it were a chaunce, if he be at any time rigorous and rough. In deede I speake improperly and grossly: but yet this title of commendation, wherby the nature of God is described, tendeth to this ende, that God is of his owne nature so gracious and redy to forgiue: that he dissembleth and delayeth punishment,

and

and neuer addresseth himselfe to reuenge, onlesse he bee compelled by our malitiousenesse. Why Gods soothfastnesse is ioyned with hys mercie, I haue tolde heretofore. For inasmuche as euen those that bee most kynde harted could sometimes find in their hart to drawe backe, whē they haue promised a thing, bicause it repenteth them of theyr easie graunting: wee (who are woont to measure God amisse by our owne selues,) distrust his promises. God therfore auoucheth himselfe to bee vnlyke to men: bycause hee is no lesse constant in performing largely whatsoeuer hee hath promised, than he is liberall in promising.

16 [Looke back to me &c.] He applyeth more playnly to his present vse, the thing that he had sayd concerning Gods mercie and goodnesse. For inasmuch as God is mercifull, hee trusteth that hee will haue a regard of his welfare. Afterward floweth the worde Chanan, which signifiethe to doo one a pleasure, and is ment of helping freely. Finally he concludeth, that he cannot be preserued, but by the ayde of God obteyned by prayer: wherby he confesseth, that hee fainteth inwardly. In calling himselfe [his seruant and the sonne of his handmayde,] he boasteth not of his owne seruiseablenesse, but purchaseth himselfe more fauour by his owne farfetched pedegree, and the continuall course of gods grace, as if he should say, he is one of gods household meiny, and his seruant borne, euen frō his mothers womb: of which thing wee haue spoken alredy elswhere. And in the laste verse hee auouchethe ageine that he was in a maner forsaken of god. For he wold not haue desired any signe of Gods fauor, onlesse hee had bin on all sides driuen to despaire, and Gods fauor hidden away to trye his patience. Sure it was a tryall of no small stedfastnesse, to wrestle in such wise with this temptacion, that hee ceased not to see light in darknesse. And hee despyethe to [haue his enemies put to shame,] bycause they made a flowting and a skoffing at his simplicite, as though hee had doone foolishly to trust in God.

The Contentes of the. lxxxvij. Psalme.

Forasmuchas the miserable and sorowfull state of the Churche (suche as it was after the captiuitie of Babylon) might weaken the mindes of the godlie: heere the Holie Ghoste promiseth a wonderfull and incredible restitution of it, so as nothing may be more desirable than to be accounted a member of the same.

The.lxxxvij. Psalme.

A Psalme or Song of the sonnes of Core. His foundations are in the holy hilles. (Iacob.

2 The Lord loueth the gates of Sion aboue al the dwellings of

3 Glorious things are spoken of thee, O thou citie of God. Selah.

As long as the children of this world are in prosperitee, we see how greate a good liking they haue of theyr owne estate, and how royally they extoll it with proud cōtempt of the Churche: yea and euen though they be tamed with aduersitie, yet this drunken dotage of theirs will not out of their heads. In ỹ meane season they carelesly despise religion and the worshipping of God, bicause that being sotted with pleasures, riches & the glittering glosse of honor, they wene thē selues to bee happie without God. And oftentimes it falleth out, that the Lorde pampereth them with all kynd of good things, whē in the end he meneth to lay rightfull & ripe punishment vpon them for their vnthākfulnes: but presseth his church with sundry & sore miseries, or at leastwise holdeth it downe in base & low state, so as it may think it self miserable or at lest wise be subiect to ỹ cōtēpt of others. Therfore lest this shadowish apparāce might deceiue ỹ faithfulit is expe-

dient for them to be called an other way that they may beleue it to be true, which is sayd in ẏ psalm.33.12. The people is happy, which haue ẏ Lord to their God. Then let ẏ summe of this psalm be ẏ the only church of God excelleth al the kingdomes & common weales of the world, bicause God mainteyneth the welfare of it, and ruleth it with his gouernement: namely first that among the troublesom turmoyles and horrible stormes wherwith the whole worlde is shaken from tyme to tyme, it continueth safe. And secondly (yea and that chiefly) that being wonderfully preserued by ẏ defence of the same God: at lengthe after long warfare, it atteyneth the victorie wherunto it is called frō aboue. It is a singular benefit of God, & therwall a notable miracle, ẏ among so sundry alteratiōs of the kingdoms of ẏ earth, he spreding his church abrode cōtinually frō age to age, saueth it from destruction, so as it onely is of perpetuitie in ẏ world. Notwstāding bicause ofttimes when the wicked swim in welth, & flourish in riches and authoritie, it is sene ẏ the silie church is tossed in sundry dangers, or rather ouerwhelmed w innumerable shipwreckes: the happinesse of it must be determined chiefly in this point, that it hath an euerlasting state layde vp for it in heauen. Furthermore the circumstāce of ẏ time in which this Psalme was compyled, maketh not a little to the vnderstanding of the same. For althoughe the people were returned from the thraldome of Babylon, the Church of God gathered togither agein, & growne agein into one body out of their long dispersing, The temple and altare of God builded vp agein, and the seruice of God restored: yet notwithstanding bycause that of so houge a multitude of men there remayned but a small portion: and that which was left was dayly diminished by ẏ enemies: & the state of ẏ church was becom bace & obscure: & the temple far inferior in beautie & goodlinesse to that it was afore: there was scarce any cause why the faithful should hope wel heereafter. Verely, that they should be aduaunced ageine to their former estate frō whēce they were falne: it seemed vnpossible. Wherfore it was to bee feared, least the minds of the godly being oppressed both with the rememberance of the destruction alredy receiued, and with the hugenesse of theyr present myseries, might faint, and finally sink in despaire. To the intent they should not quaile in so sore aduersities, the lord not only promiseth them recouerie of that which they had lost, but also lifteth them vp to hope of incomparable glory, according to this prophesie of Aggeus. 2.10. The glory of the second temple shalbe greater than was the glory of the first. Now last of all remayneth, that we learne to applye this psalme to our vse also. This comfort ought to haue weyed so muche with ẏ godly folk of that age, that they shold not only haue stoode vpryght in theyr aduersities, but also haue reached out of their graues vnto heauen. At this day seing wee know that all was fullfilled whatsoeuer was foretold by the spirit: we be too too muche vnthankfull, if the experience of the fathers matching with his woords, confirme not our faithe the more. For it cannot be sufficiently expressed according to ẏ worthinesse therof, how gloriously Christ beautified the Churche with his comming. For than the trew religion, which erst had bin shet vp within the narow bounds of Iewry, was spred abrode into ẏ whole world. Then God who had bin knowne but of one house, began to be called vppon by the sundry tungs of all nacions. Then the worlde, whiche had bin myserably torne in peeces with innumerable sects of superstition & error, grew togither into the holy vnitie of faithe. Then all men (as fast as could bee) drew to the company of the Iewes, whom they abhorred heretofore. The kings of the earth and their people yeelded thēselues willingly to the obeysāce of Christ: Woolues and Lyons were turned into lambes: The gifts of the holy Ghost were powred out vppon the faithfull, whiche farre excelleth all the glory, all the beautye, and all the riches of the worlde: the verye bodye of the Churche was wonderfully preserued, increaced, and gathered out of far countries a greate way off one from another.

The

The incredible spreading abrode of the gospell in shorte time, was matched with as notable successe. Therfore although the renowmednesse of the Churche hao not bin blazed by this prophesie: yet doth the excellent and incomparable state of that golden age, openly shewit to be the very heauenly kingdome of God. Neuertheless it was requisite, that ỹ faithfull shoulde euen then also haue a deeper consideration in esteeming the excellencie of the churche, than fleshly reason coulde yelo. For at what time it florished most it glistred not with purple, golde, and precious stones: but with the bloud of martirs. Though she were riche in spirit, yet was she neuertheless poore and needie of earthly goodes. As beautifull and glorious as she was for hir holines before God and his angels: yet was she despisable before the world. Many outwarde and sworne enimies did eyther cruelly rage agaynste her, or by ouerthwarte wyles practise the worste they coulde agaynst hir: and inwardely there was feare and treason. To be short, the dignitie of hir (in dede worthy to be honored, howbeit altogither spirituall) lay hid as yet vnder the crosse of Christe.

And therfore the consolation that is conteyned in this psalme, woulde well haue serued that tyme also, because it wouide haue cheered the hartes of the faithfull to see the Church in perfecter state than it had ben afore. But the case standeth otherwyse with vs. For it is come to passe by the defaulte of our fathers, that that same excellent beautie of the church hath lyne lothsome and deformed vnder the feet of the vngodly. And at this day thorough our sins, it groneth oppressed vnder miserable wastenesse, vnder reproche of the diuel and the world, vnder crueltie of tyrãts, and vnder the shamefull slaunders of the enemies: so as the children of the world that wish to be in good ease, desire nothing lesse than to be coũted among the people of God. Wherby it is the better seene howe profitable this psalme is, and how nedefull it is to be alwaps thought vpon. The tytle betokeneth not so much the authors of the psalme, as the chief chaunters to whom it was cõmitted to be sung. Neuertheless it may be, that some Leuite of the same race did also compile it.

1 [His foundacions &c.] For asmuche as ỹ relatiue is masculine, in my iudgement they are deceiued that take it to be ment of Jerusalem, as though it should be sayd to be founded [vppon the holy hills.] And I am not ignorant in what wise some learnedmen excuse it: that is to wit, that the name of the people is to be vnderstoode, although it be the chiefe citie that is spoken of. But how cõuenico an exposition that is, all menne see, though I hold my peace. Som hebrues haue thought nothing more likely, than that it is referred to ỹ psalm it self. And so they metaphorically expound ỹ worde [foundatiõs] to be ment of [the ground] or [theme] that the psalme intreateth of, because it speaketh of the holy citie Jerusalem, which was situate vpõ hilles. And I maruel that they were deceiued in a thing so easy & manifest. For in as much as it is a cõmon thing among the Hebrues to put a relatiue without his antecedent: it ought to seme to them no harsh maner of speaking. But within a little after, there followeth the name of God. And we know that Jerusalem is sayd euery where to be founded by him. Whereas by the hilles some vnderstande Moria and Sion (which were the two knaps of a twisted mountaine) it is too muche constreyned. Rather lich that the whole cõtrie was ful of hilles: the prophet betokened the hilles that enuironed Jerusalem about, & which butted harde vpon it, lyke as we shall see in an other place, that Jerusalem hath hylles roũd about it. Psal. 132.13. The simple & native meaning then is, that god chose the hilles wheron to set his citie. For a little after, there followeth in the Texte, The moste hygh himselfe shall stablishe her. Truly he is the founder of other cities also: yet is it not red, that he sayeth of any other Citie, This is my resting place for euer, here will I dwell, for I haue chozen it. Psal. 132.14. This difference is alwaps to be remembred, that whereas other forein cities wer founded by the appointmente and power of God only for ciuil gouernments sake: Jerusalem was his peculiar Sanctuarie, and

this ropall seat. After the same maner also speaketh Esai. 14. 32. Besides this, whereas God had sanctified al Iewrie: yet is he sayde to haue reiected all other cities, and to haue taken this one to him self to reigne in. For here is no talking of ciuil gouernemente, but of spirituall gouernemement: bicause that as then pure religion, and the lawful seruing of god, and the doctrine of godlinesse, were no where else to be found, but in Ierusalem. Whiche thing is expressed in the seconde staffe, [The Lorde loueth the gates of Sion aboue all ỹ dwellings of Iacob.] Wherby we be taught, that al the excellencie of the holy Citie depended vppon Gods free election. Whereunto agreeth that which is written. Psa. 78. 60. that god refused Silo, the tribe of Ephraim, and the tabernacle of Ioseph, to dwel in Sion, whiche he loued. The Prophete therfore noteth the cause why God preferred that one place before the rest. And he determineth the cause to be, not in the worthynesse of the place, but in the free loue of God. Wherfore if it be demaũded why and wherefore Ierusalem had the preeminence: let this short answere suffise, bicause it so pleased God. And this was the beginning of gods loue: and the end of it was, that there might be some place certaine, wherin the true religion might haue abyding, to foster the vnitie of fayth, vntil the comming of Christ and from whence it myght flowe afterwarde into all coasts of the world. The Prophete therefore giueth this tytle of commendation to Ierusalem, that God was the workmaister and gouerner of it. Moreouer whatsoeuer excellentnesse it hath aboue other places: he ascribeth it to Gods fauor and adoption. Whereas hee hath put Sion for Ierusalem, and the [Gates] for the whole circuit of the citie: it is a double Synecdoche.

3 [Glorious things &c.] Word for word it is, [That which is spoken in thee, are glorious things.] We must consider the prophets purpose, or rather whether the spirit of God inclineth, whiche speaketh by the mouth of the prophet. Whereas the state of the whole people was at a lowe ebbe & despised: many and sore enimies preasing vpon them at the hard heeles: fewe being of hart to ouercome the lets: some new alteration rising vp daily vnlooked for: and standyng in hazarde too fall by little and little from woorse too woorse: and consequentlye to goe to vtter wrecke: it could scarce be hoped that the holy citie shoulde recouer ag. yne. And least the harts of the faithful being vanquished with despair, might quite quail, Here is a fit buttresse put vnder them: namely, That the Lorde hath spoken otherwise of the state of it to come. For it is not to be doubted, but they bee called backe from the present sight of things to the promises which put them in hope of incredible glory. Therfor although ther appeare nothing that is to be greatly reioyced at: yet doth the Prophet bid the children of God vaunce vp themselues by the woorde, and stande as it were in a watche towre, to wayte patiently for the things that are promised. In this wise the faithfull were warned firste to giue hede to the ancient prophesies, & to beare them in mynde, (specially those ỹ are written in Esai. 40. and so forth to the end of the booke:) & secondly to giue eare to Gods seruãts, ỹ preached at that time cõcerning Christs kingdom: wher vpõ it followeth ỹ ther cã no right iudgemẽt be giuẽ of ỹ happines of ỹ church, saue whẽ we esteme it by Gods word.

4 I will make mention of Rahab and Babel among the knowers of me. Behold the Philistins & Tyrus with Ethiop. There is he borne.

5 And of Syon, it shalbe sayd, Man and man is borne in hir, and the moste high himselfe shall stablishe hir.

6 The Lorde shall counte when hee writeth the people: Hee was borne there.

4. [I will make &c.] The name of Rahab is taken in many other places of the scripture for Egypt: and that signification fitteth this place very well.

For

For it is the prophets mind to write of that royall maiestie of ye Church, which as yet was layd vp in hope. His saying therfore is, that those which heretofore were deadly enemyes, or vtter straungers, shall not only beecome familiar frēds, but also be ingraffed into one body, so as they shall be acounted for Citizens of Jerusalem. In the first member he sayeth, I will [recken vp Egipt & Babylon among my householde meynie.] And in the second member hee addeth, ye Philistins, Tyrians, & Ethiopians, who hitherto haue bin at so great debate with gods people, shal now agree as well with them, as yf they were Jews born. An excellent dignitie of the Churche, that euen they that despised hir shal come flocking to hir on al sides: and that they which could haue founde in their harts to haue had hir cut vp and destroyed, shall think it the greatest honor that can be, to be and to be counted hir citizens. They shall all of them renounce their owne countries of which they had such pryde heretofore. Of what place soeuer they be borne then, whither it be Egipt, or Palestine, or Tyre: they shall professe themselues citizens of the holy citie. The Hebrws expounded this place thus. That there shall come very fewe out of other nacions that shall excell either in wit or vertew: but there shall be greate store of them in Israell. There shall (say they) be scarce heere a man and there a man worthy of prayse among the Tyrians, Egiptians, Ethyopians, or any other nation: so as if there be any suche, he may be poynted at with ye finger for an odde man: but in [Sion, man and man shall be borne,] that is to say, there shalbe great store of such men. The christians almost all with one consent, referre it vnto Christ: and are of opinion, that ther is rendred a cause why those are now to be numbred among the Citizens of Jerusalem, which hitherto had bene foreiners, yea and deadly enemies: That is to wit, bicause Christe shall be borne there; whose office it is to gather together into the vnitie of faith and hope of eternall lyfe, the menne that were dispersed as it were torne members. The first exposition being altogither forced, needeth no confuting. Agein it is apparant inough, that the Jewes being ledde with doltishe ambition, doo wrest this place as it wer of set purpose. As for that whiche the Christians alledge, althoughe it bee delectable at the first bicause of the finenes of it: yet hath it no substance in it: and the Prophetes woordes are cleere, that what countrey soeuer men be of, they shal willingly renounce their countrey to be written in the Register of the electe people. For he putteth not [borne] for such as are bred in the countrie: but for suche as bee free denizens. Where as is added afterward, [The moste hygh shall stablishe her,] it will bee as fitly translated [shall order hir,] namely bicause God gouerneth his Churche, specially with his worde.

5 [And it shall be sayd &c.] He continueth the same meaning, namely that new citizens shalbe gathered into Gods Church, out of diuers parts of ye world. Howbeeit he vseth another figure, that the straungers borne were reputed among the holy people, in like case as if they had bin of ye right line of Abraham. He had sayd in ye last verse, The Chaldeans and Egiptians shall become the household meynie of the Churche: and the Ethiopians, Philistines and Tyrians shall giue in theyr names among the naturall children. Now in way of confirmacion he addeth, that the multitude of new issew shalbe exceding great, so as the citie which had bin for a time vninhabited, and afterward also scarce halfe replenished with a small number of mē, shalbe pestered with a huge multitude of people. The same thing that is promised heere breefly, is described in many words by Esay. 54. 1. Reioyce thou barrein that barest no children, for shee that was desolate hathe moe children than shee that is marryed: sette out thy tentes wyder, stretche oute thy corbes, and fasten well thy pynnes. &c. Also thy chyldren shal come from farre, lyfte vp thyne eyes rounde about thee, all these shall bee gathered vnto thee. And in the Chap. 44. 5. there is in a maner the same kynde of speeche, or at least wyse whyche commeth very nere to the same that is wrytten heere:

This man shall say I am the Lordes, that man shal call in the name of Israel, this man shal write with his own hand I am the Lords, & that man shal name himselfe by the name of Israel. Neither is it without good reson, ỹ by the word [Borne] the Prophet signifieth that the Egyptians, Chaldeans, and such like, shall bee of the flocke of Gods people. For although they were not borne in Sion by nature, but were to be grafted into the body of the holy people by adoption: yet notwithstanding inasmuch as the very passage into the Churche is a second birth: this maner of speche agreeth very well. For Christe handfasteth the faithfull vnto him vppon condition, both ỹ they should forget their owne countrye folk and their fathers house. Ps. 45. 11. and also that being once reformed into newe creatures, and borne agayne of incorruptible seede, they should begynne to be children, as well of GOD, as of the Churche, Gal. 4. 19. And truly wee be not other wyse born agayn to the heauenly life, than by the ministerie of the churche. By the way we must remember the difference that the Apostle putteth betweene the earthly Jerusalem (whiche being a bondewoman beareth children to thraldome) and the heauenly Jerusalem which beareth free children by the Gospel. In the second part of the verse is expressed her long continuance. For oft tymes it falleth out, that the soner that Cities grow to a singular high nesse, the shorter is the continuance of their prosperitie. Now least the prosperitie of the Church may be thought transitorie after this sort, the prophet auoucheth that she shall be stablyshed by the Lordes as if she should say, It is no marvel though other Cities reele, & be subiecte from time to tyme to sundry inclinatiõs bicause they be rolled with the worlde, and haue not euerlasting keepers. But the case of the newe Jerusalem shall be of an other sort, whose perpetuitie being founded vpon the power of God, shall cõtinue euen when heauẽ & earth decay.

6 [The lord shall &c.] The Prophet meaneth that the name of Sion shal be so famouse, that all men shall most desirously sew to be admitted into the number and estate of her citizens. For hee speaketh of a most honorable lot: as if he should say, at suche time as God shall take musters of the nations which hee shall vouchsaue cheef honor vpon, he shall ascribe the same to Sion rather than to Babilon or any other Cities: for it shall be counted a greater nobilitie to haue but a peomans roome among the citizens of Sion: than to be a lord any where else. Notwithstanding he admonisheth herewithall, from whence these ayents haue sodenly so greate honour, that is to wit of Gods benefit. And surely as for those that be the bondslaues of Sathan and sinne, they shal neuer purchace to be free of the heauenly citie by all ỹ policie they haue. It is only the lorde that seuerethe people into their rankes as he thinkes good, and sholeth out one from another, whereas al men are of like estate of them selues. The description wherof mention is made heere, perteineth to calling. For although he wrate his chyldren in the boke of life before the creation of the world: yet doth he then finally register them in the Musterbooke of his souldiors, when hauing regenerated them by the spirit of adoption, he giueth them his cognisance to be knowen by.

7 And the singers as the players vpon instrumentes: all my springs are in thee.

7 [And the singers &c.] Partly the short cutting of the sentence and partly the doutfulnesse of one word, maketh the meening darke. That ỹ word [Springs] is taken metaphorically in this place, it is out of all controuersie: but yet the interpreters varie in the opening of the metaphor. Some interprete it to betoke [hope or trust,] some [affections] and other some [thoughtes] I woulde willingly subscribe to them that translate it [Dities] if the propertie of the tung woulde abide it. But forasmuch as that might seeme to farre fet: I embrace that whyche is moste agreeable vnto reason: namely that it betokeneth [lookynges] as yf it had bene sayde, I will alwayes looke earnestly vnto thee as it

were with mine eyes tolrned vpon thee. For the roote of the worde ſignifieth an eye. And nowe muſte wee ſee what is ment by that other member [The ſingers as the players vpon inſtruments.] In deede it is a craſed maner of ſpeche. Howbeit ſo as the meaning is well ynough agreed vppon among all men: namely that there ſhalbe ſo great cauſe of ioy, that Gods prayſes ſhall reſounde there cõtinually, as wel & liuely voyce, as with muſicall inſtruments. So confirmeth he that which he had ſpoken erewhyle of the royall ſetting vp agayne of Sion. For by the greatneſſe of the ioy and the manyfold harmonie of prayſes, he ſheweth how great the happineſſe of it ſhalbe notwithſtanding, by the way he deſcribeth the ende of all good giftes wherewith God endeweth his Churche ſo liberally: namely, that the faythfull ſhould with Hymnes and Songs, witneſſe their thankfulneſſe towardes him. Others tranſlate Chollelim [which dauce or triſk by the inſtrument.] But therein is ſmall oddes, foraſmuche as it is ynough to know this, that there ſhalbe a continuall menacord of Gods prayers in the Churche and a mutuall intercourſe of ſinging when he ſhall haue ſet foorth the treaſures of his grace. Moreouer the Prophete ſheweth himſelfe to embrace Gods Church with ſinguler loue, care, and goodwill, to the intent that by his owne example he may encorage and inflame all the goolye to be of the ſame minde, according to this ſaying of the Pſalme. 137.5. Let my right hande be forgotten if I remember not thee O Ieruſalē in the beginning of my mirth. For then truely are all oure affections ſettled in the Churche, when beeing gathered in from wandering and vayne withdrawings, and ſetting lyghte by all honours, delyghtes, richeſſe, and pomps of the worlde: they are contented with the onely ſpirituall glorie of Chriſtis kingdome,

The contentes of the.lxxxviij.Pſalme.

Although this Pſalme conteine moſt greeuous complaynts of a man moſte piteouſly afflycted, and almoſte at the poynt of deſpaire: yet doth the Prophete therewithall declare the inuincible ſtedfaſtneſſe of his fayth, by wreſtling agaynſt ſorowe, inaſmuche as euen out of the deepe darkneſſe of death, he neuertheleſſe crieth vpon God to deliuer him.

The.lxxxviij.Pſalme.

A Song or Pſalme of the ſonnes of Core, to the chiefe Chaunter vppon Mahalath, to make humble, an inſtruction of Heman the Eſraite.

2 O Lord God of my vvelfare, I cry day and night before thee.

3 Let my prayer come into thy ſighte, bovv dovvne thyne eare too my crye.

4 For my ſoule is accloyed vvith myſeries, and my life dravveth neere vnto the graue.

5 I haue ben reckened vvith them that go dovvne into the graue: I haue ben as a man vvithout ſtrength.

6 Free among the dead, as the ſlaine that lye in the graue, vvhom thou remembreſt no more, and vvhich are cut off from thyne hande.

1 [A Song or Pſalme. &c.] It is a likelyhoode that this Heman, whoſe name is here entitled, is the ſame of whō mention is made in the holy ſtories 3.Reg.4.31 where in the commēdation of Salomons wiſedome, he is compared

with Etan, Heman, Chalchol, and Darda. And therefore it is no maruell though he was author of this Psalme, being a man that excelled in the spirite of wisedome. Some translate the particle Gnalmahalath [vpon the infirmitie.] But by the common vse, it is likely, that it betokeneth either some instrumente of musike, or the beginning of some song. Of the other woords I haue spoken ynough elsewhere. Moreouer it is requisite to beare in minde, that in the person of one man there is set before our eyes a myrrour, bothe of rare trouble, and also of rare patience. For God exercised not his seruaunt (whom hee had beautified with so excellent gifts,) that he might be an example to others) to his own behoofe onely: but he myndes too set in him as an vniuersal occasiō of instruction to al men. To the which intēt also, Heman, as it were mounting vp vpon a stage, calleth the whole Church to witnesse, as wel of his owne infirmities, as also of his fayth and stedfastnesse. For it is greatly to our behoofe, to looke vpon thenoble seruant of God (who excelled with singuler gifts of the spirite,) ouerwhelmed with so great a burthen of miseries, that he lamentably complayneth how he differeth nothing from a deade man, too the intent our myseries being neuer so sore, shoulde not oppresse vs with despaire: or if at any time anguish, care, greefe, sorowfulnesse, or feare weaken vs, yet wee shoulde not shrinke for it, specially sithe wee see that the holy Prophet wadeth not out of the depth of darkenesse into the lyght of good hope, without enforcing him selfe to the vttermoste. But rather wee must assure ourselues, that by the mouth of Heman, the spirite of God inditeth a forme of praying, wherby he alloureth vnto him al that are past hope of recouerie.

2 [O Lorde God &c.] It is to be noted (as I tolde you euen now) that although the prophet do simply & without ouerreaching, recite the torments of the sorowes and griefes that he suffered: yet he endited a forme of prayer for such as be afflicted, least they should faint vnder any torments of aduersitie. And albeit that by reason of the greuousnesse of his miseries, he wil burst out by and by into vehement complaints: yet bothe he in very good season fortifie himselfe with a shorte preface, least being caried away with the heate of his affection, he might rather quarel and chide with God, than simply sue for pardon. For by terming him the god of his welfare, he doth (as it were by casting a bridle vpon his own head) restrayne the excesse of his sorow, shet the gate against dispaire, and also fortifie and frame himself to the abiding of the crosse. By his crying out, and by his continuing, he sheweth how earnest he was to pray. In deede it may be that he did not set out his thoste and pell: but yet he vseth the woord [cry] not amisse, to betoken his striuing with himselfe. To the same purpose pertayneth his holding out, when he sayth he continued [dayes and nights.] Neither is the parcell [before thee] superfluouse, because that although al men do cōmonly make a complaynyng in their heauinesse: yet are they far off from pouring out their sighes before God: nay rather the greater parte seeke lurkingholes, wherein they murmure against God, and to blame him of ouermuch sharpnesse. And other some cast foorth their pellings rashly into the aire. Wherby we gather, that it is a point of rare vertue to set god before our eies, to direct our prayers vnto him.

4 [For my soule. &c.] In these woords the Prophete excuseth the greatnesse of his grief: as if he should say, it is not for tendernesse or nicenesse that he is so full of nopse, but if his case be wel considred, he is iustly driuen to make mone by the vnmeasurable hugenesse of his miseries. Neither alleggeth he some one kinde of miseries onely: but he saithe that one throgēd in anothers neck, so as his hart was accloyed with sorow till it could no more. Again he expresseth in a sorte, that his life was not farre of from the graue. But this also he exaggerateth more in the next verse, where he cōplaineth him selfe to haue benne as it were without a soule. For although he breathed as other men do: yet notwithstanding the nūber of deaths that hung ouer his head, were as many graues, into which he loked to be swalowed vp euery houre, & he semeth

to

to put the word Gibbor (which is so termed of manlinesse) rather than the word [man] to the intent he might the better shew, that ꝑ greuousnesse of his miseries was so great, as might haue broken the stoutest mans heart in the worlde.

6 [Free among the dead &c.] The Prophet ment to expresse some greater and greuouser thing than cõmon death. First he sayth, he was free among the dead, because he was vnfit for all dewtyes of life, and as it were banished out of the world. For this suttle deuise of Austins. That Christ is sayd to bee free among the dead, because he obteined victory by singular priuiledge, so as death could haue no power ouer him, is nothing to the meaning of the Prophete. The Prophet sayeth rather, that hee is cashed from the souldyerfare of this present life, and disquieteth his minde no more with anye care, because his miseries haue made him past all feeling. Afterward comparing him selfe with such as be wounded: he bewayleth himselfe to bee in worse case, than if hee were so weakned with diseases, that hee might come to death by little and little, because wee naturally abhorre violent death. More hard to seming is it ꝑ he addeth, [that he is forgotten of God, and is cut of from his hand, or tuition,] whereas it is certaine, that the dead ar no lesse vnder Gods protection, than the liuing. Yea euen that vnthrift Balaam, whose purpose was to turne light into darkenesse, was neuertheless constreined to cry out, I pray God that my soule may dye the death of the righteouse. Num. 23.10. Therfore it may seeme to bee the saying of a heathen man, that God is no more mindfull of the man that is dead. Answer may be giuen, that the Prophet speaketh according to the reason of the common sort, like as the scripture also (when Gods prouidẽce is intreated of) applyeth hir stile to the vsuble state of the world, because we mount not vp to the life to come (which is hidden) but by degrees. Neuerthelater I think, that the Prophet spake rather according to the troublesome affectiõ of a man in miserie, than regarded what the rude and vnskylfull do surmise, neyther is it any maruell, that a man endewed with Gods spirit was as it were amazed, when sorow ouermatched him, so as he let slip some words scarce well aduisedly. & or although ꝑ in their chef troubles the seruants of God haue this faith fast setled in them, that God hath a care both of the quicke & the dead: yet doth sorow ofttimes so ouercloud their minds, that they perceiue not Gods presence at the present brunt. In the cõplaints of Job a man may oftetimes find, that when the minds of the godly be forepossessed with heauinesse, they pierce not out of hand vnto Gods prouidence: the which notwithstanding they haue well bethought thẽ of before, & beare it ingrauen in their harts. Therfore albeit that the Prophet were perswaded, that ꝑ dead also are vnder gods protection: yet notwithstanding in ꝑ first brunt of his heuinesse, he spake not so aduisedly as became him, because the light of fayth was dimmed, whiche anone after shone oute agayne as wee shall see. And it is a thing right necessarie to be noted, that if temptations weaken vs, wee may not per cast down our hearts.

7 Thou haste layde me in the lovvest pitte, in darknesses, and in the deepes.

8 Thyne indignation lyeth heauie vppon mee, and thou haste vexed mee vvith all thy vvaues.

9 Thou haste put avvay myne acquaintance from me, and made me to be abhorred of them: I am shet vp that I can not get foorth.

10 Myne eye aketh by reason of my afflictions: Lord I call vpon thee, I stretch out mine hands vnto thee.

7 [Thou hast laid me &c.] Now he acknowlegeth more precisely, ꝑ whatsoeuer aduersity he endureth, the same proceedeth of the hãd of God. Neither truly will any mã flee vnto god ernestly to seke remedy at his hãd, but he that is alredy perswa-

perswaded, that he is strikē by his hand, and that nothing happeneth by misfortune. And it is to be marked, ẏ the nerer he approcheth vnto God, the more is his greef corzied, bycause nothing is more dreadful to the saincts, thā Gods iudgement is. Othersome translate it [Thine indignation is approched vpon me,] and so is the word Samak taken sometimes. But ẏ circumstance of the place causeth me to take it here (like as in many other places) for to [compasse or beset about,] or [to lye, leane, or wey heauy vpon one] For seing hee intreateth of a man sunke downe into a treble graue: it were to cold an exposition, to saye that the same doth but approche or draw nye. But the translation which I haue followed answereth very well to the texte, namely that the Prophet should say he beareth the whole burthen of Gods wrath, bycause he is troubled with the waues of it. Now then seing so horrible a flud letted not the Prophet to lift vp his hart and prayers vnto God: we may lerne by his example, to cast the Anchor of faith and prayer into Heauen, in all our wrecks.

9 [Thou hast put away &c.] Wheras the Prophete was bereft of all mans helpe: he ascribeth that also vnto Gods displeasure, in whose hand it is, either to bow mens harts vnto gentlenesse, or to make thē feerce, which is a thing woorthy to be noted: for onlesse wee beare in mind, that ẏ cause why we be left destitute of worldly helpes, is bycause God withdraweth his hand: we tosse & turmoyle without end or mesure. And truly with good right may we complayne of mens vnkindnesse, or crueltie, as oft as they shall withdraw their iust courtesie from vs: but yet shall it nothing boote vs to doo so, except it be matched with his knowlege, that bicause God is displeased with vs, he taketh away the succors that hee had appointed for vs: lyke as also he can easily when he listeth procure vs the fauoure of all men, that they shall stretch out theyr hand to doo vs good. Also he addeth yet a greeuouser thing, that his frends lothed him: and finally hee concludeth that there is no way for him to get out of his miseries.

10 [Mine eye aketh &c.] Least wee might imagine the Prophete to be steelharted: he telleth vs agayne that his afflictions were so harde and paynefull, that there remayned prints of his sorow euen in his countenance and eies. Wherby wee gather how low he was caste downe. But by the way he auoucheth that he was not drawen from God according as many be, whiche fretting secretly with themselues and chafing vppon the bitte (as the prouerb sayth) determine nothing else, than to discharge their cares vnto God, that they may fetch comfort at his hande. In speaking of [the stretching out of his handes] he putteth the signe of the thing, for ẏ thing it self. And I haue told you elsewhere to what purpose this ceremony serues which hath ben generally vsed in all ages.

11 Wilte thou do a miracle too the dead? or shall the dead ryse and prayse thee? Selah.

12 Shall thy louing kindnesse bee declared in the graue, or thy soothfastnesse in destruction?

13 Shall thy vvonderouse vvorks be acknovvledged in the darke, and thy righteousnesse in the lande of forgetfulnesse?

14 But vnto thee haue I cried O Lorde, and early in the morning shall my prayer come before thee.

11 [Wilte thou &c.] He meaneth by these words, that if God make not the more haste to helpe, he shall not come in time, bicause there is scarse an inche betwixte him and death, and therefore if God wil helpe him, he must do it now or neuer, for hereafter it will be to late. He demaundeth therfore how long God wil delay, and whither he wil rayse the dead by miracle. Now although the Prophet speake not of the last resurrection, which shall surmount all other miracles: yet notwith-

notwithstanding he cannot be excused of going to farre, inasmuch as it becōmeth not vs to appoynte God within what time he shall helpe. For wee imbace his power, if wee beleeue not that he can as easily restore life to the dead, as he can in due time encounter and preuent the danger that is to come. And surely as constant as the Saincts were, they alwaps sauored of the infirmitie of the flesh, so as it behoued gods fatherly louing kindnesse to beare with the faultinesse that was intermedled euen with their vertues. When he demaundeth [whither Gods goodnesse shall be shewed in the graue] he meaneth not that the dead are without vnderstanding: but he proceedeth with that which he had said aforenamelp that the time serueth better to helpe men while they are pet crying in daunger, than to raple them vp when they bee dead and burped. And he reasoneth after the common maner of men, bicause God is not wonte to bring men out of their graues to be witnesses and publishers of his goodnesse. Also he annexeth Gods foothfastnesse to his mercy. For as ofte as God deliuereth his seruants, he confirmeth him selfe too bee foothfast or faithfull. And agapne nothing leadeth him to promise, but his owne onelp goodnesse. Now then wheras the Prophet sapeth, that alwel Gods goodnesse, as his foothfulnesse, mighte, and righteousnesse, are not knowen in the lande of forgetfulnesse. Madbrapned persons draw it amisse to grosse errours, as though men were quite made away by death. For he speaketh but onely of the ordinary maner of helping, bicause it was Gods will that this worlde shoulde bee as a stage, whereon to shew the gracious goodnesse that he vouchsaueth vpon mankinde.

14 [But vnto thee. &c.] Although there haue ben some disordered nesse in the Prophets woords, whiche I haue confessed too bee faultie: pet was it a token of rare faith and godlpnesse, that he neuer gaue ouer praying. For in this sense dothe hee say, that [hee hyed him apace betymes in the morning] least wee mighte thinke hee lingered slowely and coldely, tyll bitter necessitie constrapned hym. And hee doothe vs modestly too vnderstande by these woords, that it came not too passe by his owne slouthfulnesse, that hee pyned so in his long continued mysteries, as though he had not soughte God. And it is an example right worthy to bee noted, to the intent our hearts saple vs not, if at any tyme our prayers happen to want successe, though they bee neuer so willingly and incessantly made.

15 Lorde vvhy vvilte thou reiect my soule, and hide thy face from me?
16 I vvretch and alvvayes dying from my childehoode haue endured thy terrours vvith doubting.
17 Thyne indignations haue gone ouer myne heade, and the feare of thee hath cut mee off.
18 They haue enclosed mee about dayly lyke vvater, they haue girded mee about togither.
19 Bothe friende and companion haste thou put avvay from mee: mine acquaintance are darknesse.

15 [Lorde why wylte thou. &c.] Albeit that these complaynts do at the first sight pretende sorow without comforte, pet contain they couerte prayers. For he quarelleth not proudely with God, but he lamentably seweth for redresse of his mysteries. And this kynde of complaynt is well worthy to bee reckened among the vnutterable gronynges, whereof Paule maketh mention. Rom. 8. 26. For truely, had the Prophete thought hee had benne reiected and abhorred, hee woulde not haue persevered in praying. But here he bringeth foorth the fleshly vnderstanding, agaynst whiche he wrestled manfully: too the intente it mpghte at length by manyfest effecte appeare howe hee hadde not prayed in vapne.

vayne. Therfore albeit that this psalme be not closed vp with thanksgiuing, but endeth with a pitifull complaynte, as thoughe there remayned no roome for grace: yet is it so muche the profitabler, to withhold vs in ẏ duetie of praying. For certesse, when the Prophet dischargeth these sighes into Gods lappe, he ceased not to hope for the helpe which he saw not. For he called him not the God of his welfare at the first, to warrante him selfe nothing at his hande afterward. Why he should say, he [had always ben dying from his childhoode,] it is vncertaine, sauing that a man may reasonably gesse, that he had ben sundry wayes put sore to his tryall, as though his life had hung by a twyned threede a nong diuers tremblings and feares. Whereby also we gather, that Gods indignations and feares, of which he speaketh immediately after, were not of a small continuance: whiche thing he expresseth by the word [dayly.] Now then inasmuche as nothing is more dreadfull than to take a conceite, that God is dyspleased with vs: he hath good reason to compare his sorowfulnesse to a fludde. And herevpon also commeth his doubting. For it could not otherwyse be, but that the feeling of Gods displeasure, did vexe his mynde with sore vnquietnesse. But here it is demaunded, how this wauering may agree with fayth, and truely when soeuer any man stycketh in perplexitie and doubtfulnesse, or rather is tossed to and fro, his fayth seemeth to be swalowed vp. Neuerthelesse experience teacheth vs, that when fayth floteth in these troubles, it ryseth oftetimes vp, least it might be drowned: and if at any tyme it happen to bee choked, yet it is couertly cherished: bicause that although the surges swel neuer so high, yet it beareth them off with this shield, that God continueth faithfull, so as he neuer disappointeth or forsaketh those that be his.

The contentes of the.lxxxix.Psalme.

The Prophete (whosoeuer he was that was author of this Psalme) intending too make supplication too God for the afflycted Church, setteth downe the couenant that God had made with Dauid, as a grounde of good hope for him selfe and the resydue too stande vppon. Afterwarde he commendeth in generall the power of G O D, whiche is seene in the whole gouernaunce of the worlde. From thence he commeth downe too the memoriall of the delyueraunce, wherein G O D had giuen an euerlasting sygne of his fatherly loue towards his chosen people. Then retourneth he agayne too the Couenaunt made with Dauid, wherein G O D had promised too be alwayes fauourable too the people for the Kings sake. Lastely he addeth a complaynt, that G O D hauing as it were forgotten his couenaunt, did bothe giue ouer his Churche to the lust of their enemies, and yet shewed not any helpe or comfort in so sorowfull spoyle.

The.lxxxix.Psalme.

AN Instruction of Ethan the Ezraite. I vvill sing the mercies of the Lorde for euer: vvith my mouth vvil I commende thy truthe from generation to generation.

2 For

2 For I sayde, mercy shall bee set vp for euer: thou shalt stablish the heauens, thy truthe is in them.

3 I haue made a couenante vvith my chosen, I haue svvorne vnto my seruaunt Dauid.

4 I vvill stablish thy seede for euer and euer, and I vvill builde vp thy throne from age to age. Selah.

1 [An instruction of Ethan &c.] Who this Ethan shold be to whom this psalm is intitled, I do not sufficiētly perceiue. For if I should say he were one of the foure to whom Salomon is compared for the excellēcie of his wisdome. 3. Reg. 4. 31. The ground of the matter will not agree to his time. Onelesse paraduenture he continewed alyue after Salomō and bewayled the heauie and sorowfull diuision that hapned at that time, which was as a hansell of the decay that was to come. For although the Realme being then deuided in two parts, stoode yet in good case: yet notwithstanding inasmuch as that diuision brake asunder the vnitie established by god: what hope could there remaine? Besids this, the welfare of the whole body depended vpon the one head, from which the tenne Tribes were wickedly falne away. And how horrible a monsterousenesse was it to see that kingdome defaced and miserably rent asunder immediatly after one mās time, which ought to haue florished whole and sound, euen to the end of ỹ world? Who wold not haue thought the said promise to haue bin but a vayne mockerye, seing the faithfull were disappointed of it in so short space of time. Therfore yf any man lyke to haue the sayd Ethan to be ỹ author of this psalm he may put ouer his complaints into that time, in which not only the throne of Dauid was appayred, but also the more part of the people were gone away from God, and the brothers began to murther eche other with mutuall and inward discord. And truly (as in a doutful case) I see nothing more likely. For as for them that will haue the people too be forewarned of their miseries to come by the spirite of Prophesie: they are easely disproued by the very text, where the Writer (what soeuer hee was) expressely bewayleth the alteration that happened by the rebellion of Jeroboam.

1 [I will sing the &c.] Ye must beare in mind (as I touched euen now) how he maketh his entrance at the prayses of God and the memorial of his couenant, that the faithfull may fortifie their fauth agenst the strong engines of temptations. For when we buckle our selues to prayer, if dispaire mete with vs at the very portall, we must breake in by force and violence, least our harts faint and vtterly quaple. Therefore the Prophets purpose was to fortifie the minds of the godly (euen at the first entrance) with stedy and substantiall buttresses, to the intent that through trust of Gods promise which was (to outward aparāce) in a maner falne to ỹ ground, they might driue backe all the engines of temptations wherwith their fauth was sore shaken, and not doubt of the restitution of the kingdome, but pray stedfastly for the same. Although then that by the sorowfull sight of the decay, Ethan might according to fleshly reason coniecture, that he and the rest of the faythfull were beguiled: yet notwithstanding he sayth he will now commende Gods mercies, which at that time were hidden. And for asmuche as it was not easie for hym to acknowledge God too bee mercyfull, whom he founde too bee sore and rough: too the intente the plentie and varietie of Goddes grace may vanquishe thys temptation, hee setteth before hym Gods goodnesses in the plurall number.

2 [For I sayd. &c.] He alledgeth the cause why he continueth in prayse of god in aduersities: that is to wit, because it is not euen Gods sharpe chastizing of his seruants that can make him dispaire of Gods louing kindnesse towards them.

For

For there is not any man that will open his mouthe freely to prayse God, but he which is fully perswaded that God neuer lapeth aside his fatherly affection towards his children, no not euen when he is angrie with thē. For this [saying] whereof he maketh mention, is as much as to haue it throughly fixed and fastned in his hart: as if he should say, whatsoeuer hath befaln him heretofore, yet hath it not put away his hope of Gods graciouse fauor in time to come, but he will abide alwayes in the same mind. And it is to be noted, that it was not without hard encounter, that the Prophet did by faith embrace Gods goodnesse, which at that time was vtterly vanished out of sight: to the intent that if God at anye time withdraw all the signes of his loue from vs, we may lerne neuerthelesse to settle in our harts [ȳ euerlasting setting vp of Gods mercie] which is intreated of here: by which metaphor the Prophet meaneth that Gods mercie shall be spred abrode or be of continuance, till it come to his end or full accomplishment. In the second member somewhat must bee supplyed. For the effect of it is this: that ther shalbe no lesse stedfastnesse in Gods promises, than in ȳ stedy continewance of the heauens, which is euerlasting and free from all chaunge. And by the word [heauens] I vnderstand, not only the visible skyes, but also the heauens that ar aboue the whole frame of the world. For here Gods truthe is placed aboue the elemēts of the world, in the heauenly glory of Gods kingdome.

3 [I haue made &c.] To the intent he may the better confirme himselfe and al the godly in the beleefe of gods promise, he purchaseth authoritie by the person of God, whom he bringeth in speaking. For inasmuch as faith must depend vpon Gods mouthe, there is the more weight and pithinesse in thys maner of speaking, when God himselfe commeth forthe, & allureth vs by his owne voice. And seing that he in this wyse preuenteth vs: it is no rashnesse at all, if wee preace boldely vnto him: like as on the contrarie part, it is not lawfull for vs to presume any thing vppon Gods grace without his word, or to hope at our own pleasure, for any thing that he hath not promysed. Moreouer the promise is made of greater authoritie by this, that God reporteth with an othe how he hath made a couenant with his seruant Dauid. For inasmuche as in olde tyme leagues & couenants were wonte to bee ingraued in tables of brasse, he vseth a Metaphor taken of the same. And hee garnisheth Dauid with two tytles, calling him bothe his [chosen,] and his seruante.] For they that draw the former tytle vnto Abraham, marke not sufficiently the common maner of speaking, wherin one thing is repeted twice. Furthermore he is called [chosen,] bycause God of his owne meere good will preferred him, not onely before the posteritie of Saule, and so many notable men, but also euen before his owne brothers. Therefore if the cause or originall bee sought for, wee muste needes haue recourse to Gods election. The name of [Seruant,] whiche followeth immediatly after, muste not make men thinke that Dauid earned any thing by his owne seruisableneesse: But he is called Gods seruant in respecte of his royall estate, bycause he thrust not himselfe into that roome vpon his owne heade, but vndertoke the gouernment offered him by God, by the warrante of his lawful calling. Moreouer by the effecte of the couenant, wee gather that the Prophet hath not applyed the same things to the vse of him selfe, and of the whole people without cause: inasmuche as God made not the couenant with Dauid priuately, but had an eye to the whole body of the Churche in all ages too come. For although that this saying [I wyll stablish thy throne for euer,] muste in parte be vnderstoode of Salomon and the reste of Dauids successors: yet did the Prophet know, that the substantiall euerlastingneesse could not bee found but in Christ. And surely in making one man king, God respected not that one house alone, setting aside and neglecting the people with whom he had made his couenant before in the hande of Abraham: but hee bestowed the soueraintie vpon Dauid and his children, to the intent they should reigne for the common

weale

weale of them all, vntil the Throne might be throughly stablished by the comming of Christ.

5 And the heauens shall prayse thy miracle O Lord, yea euen thy truth in the congregation of the saincts.

6 For vvho shall be equall to the Lorde in the Cloudes, *or* bee like too the Lorde among the sonnes of the Gods.

7 God is very terrible in the congregation of the Saincts, and too bee feared aboue all that are about him.

8 O Lorde God of hostes, vvho is strong lyke thee O God? and thy truthe is rounde about thee.

5 [And the heauens.&c.] The Prophet hauing spoken of Gods couenant, (like as fayth must take his beginning at the worde) commeth downe now to the generall cõmendation of his workes. Neuertheleſſe it is too bee noted, that the Prophete entreateth not of Gods wonderfull power too any other ende, than that the aſſuredneſſe of the couenant might be the better opened. For he cryeth out, that this is the God whiche of right ought to bee serued and feared, whom men ought to beleeue, and vnto whoſe power men may leane safely. And therefore concerning the worde [miracle] which he setteth downe in the first place, I willingly restrayne it too the power whiche he vttereth in the preſeruing of his Church. True it is in deede, that the heauens are very good witneſſes & setters forth of Gods wonderfull power, neuertheleſſe it will appeare by the ſequele of the texte, that all his tytles of commendation are leucled at the sayde marke whiche I spake of. For in my iudgement some interpreters doo well, by the worde [heauens] to vnderstand the Angels, which are glad & reioyce of the common welfare of the Church as well as we. And that doth the latter member confirme, where he sayeth, that [Gods truth is to be preached in the congregation of the saincts.] For it is not too bee doubted but he continueth the same sentence here also, & by the name of [truth] aduaunceth the notable deliuerances, by which God had kept touch with his seruants.

6 [For who shall bee.&c.] Now the Prophete openeth more at large that which he had spoken of gods wonders, and crieth out with a vehemencie [who is he in the clouds that can be compared to God?] And he nameth [the clouds or heauens] bicauſe it is no maruell that there is nothing to be found vpon earth whiche may come neere to Gods glory. For albeit that man excell other liuing wights: yet doo we see how miſerable and baſe his state is, or rather how full of shame and reproche it is. Wherevpon it followeth, that vnder heauen there is no excellencie whiche may compare with God. But when we climbe into heauen, then beeing rauiſhed with wondering, wee imagine a rable of Gods, whiche quite put away the true Godhead. And the latter member expounoeth the first, where the Prophete denyeth that there is any among the sonnes of the Gods, which is lyke the true and one God. For whereas some by the cloudes or heauens, vnderſtande the Sunne, Moone, and Starres, it is diſproued by the very texte. The effecte then is, that the one god reigneth alonly souerayne & without peere, euen in the very heauens themſelues. And he calleth the Angelles the sonnes of the gods, bicauſe they neyther haue had their beginning of the erth, nor are clad with corruptible body: but are heauenly spirits endued with the glory of God. Not that they bee any part of Gods being or ſubſtance, as brainſicke persons dreame: but bicauſe god vttereth his mighty power in them, therefore is their nature diſtinguished from ours by this title. The effect therfore is, that although there shine forth a greater maieſtie in ỹ Angels than in other creatures, inſomuche as they rauiſh vs to wonder at them: yet come they nothing nere vnto

God, that they should dimme him with their excellencie, or parte stakes of soueraintie with him. Which thing is too bee marked aduisedly, because that although God doo euery where auouche the Angels to be but seruants, and ready at his commaundement: yet the world beeing not contented with the one God, forgeth to it selfe many godheads. Herevnto also pertaineth the next verse, where the prophet saith [that God is terrible in the congregation of the saincts.] For he correcteth that diuelish superstition, wherevnto almost al men are giuen, when they extol Angels without measure or reson. But if the very Angels themselues do tremble, and be afrayde afore the maiestie of God: why should they not be counted as subiects, that only God may haue the full soueraintie? Moreouer by placing them [about God] he meaneth that they stande about his throne like as a garde, and are alwayes ready at hand to execute his commaundements. Afterwarde he repeteth the same thing agayn, [who is strong like thee?] to the intent that at least wise for very feare, we may learne, not to rob him of his due honor. Howbeit lest he might put vs into too much feare, he intermedleth some sweetnesse with it, saying that [his truth is to be sene round about him:] as if he should say, god is alwayes as good as his word, & although ther happē neuer so many alterationes, yet abideth he stil stedfast, both before & behind, both on the right hand & on the left.

9 Thou reigneſt ouer the pride of the Sea: vvhen the vvaues thereof aryſe thou ſtilleſt them.

10 Thou haſt ſmitten Egypt dovvne as a vvounded man: in the arme of thy ſtrength haſte thou ſcattered thyne enemies.

11 The heauens are thyne, the earth alſo is thyne: thou haſte made the vvorlde and the fulneſſe thereof.

12 Thou haſte created the North, and the South: Thabor and Hermon ſhall reioyce in thy name.

13 Thou haſte an arme of mighte: thou ſhalt ſtrengthen thyne hande, thou ſhalt lyft vp thy righte hande.

14 Righteouſneſſe and iudgement are the place of thy throne: mercy and truthe ſhall goe before thy face.

9 [Thou reigneſt &c.] I haue alredy ſayd that the things which the Prophet hath hitherto ſpoken generally concerning Gods power, muſt bee referred to the miracle deliuering the Iſraelits out of Egipt the which he setteth out now in expreſſe termes. For although some interprete it, that the waues of the sea are ſtilled, becauſe God ſuffereth not the whole world to be ouerflowed with water: yet notwithſtanding I reading bothe theſe ſtaues ioyntly togither, doo think that the Prophet ſpeaketh of the read Sea, which God ſtilled, to make way for his people to paſſe. For he addeth immediatly after, that [all Egipt was ouerthrowen as a man ſlaine] By which words he commēdeth Gods gracious goodneſſe in deliuering hys Churche. For there is no doubt, but hee did let Gods fatherly loue before him-ſelfe and others, to the intent he might repaire the more freely vnto him: lyke as in auouching that [God had broken his enemies in peeces with his mighty arme,] he gathereth by knowledge of experience, that he can doo the ſame agayn as oft as he liſteth.

11 [The heauens are &c.] The thirde time he repeteth that ſame God which had deliuered his choſen people, ruleth the whole world at his cōmaundement. For by the creation, he gathereth, that god doth actually diſpoſe whatſoeuer is done in heauen and earth. For it were againſt reaſon, that the heauens beeyng created by God, ſhould now be rolled by fortune: and that things ſhould be mingled vpon earth, either at the pleaſure of men, or by chaunce & caſualty, conſidring how it is ſ̄ property of God to maintein and defend what ſoeuer he hath created, leaſt

lest we might imagine (as hethenish mē & worldlings do) that he takes his pleasure in gazing vpō this most goodly stage and dothe nothing. In speaking of the [south & the north,] and also of ŷ mountaines of [Thabor & Hermon] he applyeth this talke to the vnderstanding of the rude people: as if he should say, there is no part of the world which doth not reuerence and honor the creator therof. Also I knit the next verse with it, [That gods arme is furnished with power, and his hand with strength, & that his right hand obteineth the highest souereintie.] For whereas some expound it in the maner of wishing, [strengthen thy hande, and lifte vp thy right hande,] it seemeth to farre of from the Prophets meaning: who to the intent to encorage al the godly, doth simply commende Gods inestimable power and strength.

14 [Righteousnesse. &c.] These tytles of commendation also, make more to the confirmation of hope, than if gods strength had ben alledged alone. And as ofte as mention is made of God, it behoueth vs to set our minds chiefly vppon these vertues that build vp fayth, lest we banish away fondly in curious speculations, wherein when foolish men delight them selues, they vnderstande not what God is. The prophet therefore alluding too the royalties and pompeousnesse of kings, saith that righteousnesse & iudgement are the vpholders of his throne, whereon he sitteth for to be seene of al mē, and that mercy and truth are as it were his seruants: as if he should say, that in stede of robe of estate, diadem or scepter, god is decked & these ornamēts: namely that he is the iust & vpright iudge of the world, a merciful father, and a faythfull defender of those ŷ be his. For masmuch as erthly kings haue no dignitie within thēselues, they are faine to borow it elsewhere. But God who is sufficient of himself, and wanteth none other helps, setteth forth vnto vs the brightnesse of his image, in his owne righteousnesse, mercy and truthe.

15 Blessed is the people that knovveth hovv to reioyce: O Lorde, they shall vvalke in the brightnesse of thy countenance.

16 In thy name shall they dayly reioyce, and in thy righteousnesse shall they bee exalted.

17 For thou art the glory of their strength, and in thy fauour shall our horne bee exalted. (Israell.

18 For our Buckler is of the Lorde, and our king is too the holy one of

15 [Blessed is the &c.] He proceedeth with that which he had touched concerning the Church, not only bycause the vnbelecuers are blynde at the sight of Gods workes: but also bycause it is the Prophets purpose, to put none but the godly in good hope, that they may leane vppon GOD without feare, and not be discoraged for any aduersities, but call vppon hym boldly. And hee sayeth they are happie to whom it is giuē to reioyce in God. For albeit that all men in generall are fed with Gods bounteousnesse: yet dothe not the feeling of his fatherly goodnesse come vnto all men in sutche wyse as they can perswade themselues to be in hys fauoure, and so reioyce too themselues for their owne blessed state. Therefore he vouchsaueth a singular priuiledge vppon his electe, in giuing them the taste of his goodnesse, so as they may take heart vnto them to reioyce and bee gladde. And surely nothing is more miserable than the beastly blockishnesse of the vnbelecuers in trampling vnder foote the benefytes of God, wherwith they cram themselues. For looke how much more abundantly God pampereth them, so much the lower is their thankfulnesse. The true happinesse therefore, is, to conceiue gods goodnesse, that the same possessing our hearts with ioy, may stirre vs vp too prayse and thanksgiuing. Afterwarde he proueth by the falling out, that they are blessed which with mirth and gladnesse acknowledge god to be their father bicause they not onely enioy his benefits, but also vpon trust of his fauour passe the whole course of their lyfe

with quiet minds. For to [walk in the light of his countenance,] importeth as much? as to rest vppon his prouidence because we beleue that he hath a peculiar regard of our welfare, and keepeth watche and ward for the same. To the same purpose pertayne [The reioycing in his name, & the glorying in his righteousenesse.] For ỹ effect is, that the faithfull find enough in God, yea and more than inough wherof to reioyce and glory. By the word [Daily] he seemeth to betoken a stedye and substanciall continuance: and so he couertly taunteth the foolish ouerweening of suche as being puffed vp with nothing but wind, and taking a pryde in their owne strength, lift vp their hornes aloft. For inasmuch as they stand vppon an ill foundation, they must needs at lengthe fall downe. Wherupppen it foloweth, that there is not any true nobleneſſe of corage, neyther any vertue of continuance, but only where it is staied vpon Gods grace, like as Dauid also Rom. 8.31. royally vaunteth himselfe. [If God be on our side, who shall preuayle against vs?] and skorneth all aduersities as wel present as to come.

17 [For thou art &c.] He confirmeth the same sentence, that is to saye that God neuer leaueth his faithfull seruãts destitute of strẽgth For in terming him [the glory of their strength] he meeneth that they be alwayes so staied vp with the present help of God, that they may iustly glory in him: or (which importeth all one thing) Gods power appereth alwayes glorious in helping and vpholding them. Howbeit by the way they be admonished of their dewty, that they should yeeld god the prayse of their standing safe and sownd. Now then if this be truely sayd of the present life: muche more doth it agree to the spirituall life of the soule. And to the intent hee may the better commend this bountifulneſſe of God: he techeth therwithall, how it dependeth only vppon his good pleasure. Wherupppon it foloweth that they are wholy and altogither bound vnto God whose only owne free bountifullneſſe inuiteth him to continue his helpe towards them.

18 [For our buckler. &c.] For asmuch as the peoples chefe safetie was in their king: the Prophete doth them specially to vnderstande, how it is also the gifte of God, that the king him selfe maynteyneth the welfare of the faythfull. Neuertheleſſe it is too bee noted, that the Prophete was not so fastened too the Temporall and transitorie kingdome: but that he therewithall weyed the ende also, according as wee shall see anone. For he knew how it was only in respecte of Christ, that Gods fauour flowed from the head into the whole body of the Churche. And firſte of all, when he Metaphorically termeth the king [a Buckler] or [Sheelde,] (according as the Scripture vseth that figure oftentimes,) yet doth he confeſſe, that the people are not defended by his hande & trauell, otherwise than through the power and working of God. And he repeteth the same thing agayn in the seconde member, auouching that the king was giuen by God to gouerne the people: And therefore that the defence which commeth from the king, is the benefite of God. Now must wee beare in mind, that looke what is spoken of the shadowish kingdom, the same doth properly fit the person of Christ, whom the father hath giuen to be the maintener of our welfare, that wee may bee sheelded by his hande.

19 Then spakeſt thou to thy meeke ones in a visiõ, and saydeſt: I haue layde helpe vppon one that is mighty, I haue exalted one chosen out of the people.

20 I haue sought out Dauid my seruaunt, with the oyle of myne holyneſſe haue I anoynted him.

21 Therefore shall my hand be stablished with him: doubtleſſe myne arme shall strengthen him.

22 The

22 The enemie ſhall not encroche vpon him, neyther ſhall the childe of iniquitie hurt him.

23 And I vvill breake his oppreſſers in peeces before his face, and I vvill ſtrike them that hate him.

19 [Then ſpakeſt thou &c.] Now declareth hee more at large, wherfore hee ſaid that the king of the elect people was giuen them from heauen for the preſeruacion of the publike weale: namely bycauſe he neyther was choſē by the voyces of men, nor vſurped the ſtate of hys owne head, nor crept in by cuil pollicies, but was elected by God to be the mayntainer of ỹ welfare of the whole realme, and perfourmed his dewty by the appoint ment & guyding of the ſame God. For it is the purpoſe of the Prophet, (as wee ſhal ſe more playnly anon after) to marke out this heauenly king from all other kings. For although Paule Rom. 13. 1. teache truly, that there is no power but frō God: yet was there a great ods betwene Dauid and al earthly kings, that haue obteined their ſouerauntie by worldly meanes. For God had deliuered the ſcepter to his ſeruant Dauid from hand to hand, and ſtalled him in the ſeege royall by his owne authoritie. The particle Aph (which properly ſignifieth then) is taken alſo for [long ago, or in time paſt.] The meaning therfore is, that wheras ſome be borne kings and ſucceede their fathers by right of inheritance, and ſome be made kings by electiō, and otherſome purchaſe themſelues dominion by violence and force of armes: God was the author of this kingdome, bycauſe hee choſe Dauid by his owne voyce. And although he diſcloſed his intent to Samuell: yet notwithſtanding foraſmuche as the Prophete ſayethe in the plurall number, that the ſame word was vttered vnto many: a man may gather for a certaintie, that there were no Prophets brought to beare record, which ſhould with one conſente auouche that Dauid was created king by Gods appointmēt. And ſurely inaſmuch as other prophets floriſhed at that time: it is no likelyhod that ſo greate a matter was concealed from them. Yet is Samuell only named bycauſe he was bothe the publiſher of the prophecie, and the miniſter of the anointing. Moreouer wheras God ſpake to his Prophets in thoſe dayes, eyther by dreame or by viſions: here is put but the one kynd. Afterward foloweth the ſumme of the prophecie, that God had furniſhed and tenſed the ſtoute or ſtrong man whom he had choſen too be king. He is called ſtrong, not for that he excelled in ſtrength of him ſelfe, (for he was but of a ſmall ſtature, and leaſt ſet by of all his brothers, ſo as euen Samuell alſo paſſed him ouer without regarde of him:) but bicauſe that after his election, he was endued with a new ſtrength & other princely qualities, like as when Chryſt choſe his Apoſtles, he did not onely decke them with the tytle, but therwithall alſo beſtowed whatſoeuer was neceſſarie for the execution of their duetie. And euen at this day he bſtereth the ſame power of the ſpirit in his miniſters. The ſtrength of Dauid then, wherof mention is made here, was the effect of his election, bicauſe god in creating him king, furniſhed him alſo with ſuch ſtrength as ſhould ſuffiſe for ỹ preſeruation of the people. Which thing appeareth yet more euidently by the ſecond member, where the originall of this inuincible ſtrength is noted to be, bycauſe God had choſen him, and exalted him aboue the people. For all the words import a pithineſſe. For ſeeing God auoucheth himſelfe to haue exalted him: it is to be vnderſtode, that the ſtate wherein Dauid lay hid and vnknowen, was but homely and baſe, before God reacheth out his hande vnto him. To the ſame effect maketh that which foloweth: [frō among the people] For the meaning is, that he was as then but one of the baſe and meaneſt ſort of the people, and ſuch a one as bare no countenance of any excellency, conſidring that he was but as a refuge in a countrey cotage amōg herdmen. In the word [choſen] God calleth vs backe to his owne pleaſure, as if he ſhould forbid vs to ſearche for any other cauſe, than that it ſo pleaſed him.

20 [I sought out &c.] The Prophet confirmeth the same matter: namely, how there was no principalnesse in Dauid, sauing that it pleased God to preuent him with his grace. For so is ment by the word [sought out] as if god should say, hee tooke him frankly of his owne good will. And therfore the name of seruãt betokeneth not any desert: but is referred to the calling, as if God should stablish his souereinty by his authoritie, because that if God allow of it, no doubt but it must needs bee lawfull. For his free election, is confirmed ageine in the second member, inasmuche as ỹ anoynting, (which Dauid purchased not by his owne policie, but obteined beyond hope) was the cause of his honour. Seeing then that God of his owne accord and mere good will preuenteth Dauid, to anoint him king by the hand of Samuell: he dothe iustly auouche himselfe to haue [sought him out.] Afterward he addeth that he will be a mayntainer of this kingdome, wherof he was ỹ founder: according as he is not wont to leaue his works halfe vndone, but with continual proceeding bringeth thẽ to their end.

22 [The enemie shall not &c.] He expresseth precysely that although Dauid be not without enemies: yet shall Gods power attend vppon him to defend him that he be not oppressed with wrongfull violence. He denieth therfore that Dauid shall be tributarie to his enemies: like as he that is vanquished by battell, is constrayned to take vnequall condicions of peace at his conquerors hand. By the way in terming his enemies [the children of iniquitie:] hee couertly sheweth that his gouernement shal be such a harmlesse kind of gouernement, as no man may attẽpt to ouerthrowe it without wrong and wickednesse. The effect is that Dauid and his posteritie shal be preserued and well fenced by the tuicion of God, so as they shal not be abandoned to the lust of their enemies. And whereas God hath suffered that kingdome to go to wreck, so as Dauids successors haue bin faine to pay greate tribute to forreine kings: it is no whit against this promise, because ỹ although ỹ statelinesse of the kingdom was cut short: yet was it enough that the roote remayned still, vntill Christ came, in whose hande the kingdome was at length stablished. For in asmuch as both the king & the people had wickedly reiected gods so great blessing, the kingdome was often shakẽ throw their own default, & afterward minished, & lastly decayed: and yet god ceased not in the meane while (to the intent he might make good his promise concerning the perpetuitie of the kingdome) to cherish & maintein some hope by striuing against their vnthankfulnesse. Besides this, in setting downe Dauids [haters] and [oppressors] by name, he doth vs to wit, that this chaire of estate shal not be priuileged from displeasures, and troubles, because it shall alwayes haue some deadly enemies, if God set not his hande against them.

24 My truthe also and my mercy shalbe vvith him: and in my name shall his horne bee exalted.

25 I vvill set his hande also in the sea, and his right hande in the running streames.

26 He shal cry vnto me: thou art my father, my God, and the rocke of my vvelfare. (earth.

27 Yea I vvill make him my first begotten, higher than the kings of the

28 And I vvill keepe my mercy vnto him for euer: and my couenante shall stande faste vvith him.

29 His seede also vvill I stablish for euer, and his throne as the dayes of heauen.

24 [My truthe also. &c.] He sheweth that he will continually hold on with the grace which he promised Dauid at ỹ beginning: for these words import asmuch as if he had sayde that to the intente to proue himself soothfast he wil alwayes be beneficiall

beneficiall. Thus wee see how God not onely gaue a hansell of his goodnesse to Dauid at the beginning, but also held on styll with the same mercifulnesse. which thing belongeth to ỹ whole church of Christ, that Gods goodnesse may appeare in the whole course of our saluation, and not onely at the entry of it, as the Sophisters bable. [Dauids throne] is taken here for his glory, dignitie, and power, and therfore the meaning is, that by Gods benefite the state of his kingdome shal always be prosperous & flourishing. And by & by there is added the largenes thereof: for inasmuch as the people had forecloſed the way of Gods blessing by their own sinnes: their heritage was gathered into a narower roome than ỹ promise behighted. But now god declareth that it shalbe enlarged again vnder Dauid, so as the people shal possesse ỹ whole countrie frō the sea, euen vnto Euphrates. Wherby wee gather, that the thing which god had promised by Moses, was not fulfilled but in the person of Dauid. By the word [streames] a man may vnderstand as well Euphrates alone, bicause it is cut into many chanels: as also the nexte riuers vnto Iewry vpon the borders of Syria.

26 [He shall cry. &c.] He declareth how the chiefe prerogatiue of this king shall bee in this, that he shall be counted the sonne of God. Now although god vouchsafeth the same honor vpon as many as he ordeined to be kings (according as we haue sene else where, I haue said, ye be gods, & al of yon be children of the most high. Psam. 82. 6.) yet in this place he speaketh some singuler thing of the holy king that was chosen by him, meaning that he shalbe his sonne after an other sort. And anone after we shal see him stalled in higher degree than the worldly kings bee, although they haue larger dominiō. Therfore to be called the sonne of god, was the prerogatiue of this onely one king in all the world. For else had the Apostle, Hebr. 1. 4. reasoned not only coldly, but also aukly, in auouching Christ to be aboue the Angels, bicause it is sayde, I will be his father, and he shall be my sonne. Albeit then that the Angels, and as many kings also as are borne anew by the spirite of adoption, be called Gods sonnes: yet is Dauid by a singuler prerogatiue exepted from the common sorte of kings, when God promiseth to take him for his sonne. Whiche thing appeareth more euidently by the next staffe, where he termeth him his first [begotten sonne] also, bicause he is higher than all the kings of the earth: which honor is more excellent than all dignitie, aswell of men as also of Angelles. If any man obiect, that Dauid beeyng a mortall man as others be, was not equall too the Angelles: it is easie to be answered. If he bee considered as in himself, he can not iustly bee aduaunced to so high degree: but in asmuch he beareth the person of Christ, he may.

28 [And I will keepe. &c.] God doth oftentimes beate into our heads this one poynt, that he had set vp Dauids kingdome, with this condition, that it should be stablished vnto the end. Howsoeuer by putting his [mercy] in the first place, and afterward adding his [couenant,] he pointeth out the cause of the couenāt: as if he should say in one word, [it is of free gift:] and it is not only founded vpon his meere gracious goodnesse, but also it continueth in the same. For the effect of the words is this, that God wil always be mercifull to Dauid, so as his couenante shall neuer decay. Wherevpon it foloweth that the steedinesse therof is founded vppon Gods meere good will. In the next staffe he expresseth the effecte of his [truthe] bycause Dauids posteritie shall sitte in the seege royall for euermore. For vnder heauen there is nothing of long continuaunce: the Prophet by the [dayes of heauen] meaneth an euerlasting continuance. Wherevppon it foloweth, that the effect of his prophesie can not take place, till it come to Christ, in whom alone shalbe found this euerlastingnesse.

30 If his children shall forsake my lavv, and vvalke not in my iudgements.

31 If they breake my statutes, and kepe not my commaundements.

32 Then vvill I visite their transgression vvith the rodde, and their iniquitie vvith strypes.

33 But my louing kindnesse vvill I not take from him: neyther vvyll I belye my truthe.

34 My couenante vvill I not repeale, nor alter the thing that is gone out of my lippes.

35 Once haue I svvorne in myne holynesse, if I lye vnto Dauid.

36 His seede shall endure for euer: and his throne as the Sunne before mee.

37 As the Moone shall he be stablished for euermore, and as a faythfull vvitnesse in the heauen. Selah.

30 [If his childrē, &c.] The Prophet proceedeth yet further, that although Dauids posteritie should sinne: yet had God promised to be merciful to them, so as he would not punish their transgression with extreme rigor. Howbeit to the intent the promise might be the more effectuall: he bringeth in God al the while speaking, as if he should deale with him by the precise wordes of the couenante. And it was a righte necessarie addition, bicause that onlesse God of his infinite louing kindnesse pardon vs, wee are so slypperie and forewarde to continuall fallyng of our selues, that no couenant of his will continue firme and stedfast with vs. Inasmuche therefore as God saw it could not otherwise fall out, but that the posterity of Dauid (as much as in them was) would from time to time fall from the couenante throughe their owne default: he hath added this exception for a remedie. Nevertheless, bycause it is for mens behoofe to be chastized with Gods corrections, God promiseth not to let them scape vnpunished, that they might be foded in their sinnes: but he promiseth a fatherly mitigation of their punishmēts, so as he will not execute vengeance with extreme rigour. And he promiseth forgiuenesse, not onely to light faults, but also to grieuous sins. For it is not for nought that he vseth these maner of speeches, [to forsake his law, to breake his statutes, not to walke in his iudgements, and not to keepe his commaundements.] Neither is it for nought ỹ he hath put their [trāsgression or falsharteednesse & iniquitie.] Then are the sufferance & softnesse of God, wherby he reconcileth to him the posteritie of Dauid, extended euen to the grieuousest offences that may be. Moreover this place sheweth, that when men are adopted by God, they doo not by and by lay away the flesh with the faults therof, as madheaded folke surmise, that assoone as wee be grafted into the body of Christ, all the corruption that is in vs ought to be out of hand displaced. Truly would god we could forthwith alter our dispositiō, so as this angelical perfection whiche they exacte, might florish in vs. But forasmuch as it is manifest that we are farre short of it, as long as wee carry this flesh about vs: let vs take our leaue of that diuelish deuise, and let vs al flie to the common sanctuary of forgiuenesse. For surely God speaketh of the housholde folke of his Churche, when in promising pardon to their offences, he auoucheth that they shall be guiltie of reuolting from him. Now to restrein that thing to the people of olde time which is spoken here, it is not only vnsauery, but also vtterly wicked. Furst, I take that thing for graunted which hath ben often seene afore, namely that that kingdome was set vp for a shadow wherein God might represent the mediatour too his Church. And this is not only to be proued by the witnesse of Christ & his Apostles: but also to be assuredly & euidently gathered by the matter it selfe. For set Christ aside, & where is the euerlastingnesse of the throne that is spokē of? For the next successor to Dauid sauing one, being bereft of the most part of the kingdom, yeld ful of twelue tribes scarse one tribe and a half. Furthermore with how many

many misfortunes was ye petikingdome defaced afterward, till at length both the king & the people wer led into thraldom to their vtter shame and reproche? And what dignitie or worthinesse was there in the throne, when the Kings sonnes were put to death before his face, and he himselfe receiued sentence of death? 4. Reg. 25. 7. Wheras afterward by intretaunce the Jewes had leaue to dwell in theyr owne countrey: it was withoute honour and title of kingdom. Therefore Ezechiel. 21. 27. auoucheth thrice that the crowne shall be turned away, till he come that hath the ryght to it. It followeth then, that ye euerlasting state of the kingdome resteth onely in the person of Christ. And truly what shold ye Jewes haue had to doo with God in olde tyme, or we also at this tyme: if the Mediator were not a meane to bring vs into his fauour. Nowe therfore the qualities of the kingdom which we haue spoken of, must be applyed to our selues. For lyke as ye euerlastingnes therof leadeth vs to the hope of blissed immortalitie, and the inuincible strength therof calmeth oure myndes, and suffereth not oure fayth to shrinke, whatsoeuer Sathan practizeth or how sundry deathes beset vs: so also the pardon that is promised, belongeth to Christes spirituall kingdome: according also as it is likewise to be gathered by this place, that the welfare of the Churche resteth no where but onely in the mere gracious goodnesse and faythfulnesse of God. If a manne obiect that those whiche are regenerated by Gods spirite, doo neuer vtterly fall awaye, bicause the vncorruptible seede abydeth in them. I confesse it to be moste true. Neyther is there an vtter falling away betokened here, so as there shold remain no godlinesse at all. But bicause it hapneth erewhyles, that the faithful doo in suche wyse shake off the yoke, as the feare of GOD may seeme to be smouldered in them: therfore it was nedefull, that forgiuenesse of heynouse offences should be promised also, least euery such maner of fall might ouerwhelme them with despayre. So Dauid semed to outward appearance to be bereft of the holy Ghost, whom he desireth to be restored vnto him ageyne. And this is the cause why God leaueth hope of forgiuenesse euen to the foule and deadly transgression, namely least the heynousnes of any offēces might put vs back, or hinder vs from seking attonemēt. Wherby also is reproued the ouermuche streitnesse of the old fathers, which made a consciēce to receiue ageine vnto repentance, suche as had falne twice or thryce. For albeit that heede be to be taken, that gētlenesse let not slippe the bridle vnto vice: yet is there is no lesse daunger in ouermuche rigour. By the waye it is to bee noted, ye wheras God saith he wil be mercyful to offenders that haue broken his lawe, and transgressed his commaundements: he alledgeth these hatefull tearmes for the nonce, too make vs to hate and abhor these vices, and not to allure vs to sinning. Truly we must holde vs to this for a doo: that although the faithfull bee not fully answerable to Gods grace, and that therfore they be worthy to bee cast off: yet notwithstanding God wil be fauourable to them, bycause remission of sinnes goeth ioyntly with his couenant. And certesse sith that god exacteth more of vs in his law, than we be able to performe: all that he hath promised there is voyde of effect and in vaine: Wher vpon Paule Rom. 4. 14. hath this saying: if the inheritaunce come by the lawe, then is faith in vayne, and the promise is disanulled. Wherunto also perteyneth this saying of Jeremie. 31. 31. 33. 33. & 34. I will make a couenant with you, not suche a one as I made with youre fathers, whiche they brake by and by: but the couenant whiche I will make with you shal be this: I wil write my lawes in their harts, and I wil be mercyful to their sins. Neuerthelesse forasmuch as God adopteth vs not to the intent wee shold sin vnpunished: here is intermedled chastizement, wherby God sheweth that hee hateth sinne: and putteth hys children in rememberance what they haue deserued, allureth and exhorteth them to amendment. Therfore betwene cockering, whiche is an allurement to sin: & extreme rigor which throweth hed long into destructiō: the mean is fatherly chastizement, whiche hath the opera-

tion of a medicine. And the prophet toucheth here the prophesie that is written 2. Sam. 7. 14. where God sayth he will chastize the faithfull after the maner of men: eyther for that the anger of the father in correcting his children springeth of loue, in as muche as otherwise hee should deale amisse for their welfare: or else there is a matching of cõtraries betwene him and men: as if he should say he woulde be slacke and gentle, because that if he should vtter his force, he shold out of hande bring vs to nothing, with ỹ only stirring of one finger of his. Both the places tende to this end, that as ofte as God punisheth, there shall alwayes be a wholsome temperature: and therefore we must put it to this vse, that loke how many penalties he layeth vpon vs, they may bee as many medicines. And in this behalfe the Papistes are too shamefully ouerseene. For in as muche as the true ende and frute of chastisements was vnknown to them: they imagined that God reuenged himselfe of sinners. wherevpon grewe their satisfactions, and of satisfactions ageyne grewe theyr pardons, wherwith they went about to raunsome themselues. But Gods purpose is nothing else, but to refourme the vices of his children, that when he hath well purged them, he may take them into his fauour ageyn: according as Paule 1. Corinth. 11. 33. teacheth that the faithfull are chastised, least they shoulde bee damned with this worlde. And therefore least he myght oppresse them with ouermuche punishement, he slaketh his hande, and beareth with their weakenesse. Thus is this promyse fulfilled, [That his mercie is not taken awaye from the faithfull when he is angry] because he ceaseth not to loue those whom he wyll haue corrected for their owne welfare. Neuertheless the alteration of the person in the woordes, is to bee noted. For after he hath sayde, [If his chyldren shall forsake my lawe,] and so foorth as followeth: In the end he addeth, [I will not take away my mercy or louing kindnesse from him.] Surely he shold haue sayd [them] in the plurall numbre, of whom he had spoken afore. But the Prophet seemeth to haue done it for the nonce, to the intente to teache vs, that wee be not reconcyled to God, but in respect of Chryst, and that mercy is to be soughte for, from out of that fountayne. Where as there followeth afterwarde, [I wyll not breake my truthe:] It expresseth somewhat more thanne if he had sayde, that GOD wyll bee soothefaste in hys sayings. For it may fall out that Gods promisses may wante effecte, and yet that hee abydeth faythfull still. The lawe is true and holye: and yet what booteth it that saluation is promysed vs by the same, seeyng no man can attayne it therby? GOD therefore in this place leadethe vs further: promysing that his couenant shall be effectuall and of full force, not onely bycause hee wyll bee true of his woord, but also bycause he wyll holde the faithfull at a staye, that they slip not away in their owne vanitie.

34 [My couenant. &c.] For as much as the trewe knowleoge of Gods mercye can not be conceyued from elswhere, than of his worde: he byddeth vs stick fast too his couenaunte. For the more excellent and inestimable benefite it is, neuer to be caste away after we be once adopted: so muche the harder is it too be beleeued. And wee know how sundrye doubtes are woont to steale vpon vs from tyme to tyme. Therefore too the intente the faythfull shoulde not too carefully and vnmesurably debate with them selues, whether they stande in Gods fauour or no, they are willed to looke vnto the couenant, and to imbrace the saluation that is offered them there. GOD then cõmendeth his own faithfulnesse, to the entent his onely promise myght suffyce vs, and that wee shoulde not seeke for the certaintie of our saluation any where else. And bycause he had sayd: [If Dauids children shal breake my lawes:] alludyng now to the same [breache,] he sayeth he wyll not requite them with lyke for lyke: As if he had sayde, although the faythfull aunswered not theyr vocation in all poyntes as they oughte to doo: yet woulde not he suffer, that the couenaunte shoulde bee disanulled for theyr defaulte, bicause hee woulde preuente them with the speedye

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reoresse of his free pardon. For he pursueth the former saying, [I wil not belye my truthe:] not onely promising to kepe touche with them on his owne behalfe, but also that the thyng whych he hathe promysed, shall stande in force, whatsoeuer lette menne cast in the way: For hee wyll stryue with theyr sinnes, that the effect of his goodnesse may come vntoo them. And certesse albeit, that the Jewes haue estraunged themselues, from GOD by theyr owne vnthankfulnesse and treacherie; yet was not the couenaunte disanulled, bycause it was grounded vppon his vnmouable stedfastnesse. Yea and at this daye, where as our sins mount euen into the heuens, Gods goodnes surmounting aboue the heuēs far ouermatcheth them.

35 [Once haue I &c.] Now dothe God warrant the thing with an othe, which erst hee sayd hee had promised to Dauid: wherby it appereth that it was a thing of no light importance. For God wold not lightly giue his holy name in assurance. By the way, it is a token of rare louingnesse, that wheras hee seeth vs prone to distrust, he preuenteth vs so courteousely. So much the lesse therfore are we able to excuse our selues, if wee imbrace not with doutlesse fayth, the promise that is so well assured, considering that God for loue of our welfare, spareth not his owne name, bycause hee will haue vs sticke fast to hys woord. For least his single promise might suffize vs, he hath added the othe for a further warrantize. The aduerb [once] betokeneth that the othe cannot bee called in ageine: and that there is no variablenesse to be feared. And he sayeth he hath sworne by his owne holinesse, bycause a greater than himselfe is not to be found to sweare by. For when we sweare by him, we make him our iudge and giue him soueraintyouer vs, according as he is our soueraim by nature. But it is a more forcible maner of speeche to say [by his holinesse,] than to say [by himself,] not only bycause it settethe foorthe hys glory, but also bycause it is far more fitter for the confirmacion of faith, in that he calleth backe the faithfull to Gods earthly habitation whiche hee had chosen to himselfe, least they should be driuen to seeke farre for him. For I doubt not but that by this terme [holynesse,] he betokeneth the Sanctuarie: and yet he sweareth not otherwise than by him selfe: bycause ẏ in naming the temple wherin he resteth, he steppeth not out of himselfe: but only applying himselfe to our vnskilfulnes, sweareth by his holynes which remained visible vpon earth. As for the clipped manner of the othe, wee haue seene elsewhere that it was ordinarie among the Hebrewes. And so were they put in mynde too bee wel aduised in takyng Gods name, least they myght rashly and boldly purchase damnation to themselues. For the broken & delayed maner of speech was as good as a brydle to withhold them. And it is no newe thyng, for God to borow somwhat of the common custome of men.

36 [His seede shall &c.] Nowe ensueth the promise, that the right of ẏ kingdome shall alwayes abyde with the posteritie of Dauid. For hee ioyneth two things togither: namely his offspring. and his throne, by which words is promised the euerlastingnesse of the kingdome, in suche wise as it should not at any time passe vnto alients. The Sunne and Moone are cyted for witnesses, bicause that althongh they bee subiect to corruption, yet haue they more stedynesse in them than the earth or the ayer, considering that wee see the elements to be subiect to continuall chaunges. Bycause then that continuall alteracion chaungeth the whole world: the stedyer state is propounded in the Sunne and the Moone, least Dauids Kingdome myghte bee esteemed accordyng to the common order of nature. Furthermore, seeing that the siege royall was shakē vnder Roboam, as we haue saide a whyle erst) & afterward pulled down and ouerthrowne: it foloweth that this promyse can not bee restreyned to Dauid. For neyther did the sunne cease to shyne a daye tymes, nor the Moone by nighte, although the outewarde pompe of the Kyngdom were abolished without hope of restitution. Therefore till it bee come to Christe, GOD mighte seeme deceiptfull in hys promyses.

But

But this braunche that is sprong oute of the roote of Iesai, sheweth in verye deede, that there was moste faythefull touche kepte in these promises.

38 But thou haste abhorred vs and put vs backe, thou hast ben angrie vvith thyne annoynted.

39 Thou haste made the couenaunt of thy seruant to ceasse: thou hast vnhalovved his crovvne dovvne to the grounde.

40 Thou haste broken dovvne all his vvalles, thou haste put his fortresses to the breache.

41 All that go by the vvay haue spoyled him: hee hathe bene a iesting stocke to his neyghbour.

42 Thou haste exalted the ryght hande of his oppressers, thou haste made all his aduersaries reioyce.

43 Yea thou hast blunted the strength of his svvoorde, and thou hast not made him to stande in battell.

44 Thou hast vvyped avvay his gloriousnesse, and pulled his Throne dovvne to the grounde.

45 Thou haste shortened the dayes of his youthe, Thou haste couered hym vvith shame.

38 [But thou hast &c.] Here the prophet complayneth that the promise appered not, to be faithfull, by reason that the state of the kingdome was decayed. Not that he goeth about to accuse God of vntruth: but to the intent he may the more boldly cast his cares and greefs into Gods lap, according as hee gyueth vs leaue to deale with him after an homely fashion. For although it be meete we should frame our desyres according to his pleasure: yet dothe not hee passe hys bounds, which humbly bewapleth himselfe to bee bereft of the signes of Gods grace & fauour, so as he do not desyre or stubbornly murmur against him, according as we shall see hereafter. He addeth a testimonie of his quiet obedience, wherby he correcteth or mitigateth hys complaints, when he blesseth God in the end of the psalme. Therfore which of the Rabbines soeuer it was, that denyed it to be lawfull for this psalm to be rehersed: it was a foolish and vngodly precisenesse, for him to condemne that thing, which God beareth withall in his children. For this libertie of faultfinding which the Prophet vseth, tendeth not to any other end, than to resist misdouting and impatience, by vnburthening himselfe afore God. Now wheras he sayeth [Thou haste abhorred vs, and put vs backe:] if a man shold examine it according to the rule of the Greeke or Latin tong: it wold be fond matter, bicause the thing that is moste greuous is put formost, & then ẏ which is ẏ lighter. But in asmuche as ẏ Hebrues obserue not our degrees: there is in this misplacing, no absurditie at all. In the thyrd woord there is a rendering of the cause, for the Prophet meeneth that the king is cast off, bycause God is angrie wyth hym. Some are of opinion that here are recited the railings of the enimies: & that is, to the intent to eschue the stumbling blocke which the forsaid Rabbine could not away withal in that harshmanner of speking. But it is to be considered, that the Prophete speaketh according to the common reason of man, and yet he was well assured in himselfe, that he whiche was once chosen, could not be cast off agayne. To the same purpose also maketh that whiche followeth concernyng the abolishment of the couenant. For he reproueth not God of lightnesse and inconstancie, but only lamenteth that those notable things which we haue sene promised, were (too outwarde seemyng) come

come to naught. For surely as oft as the faithfull demaund [How long wilt thou sleepe?] and also, [how long wilt thou forget vs?] they charge not God with sleeping or with forgetfulnesse: but they lay open the temptacions which flesh and bloud prompt them with, to the intent God should spedyly succor the infirmitie wherwith they be distressed. And therfore it is no marueil though the Prophet in so horrible confusion be touched with some frailtie, in that hee sayd how the thing which god had promised, was not to be seene. For he was not so steele-harted, than when hee sawe all things contrarie to Gods promise, he was not moued with that sorowful and confused sight. But by stepping forth freely into Gods presence, he seeketh remedie that hee be not swalowed vp with sorowe. Which thing had happened, yf hee had chafed vppon the bytte within himselfe, and neglected this releef. That which he addeth foorthwith concerning [the casting of the crowne to the ground,] seemeth not to fit the time of Roboam, onlesse paraduenture the rending of ỹ kingdome may be termed a casting downe of the crowne. But the things that folow afterward, must needs be referred to a greater misfortune, except a man take them hiperbolically. If it so seeme good: then shall not ỹ sayd Ethan which was one of the foure sages mencioned in the holy storie. 3. Regum. 4. 31. be the author of this psalme. Wherfore in so doutfull a case, let euery man be at his free choyce, to coniecture as he thinks most likely.

40 [Thou hast brokē downe &c.] Although ỹ Prophet could easily haue witted the breaking down and rasing of the fortifications vppon some other cause: yet dothe he godlily and holily acknowledge God to be the author of it: for he alwayes holdes him selfe to this principle, that the kingdome which God had set vp, couldе not haue bene destroyed at the pleasure of men, onlesse he had bene angrie. Afterwarde he metephorically bewaileth, that it was set open for a pray to all commers and goers, like as if the hedge of a fielde, or the pale of a gardein should be pluckt down, and the ground bee layde open to the spoyle. The thing thet of it selfe was greuous inough and too much, he increseth with another displeasure, saying, [He is a iesting stocke to his neyghbours.] For ther is no dout but the worldlings did malapertly scoffe at him when they had gotten so mete an occasion, saying: Is this that kyng of Gods choosing, more excellent than the Angels, whose throne shoulde continue as long as there was eyther Sunne or Moone? How forasmuch as these raylings redounded against God: the Prophet doth ryghtly to bewayle the reprochefull scorning of the Messias, whose dignitie was stablyshed by heauenly anoynting. Afterwarde he addeth, that God tooke parte with his enimies, bycause he knew wel inough, that his enemies could not haue preuayled but by ỹ will of god, who [furnisheth some with strength & corage, & maketh other some weake and fayntharted.] To be shorte, looke howe many misfortunes had happened: so many doth he gather to bee the spunes of Gods withdrawyng awaye, duryng whose fauoure, all the whole worlde (practise what it could) was not able to impeache the stablenesse of that kingdom. For if he had said his enemies had gotten the vpper hande, it had bin true in deede: howbeit it had bene with the darkest to aduaunce the puissance of God, as though men setting themselues agaynst God, had thorough their owne power impeached his defence. But now he weyeth with himselfe, that the miserable afflicting of that kingdome whiche God had set vp, happned not but thrugh the displeasure of God.

45 [Thou hast shortned &c.] Some expound it thus: Lord, thou hast weakned our king, so as he is withered away in the first floure of his youth, & waxed old before he came to mās growth. Whiche exposition though it be allowable, yet to the intent notwithstanding the prophets meaning may appere vnto vs the more euidently: it is to bee considered, that he speaketh not of any one man alone, but conferreth the state of ỹ kingdome to a mannes lyfe. His complaynte therfore tendeth to this effect: that God hath made the kingdome waxe olde, and finally to decay, before it couldе come to his

his ful ripenesse: like as if violent death should take away a yong manne before his tyme, whyle hee were growing towardes his chiefe lust. And it is a trim similitude: for if a man haue an eye to the promise, the kingdome had scarse yet begun to blome, when at the very prime budding thereof, it was sodeynely defaced with a sore decay, and at the length vanished quite away. Moreouer, heere must we beare in mynd, that which we sayde ere whyle: namely that when the Prophet fyndeth fault with Gods promises for not falling out accordingly, he dothe not for all that, blame God of vntrouth, but allegeth this contrarietie to an other ende & purpose, namely that vpon gods promises he may gather boldnes to prayr: in obiecting of which promises vnto God, he was well assured in himselfe, ỹ it was not possible but god should shew himself forthfast. For like as diuers swalow vp their owne sorow in themselues, bycause they are paste all hope of speeding: Euen so the Faithfull the more freely they chalendge God for his promises, so muche the more stoutely wrestle they agaynst dystruste, and so much the more doo they encourage themselues to hope well.

46 Howe long vvilt thou hyde thy selfe avvaye for euer O Lorde? shall thy vvrath burne lyke fyre?

47 Remember of vvhat age I am: vvhy shouldest thou haue created all the sonnes of men in vayne?

48 What man shall liue and not see death, shall hee deliuer his ovvne lyfe from the hande of the graue?

46 [Howe long. &c.] After he hath bewayled the vnworthy mischances of the church, now he turneth himself to prayer. Wherupon it foloweth that the wordes of griefe which he hath poured forth hitherto, although they flowed oute of fleshely vnderstanding, were neuertheless ioyned with faithe. For althoughe the vnbeleuers steppe foorth to praying, with great adoo: yet craue they nothing but counterfetly. And the Prophete in matching prayer with his complaintes doth vs to vnderstãd, that he was neuer bereft of beleef of Gods promises. Concerning this maner of speech [Howe long for euer?] we haue spoken in the psalme 79.5. namely that it betokeneth to long continuance of yll successe. Moreouer by asking [Howe long God will hide himselfe away,] he giueth an inkling that al shall be safe as soone as he sheweth his countenance chereful. And in the second member hee specifieth agayne wherfore God vouchsaueth not to looke vpon his chosen people with his fatherly countenaunce, that is to wit, bycause he is displeased. Wherupon it foloweth, that all misfortunes procede of sinne, cõsidering that they be the scourges of God when he is wroth. Neuertheless after he hath confessed, that it is through the Churches owne default, that she is so hardly and so piteously delt withall: to the intent he may moue God to pitie, he allegeth the shortnes of mans lyfe, in which if we receyue no taste of Gods goodnesse, we shall seeme to bee created in vayne. Wherfore to the intent we may comprehend the whole effect: it will be better to begin the sentẽce at this member, [Why shouldest thou haue created all the sons of menne in vayne?] For out of a true fountayn do ỹ faithful gather this principle, That God hathe therfore created men, and set them in this world, that he may shewe him selfe a father towardes them. For seing that his bounteousnesse extendethe it selfe euen to the cattell and brute beastes, it were too much agaynst reason that we (who excell among lyuing wights) shoulde haue no parte of it. If this were the end of our creation, it were better for vs neuer to be borne, than to pine away in continuall sorowes. To the increace hereof, cometh also the shorte race of our lyfe: for onelesse God make speed apace in giuing vs his benefits to taste off betimes, there will be no seasonable tyme for it in this slightfull passage. Nowe wee perceiue what the prophet meaneth in this verse. First he considereth, that men were created to

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the end they should enioy Gods bountifulnesse in this world. Wher vpon he gathereth, that men are borne in vayn, except god shew himselfe a father towards them. Moreouer forasmuch as the race of this lyfe is short, if god make not hast to do wel by vs, he gathereth that it wil be paste tyme to doo it, when this life is run out. But first the Saincts seeme to take much vpon them to set god a time. Agein although God vexe vs with continuall torments as long as we wander in the world: yet notwithstanding it is vntowardly done to inferre ther vpon, ỹ we be created in vayne, bicause there remaineth a better life for vs in heuen, into the hope wherof forasmuch as we ar adopted, it is no maruel though our life be now hidden here on earth. I answere that it is by gods licence that ỹ Saincts take this libertie of prouoking him too make hast, by their praiers, conditionally ỹ they brydle themselues with the bit of modestly, & restreining their own heat yeld themselues wholly to his discretiõ. Concerning the second poynt we muste thinke thus: That if this lyfe of ours shold be hardly haled on with continual torments, true it is in deed, ỹ ther is cõfort inough to make vs bear out our miseries, if we lift vp our minds into heauen. But neyther wil any man do that, being so weake as we be, except he haue a taste of Gods goodnesse before hande in this lyfe: And ageyne it is to be noted, that the complayntes of the faythfull are not to bee exacted accordyng to the rule of perfecteneſſe, bycause they procede not of a settled and quiet mynd, but doo drawe some troublednesse oute of the vehemencie of passions. I confesse in deede, that if any man measure Gods loue by the present state, he doeth amisse: for whom God loueth, them hee chastizeth. Hebr. 12.6. But inasmuche as hee is neuer so sterne towards vys, but that he sheweth his fauour towardes them in very deed & to their feeling: it standeth alwayes true, that it booteth not men to liue, onlesse they may fele god to be their father, in their life time. And as cõcerning the secõd member, I haue told you heeretofore, that our prayers keepe alwayes one course, but do sometime bewray an vnstayednesse of sorow. And therfore it is no woonder though the godly bee so far ouerseene that they haue not the life to come, alwayes before their eyes, when vnmeasurable sorowe or feare hampereth theyr witts and holdeth them in prison. Many think it to be muche ageinst reason, if the children of God do not at euery thought by and by flye vp into heauen. As who should saye, it befell not oftentimes that thick mists crosse vs in our way, which may either stop or hinder our sight. For to haue faith dimmed, is one thing: and to haue it vtterly quenched is another. And certesse whosoeuer is practized in gods iudgements and in the warfare of temptations, shall confesse himselfe not to be so mindfull of the spirituall life as he ought to be. Albeit thē that this sentence be grounded vpon a good principle, yet sauoreth it of a faultie excesse wherby it appeereth that euen in our best framed prayers we haue alwayes needе of pardon. For onlesse God beare with our infirmitie, euermore there escapeth vs some excesse. In ỹ next staffe he confirmeth that which I haue sayd erst concerning the shortnesse of mans life. The summe is that Gods grace shal be shet out of the doze, onlesse he hye him a pace to shew himselfe a father to men. And he setteth down ỹ word Gibbar, which is deriued of puissance, to the intent hee may the better expresse ỹ no man is exempted from the soueraintie of death.

49 Lord, where are thy former mercies? thou hast svvorne to Dauid in thy truthe.

50 Lord remember the reproch of thy seruants: I haue borne vp in my bosome all the reproches of mightie peoples.

51 Which thine enemies haue cast foorth O lord, vvhich they haue cast in the footstepps of thine anoynted.

52 Blessed

52 Blessed be the Lord for euer. So be it, and So be it.

49 [Lord where. &c.] The Prophete taketh hart by calling to mynde the benefits of God, as though he should reason, that god can not be vnlyke himself, & therfore that the bountifulnesse which he shewed in olde tyme too the fathers, can not be extinguished. Soothely this comparison myght quaple the myndes of the godly, when they see themselues not altogither so gently entreated at Gods hande, if there encountred them not therwithall an other thing, namely that God is neyther chaunged at anye tyme, nor weerped in the course of his bountifulnesse. Some interpreters knit the second mẽber to the fyrst, by putting therto the relatiue thus: [Where are the mercies which thou hast swoorne?] which thing I gladly admit, bicause the sense is in maner all one, though the relatiue be left oute. For God had auouched the soothfastnesse of his promise by euident proofes: and therfore the faithful alledge vnto God as well the promise it selfe as the manyfolde effects of the same. And they say [in truthe,] to the intente they may the boldlyer draw vnto themselues whatsoeuer things God had performed in tymes paste. For the case is all one, inasmuche as God (who is alwayes like himselfe) hathe swoorne that he will bee mercifull to Dauids posteritie throughout all ages.

51 [Lord remember &c.] Ageine they allege that, which was of no small force to prouoke Gods mercy: namely that they were skorned of the vngodly. For the greeuouser and more troublesome temptation it is to haue our patience mocked by the vngodly, that they may condemne our faith & cast vs headlong into despaire: so muche the reader is god to rescue vs, least our weake hartes should yeeld to the temptation. For the Prophet dooth not simply meane that the reproches of his enemies are more thã he is able to beare: but ỹ this malapertnes of theirs wherwith they spurne at the faithe and patience of the godly, must be repressed by God, lest they that trust in him shold be put to shame. This selfe same thing doothe hee exaggerate more and more in the second member, when he sayeth hee bare all kynd of reproches at the hands of many peoples or greate peoples. For the word Robim, may be taken bothe wayes. Whereuer forasmuche as hee had spoken of Gods seruãts in generall, it is not amisse that he chaungeth the number, to the intente eche one of the faithful may be earnestly moued to prayer. Also the particle, [In my bosome] is of greate force, as if hee should saye, that the vngodly not onely fling out their raylings a farre of at the children of God, but also spew them out ageinst them, in suche wyse as they are sayne to receyue them in their bosome. And the ouerthwart frowardnes of this oure age is suche, that it maketh vs too haue neede of the vse of this Doctrine: for the earth swarmeth with heathenish and proud despizers of God which cease not to spurne and kicke ageinst vs: and where as Sathan is a cunning craftesmaister of suche rhetoricke, the calamities of the Churche doo also yeeld them stuffe to woorke vppon. Where as some take [the bosome] for the secrete affection of the harte, it seemeth ouer fyne.

52 [Which thine enemies &c.] Now hee sayeth not that the wicked doo with their raylings vexe the children of God, but that they gird at God himselfe. For it is of muche more force in purchasing fauour, to beseeeche and request God to maintein his own cause, not only bicause he is woũded in the person of his churche, but also bycause that all reproches whereby the simplicitie of Faythe is impeached, redound ageinst him, according as he sayth in Esay. 37.22. At whome hathe thyne enemie shaken his head? and at whome hath he rayled O mayden daughter Sion? That wycked traytour Rapsaces thought he had scoffed but at the wretched Iewes, whom he besieged, and whome he beleeued, he shoulde anon after haue gotten into his hands: and yet God taketh it in suche wise as if they hadde leueled their blasphemies full butte at himselfe. In this respecte also he calleth them the enemies of God, bycause that in persecuting the

Church

Churche of God, they assaulte God, in whose protection the Churche is. As touching the second member, he hath put [the footesteps of the anointed] for Christes cōming, like as in Esay.52.7. howe beautifull are the feet of the messangers of peace? For although that the worde Gnacob do now & then signifie a [heele:] yet notwithstandyng in this place, like as oftentimes elsewhere, properly it is the sole or nethermost parte of the foote. Others translate it a[pace or step]in the same sease. Surely it is not to be douted but that the prophet by putting the part for the whole, betokeneth the feete: and ageyne by putting ouer the name of one thing vnto an other, meaneth the comming of Christe: for inasmuche as the wicked sawe the Jewes hang vpon the hope of redemption, and to beare all aduersities patientlye, bycause they were promised a deliuerer: they scornefully scoffed at their patience as though it had bin but a tale whatsoeuer the Prophets had witnessed concerning the comminge of Christ. And nowe also although hee haue ben shewed once to the worlde, yet notwithstanding bicause that being receiued vp into the glorie of heauen he seemeth to bee farre off from vs, and to haue forsaken his Churche: the filthie dogges scoffe at oure hope, as if it were but a mooneshyne in the water.

53 [Blessed be the Lord.&c.] I maruel why diuers interpreters imagin this verse to haue bin added by some stacioner, bicause it suteth not the rest of the text. As who should say that prayse and thankesgiuing vnto God would not as well beseeme the knitting vp of a matter as the beginning of it. Therefore I doubte not, but that after the Prophete hath freely bewayled the miseries of the Churche: then to the intent he may alay the bitternesse of the sorow, he purposely bursteth out into the prayse of God. Concerning the parcell [Sobeit, and Sobeit,] I easily graunte it to be sette downe here, (lyke as in the Psalme.41. 14.& 72.19.8.) to distinguish the booke withal. But whosoeuer he was ỹ cōpiled this psalm, doutles his purpose was to assuage ỹ gretnesse of his grief in his most heuinesse, with this bursting forth into reioycing, that he myghte the more cheerefully hope for deliuerance.

The contentes of the. xc. Psalme.

Bycause Moyses intended to intreate as well of the shorteneſſe and miseries of mans life, as of the punishementes layde vppon the people of Israel, to the intent he may with some maner of comfort assuage the griefe and feare which the faithfull might haue conceyued by the cōmon course of nature, and specially by their owne afflictions, he speaketh before hand of the peculiar grace, which God hath vouchsafed vpō his chosē people. Afterward he reciteth in few words how wretched the state of man is, if they settle them selues in the world, specially when as God citeth the offenders to his iudgement seate. And after he hath bewayled that euē the children of Abraham also haue tasted of this sharpneſſe for a time, so as they were almost consumed with sorow, vpon trust of Gods free fauor, wherthrough he had adopted thē, he beseecheth him to shew himselfe mercifull and beneficiall to them ageyne as he had ben in times past, so as he shoulde continue the whole course of his grace euen vnto the ende.

The.xc. Psalme.

THe prayer of Moyses the man of God. Lorde thou hast ben our
dvvelling place from generation to generation.
2 Before the moūtains wer created, and before thou madest the

earth, & the vvorld, & frō euerlasting to euerlasting, thou art God.

It is douted whither this psalm wer made by Moyses himselfe, or whither some one of the Prophets for the beehoofe of the people framed it into a song out of the forme of praying deliuered by Moyses from hand too hand: Certesse not without cause is it likely ẏ it should be fathered vppon Moyses: yea rather inasmuch as the vse of psalmes florished euen in his dayes, I doubt not but hee was the author of it in deede. As for thē that think the reason why it is intitled to him is bycause it was cōmonly sung bye hys posteritie. I see not why they should flee to so cold a surmize. Nay rather, the proper addition that is put too it by and by after, dooth openly disproue them. For it is not for nought ẏ Moyses is here precysely termed the [Man of God] but he is decked with this title of honor too purchace authoritie to hys doctrine. And yf coniectures maye take place, it is like inough that when ẏ time of his death drew neere, he indited thys prayer to asswage the continuall sorowe wherthrough ẏ people was almost pyned away, and to refresh their harts oppressed with the heaping on of aduersities. For although the goodnesse of God had shone vpon them woonderfully in their deliuerāce, in such wise as it might haue buryed their former miseries and filled them with ioy: yet doo wee know that the same was within a whyle after quenched through their owne vnthankfulnesse, and so continuall languishing consumed them in ẏ wildernesse by the space of fortie yeeres togither. In good season therfore might Moyses at that time sew vnto God to deale mercifully and gently with his people, according to the yeeres that he had plaged them.

1 [Lord thou hast bin &c.] In separating the childrē of Abraham by a singular priuilege from the residue of mankynd, he commendeth ẏ grace of adoption wherwith God had embraced them. And the intent of this enterance is, that looke what fauoure GOD had extended in old tyme towards the holy patriarks, hee should now ageine renew and continew the same towards theyr ofspring wheras some interpreters think that Moyses alludeth to the tabernacle, bycause Gods Maiestie was no lesse apparant there, than if he had syt in the middes of the people: me thinks it quite out of season. For he rather comprehendeth all the whole time that the fathers trauailed in the lād of Chanaan. Agein forasmuch as the tabernacle had not yet continued ful fortie yeres: so long a cōtinuance as is mencioned heere, coulde in no wyse agree. Then declareth hee not what maner a one God shewed him selfe towardes the Israelites since the tyme he had deliuered them: but what manner a one their fathers had founde him to be in all ages, euen from the beginning. And forasmuch as they had always bene wayfarers and wanderers, he aptly declareth, that god was to them in steede of a dwelling place. For albeit that the state of al men be vnstable vpon earth, yet do we knowe that Abraham and his offspring were soiourners, & in maner outlawes aboue al others. Inasmuch then as they wandered in the land of Chanaan vntill the tyme they were conueyed into Egypt: in whiche place also, they liued at other mens curtesie as guests from day to day. It stode them in hand to seke themselues an abode vnder the shadow of GOD, without the which they could scarce haue ben counted as inhabiters of the world, considering how they were euery where foreiners, and consequentlye haryed aboute by sundry fleetings. Now where as the Lorde susteyned them & sheelded them with his hande throughout all their pilgrimages, at suche tymes as they soiourned among sauage and cruel natiōs, and laye open to receiue harme at theyr hande: Moyses aduaunceth this graciousnesse with a singular title, in assigning God to them for their house and dwelling place when they fleeted and wandered continually from one lodging to another. And he amplifieth the same by the length of the tyme, for bicause hee had not ceased to sheelde them with his defence, aboue foure hundred yeares togither, so as they dwelled all the whyle

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vnder his wings.

2 [Before the mountains.&c.] Where as Moyses mynd is to vtter some high and hidden mysterie: yet seemeth he to speake barely and in maner childishely. For who knowethe not that God was before the worlde? True it is in deede that al men confesse him so to be, but yet in the meane while scarse the hundreth person is thoroughly persuaded in himself, that God continueth always at one stay. But God is here compared with the creatures which we know to be subiecte to continuall alterations, so as nothing is stedy vnder heauen. Specially in as muche as nothing is more variable than mannes lyfe, least men myght measure God by their owne tossings, he is placed here in quiet state. And so this euerlastingnesse of which Moyses speketh, is referred not only to his being, but also to his prouidence wherby hee gouerneth the world. For although hee make the world subiect too sundry alteracions: yet abydeth he himselfe in setlednesse: and that not only as to himselfeward, but also in respecte that the faithfull find him not wauering, but stedfast in his power, truth, righteousnesse and goodnesse, euē in the selfsame cace as he hath bin from the first beginning. This euerlasting and vnchaungeable stedfastnesse of God could not truely be perceyued before the world was made, when as yet there were no eyes to beare witnesse of it. But it is gathered of the sequele, bycause that where as all things are tossed and rolled with sundrye turmoyles, he reteyneth his owne nature styll. Here also mighte bee a matchyng of contraries betweene him and all the counterfeat Gods of the Heathen, the rable of whiche crepte in by little and little thorough the erroure and follie of menne. But I haue already shewed to what ende the drift of Moyses tendeth: that is to wit, that we do amisse if wee measure God by our owne vnderstanding, and that we must moūt aboue the earthe, yea and aboue heauen too, as oft as wee thinke vpon him.

3 Thou shalt turne man to destruction, and shalt say, come back agein ye sonnes of Adam.

4 For a thousande yeeres are in thy syghte as yesterday vvhen it is past, and as a vvatche in the nyght.

5 Thou hast ouerflovved them, they shall bee as a sleepe: in the morning he shall grovve as grasse.

6 In the morning he shall flourishe and grovve: at night hee shall bee cut vp and vvither.

7 For vvee be astonished at thyne anger, and in thy vvrathe are vvee ouerthrovvne.

8 Thou hast set our iniquities in thy sight, and our secrete sinnes in the light of thy countenaunce.

3 [Thou shalte turne man.&c.] First hee declareth howe frayle and transitorie mannes lyfe is, and bewaylethe the miseries thereof. Not to picke quarels ageyust GOD. But to the intente to make him more forwarde vnto mercye, lyke as in other places he is said to bear with mortall men, when he consydereth the moulde that they bee made off, and remembereth that they bee but duste and haye. Psalme.103.14. And he compareth the course of oure lyfe to a ring, bicause GOD placing vs vpon earth turneth vs aboute in a narowe roome, and when we come to the last poynt of our lyfe, then plucketh he vs backe too himself in the turning of a hand. Others interprete it otherwyse, namely that God whyleth men foorth to destruction. and afterward repaireth them ageyn at the Resurrection. But this fine deuice is farre fetcht, and agreeth not with the texte. Therfore here is set downe a simple definition of our lyfe, how it is a cer-

teine short turning about, in which wee quickly finish vp our race, the last poynt wherof is the furthest bound of our iorney. And this knowlege sheweth better how notably God dealeth with his seruants, inasmuche as hee adopteth them to be his peculiar possession, that he may at length gather them together into his euerlasting heritage. Neyther is it for nought that he addeth by way of cõtrarietie [that a thousand yeeres before god are but as yesterday. For albeit that experience proue it to be true that men are by and by taken out of the world assone as they haue runne the compasse of their circle: yet dothe not the knowlege of this frayltie settle in our harts, bycause wee looke not aboue the world. For whence cõmeth so greate dulnesse, that men beeing tyed too this present life doo order their accounts in suche wyse, as if they should liue two thousand yeeres a peece: but bycause they cõceiue no higher matter in their minds than is offered to the eye? Eche man cõparing himselfe with other, imagineth that he shall lyue long. To be short, in this dulnesse they make accounte of thirtie yeeres yea or fewer as of an endlesse time, neyther acknowlege they the shortnesse of theyr life as long as the world possesseth their wits. This is the cause why Moyses waketh vs, lifting vp our minds to Gods heauẽly euerlastingnesse, without which wee perceiue not how vanishing our life is. For the imaginacion of a long time is like a slomber in which wee all of vs ouersleepe oure selues, vntill the minding of the heauenly life swalow vp this vayne forgetfulnesse of ỹ earthly state. Moreouer bycause men are so greatly ouerblinded, he maketh god iudge ouer them as if he should say, O Lord, if men would bethinke them of that eternity from whence thou vewest these light turnabouts of ỹ world, they would make none account of thys present lyfe. But forasmuch as they wey not whiche is ỹ true cõtinuance, but rather wilfully turne away their eyes frõ heauen: therfore are they ouersotted, and accounte one daye to be a hundred yeeres. And it is a turning of talke right pithily, ỹ Moyses urging our sluggishnesse, speaketh vnto god: as if he should say, ỹ it is but in vain for him to waste his wynd among deafe folks, who will not be taught ỹ they are mortal, no not euen by continual custom and experience. This sentence is cited by Peter to somwhat an other meaning 2. Peter. 3. 8. and yet not amisse, bicause he aptly and skilfully drawe th out of the testimonie of Moyses, the thing that he handleth in that place. The intente of Moyses is to withdraw men frõ grosse imaginations, and to lyfte them vp into heauen. And what doothe Peter? Bycause many men (inasmuche as Christe maketh not haste accoording to their desire) for wearinesse of long delay, cast off the hope of the resurrection: he correcteth this ouerthwart hastinesse with a very good remedye. He seeth men waxe loose and to fall from gods promises, bicause Christ semeth to make too long tariance. Wherof cõmeth this, but bicause they settle themselues vppon the earth? Fitly therefore doth he apply the saying of Moyses too the saluing of thys fore. For lyke as the vnbeleuers make themselues sport in that they beyng too much tyed to the worlde, taste not of the heauenly eternitie: so also oute of the same fountayne springeth impacience. And hereby wee gather the true vse of thys doctrine. For wherof comes it that we be so careful for our life, that nothing cã suffise vs, and be a trouble to ourselues, but bicause wee fondly beare our selues inhand that we shal neede in this world for euer? Agayne, whence commeth so greate waywardnesse, that our hartes quaple in lookyng for the comming of Christe, but bycause oure hartes are settled vppon the earth? Let vs learne then not to iudge accoording to the vnderstandyng of the flesh, but too depende vppon the iudgement of GOD: And therefore let vs mounte vpwarde by fayth euen to his heuenly throne, frõ whence he assureth vs that the earthly lyfe is righte noughte. Neyther doothe Moyses only restrayn a thousand yeres vnto one day, but he setteth downe that [yesterday,] which is already past and gone. For whatsoeuer is present stil before our eyes, the same deceiueth also our mindes. But that whyche is paste

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doth lesse moue vs with the remẽbrance therof. As touching the woꝛd [watch,] we know how menne in olde tyme were wont to diuide the night into four watches, of which eche one consisted of thꝛe houres a peece. Now this similitude is added to make the matter seeme lesse, as who would say, that a thousande yeres in Gods syghte differed nothyng from thꝛee houres of the nyghte, in whyche menne scarsly knowe, whether they be awake oꝛ asleepe.

5 [Thou hast ouerflowed them &c.] He confirmeth that which hee had sayd afoꝛe, namely that as long as men wander in this woꝛld they doo but runne a certein circuit of a minnute long. Foꝛ I restreine not the woꝛd [ouerflowe] to the soꝛer soꝛte of plagues, but I thinke that death in generall is simply compared too a waterfloud. Foꝛ when wee haue stoode a lyttle whyle in the woꝛld, by and by wee fall into the graue, and are ouerwhelmed wyth earthe: And so common deathe is pꝛoperly called an ouerflowyng. Foꝛ the Lord doth no lesse ouerflow vs in the very breath, wherby wee liue, than he ouerfloweth those that perishe by beeing swalowed vp by shipwꝛecke: so as death maye fitly bee termed an inuisible ouerflowing. And Moyses sayth, that then it is made manyfeste, howe that menne whyche chalendge woonderfull lustynesse too them selues in their race, are but as a sleepe. The lykening of them to grasse, whiche is added, tendethe to this effecte, that mẽ come foꝛth in the moꝛning, and blossome like the grasse, & that they become green, oꝛ passe away in a small tyme, til they be cut downe and wither. Bicause the verbes are of the singular number, they seeme better to bee knit to the woꝛde [grasse:] howbeit maye also be fitly applyed to eche man. Notwithstanding foꝛ as muche as it skilles not greately in respecte of the pith of the matter, I passe the lesse of it. Moꝛeouer this doctrin requireth cõtinual minding of it, foꝛ although all of vs confesse that nothing is moꝛe trãsitoꝛie than our life: yet by & by after, euery one of vs is carryed away wyth a braynsick hedynes to fansie an erthly immoꝛtalitie. Foꝛ who so euer beareth in mynd that he is moꝛtal, bꝛydleth his owne affections, that he toyle not hym selfe aboue measure, but make haste too the marke. But when wee appoynt no end to our cares, it behoueth vs to bee stung with continuall pꝛickes, least we should dꝛeame vppon a thousande lyues in steede of a slender shadowe of lyfe.

7 [Foꝛ we are. &c.] Moyses maketh mention of Gods anger foꝛ the nonce, with the feelyng wherof, onlesse menne be touched, they neuer weygh well the thing whiche experience enfoꝛceth them to acknowlege, that is to wit, how sone their race is run out, & they themselues fade away. Howbeit Moyses hath yet an other reson why he ioyned these two things togither: namely that where as men are by nature so transitoꝛie and in maner shadowish: the people of Israell were afflicted with aduersitie by the hande of God, foꝛ the wꝛath of God is lesse tolerable to vs being fraple & transitoꝛie, than it shoulde bee if we had but any meane strengthe at all. Howbeit to the intente hee maye shewe howe he mynideth nothing lesse than to wꝛangle with God by this complaynte, hee sayth that Gods wꝛathe (were it neuer so terrible) was notwithstanding iust, bicause his people had pꝛouoked it thoꝛough their owne fault, foꝛ they that be not humbled when they be striken with the hand of God, do harden themselues the moꝛe. Therefoꝛe the true meane to pꝛofite and also to subdue pꝛide, is to fele that God is a righteous iudge. Moyses therefoꝛe when he hath bꝛefely taughte that men by nature vanishe awaye lyke smoke, gathereth therevppon, that it is no wonder if God astonish and consume those whõ he persecuteth in his wꝛath. And the maner of speaking is to be noted, that God when he vttereth the tokens of his wꝛath, doth set mens sinnes befoꝛe his eyes, foꝛ thereppon it followeth, that what soeuer releefe oꝛ ease is giuen vs, ought of duetie to be ascribed vnto Gods foꝛbearing, who buryeth our sinnes to the intent to spare vs. Some translate the woꝛde Gnalomin, in the seconde member, youthfulnesses: as if he had sayd, that the offences of youth

are called to remembrance: which is to muche forced and wrested: for he should perish thematching of cõtraries betwixt the secrete sinnes and the lyght of gods countenance: wherby Moyses doth vs to weete, that as long as God shyneth not vpõ men with the light of his iudgement, they hide themselues in lurking holes, and be wrappe themselues in many deceits: but assoone as God pluckes them backe from their starting holes at which they endeuer to slippe from him, and setteth beefore his eyes the synnes which they hide by hypocrisy: then feare and dreade subdueth them, and humbleth them in deede.

9 For all our dayes are passed avvay at thy displeasure: vve haue spent our yeeres as it vvere a thought.

10 In the dayes of our yeares are three score and ten yeeres, and if in strength foure score yeeres: and the pryde of them is but paynfulnesse and trauell: for it passeth ouer svviftly, and vve flie avvay.

9 [For al our dayes. &c.] Although it might be a generall confirmation of the former sentence, that ỹ whole race of a mans life is quickly dispatched as soone as God sheweth himselfe displeased: yet notwithstanding (in my iudgemente) Moyses doth rather enlarge that which he sayde afore concerning the rigour of Gods wrath, and his streight examination in chastising of sinnes. For he saith not that this terror which God layd vpon his people was not for a small time onely, but that it was laied on all after one rate euen vnto deathe. Therfore he complayneth, that the Iewes were in a maner pined away in continuall mysseries, because God neyther released nor mitigated his wrath. wherfore it is no wonder though he say that theyr yeeres passed awaye lyke a talke, considering that Gods wrath lay vpon them so continually without ceassing.

10 [In the dayes. &c.] He returneth ageyn to his generall doctrin, how slight full mans state is although God vtter not his wrath openly to put thẽ in feare. What cõtinuance hath our life sayth he? Verily if we reckon al our yeeres to the vttermoste, we shall at lengthe come to the threescore and tenth yere: or if there be any of a more lusty and liuely metall, yet shal they come to foure score. And he hath put the dayes of yeres in way of enforcing the matter: because that whyle the time is diuided into smell portions the very number it selfe beggeth vs, so as we be ere our selues in hand that our lyfe is longer then it is. Minding to disproue these vayn fothings, he giueth mẽ leaue to gather many thousand yeres in a fewe yeares. Neuertheless hee auoucheth therwithall, that this greate heape is soone brought to nothing. Then let men amplifye the space of their lyfe as muche as pleaseth them, in respect that eche yeere cõteyneth three hundred threescore and fiue dayes: and truly they shall find the wynding vp of their yeeres too be but short: and yet of their long reckening of the dayes, at length is made the sayd totall summe. As for him that is fower score yeeres old, he maketh posthaste to his graue. Moyses himselfe lyued longer, and so paraduenture dyd others in his time: but he speaketh heere of the cõmon rate: and euen then were they counted olde men & in maner cripples, that came to foure score yeeres: so as it is not without cause that he sayeth that that thing befalleth only to such as are strong. He taketh [Pryde] for ỹ chefe strength or lustinesse, wherof men vaunt themselues so stoutly. And his meening is, that before men droope towards olde age, they are hampered with many diseases euen in the cheefe flowre of theyr youth, and that they cannot shunne the cares, wormesse, sorowes, feares, griefs, discommodyties, & anguishes, to which mans lyfe is subiect. Neuertheless, this is referred to ỹ whole race of ỹ lyfe. And certesse if a man consider of what state our lyfe is from oure infancie vnto our graue, he shal find troubles & paynfulnes in euery part of it. For when Gnamal and Auen are ioyned togither, they bee taken

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passyuely for incommodities and afflictions: as if Moyses had sayd, that the lyfe of man is peynful and ouerfraughted with many geppes, yea & that when they be in their chiefe pryde. The reason whiche hee addeth, (namely [it passeth ouer swiftly, & we flie away]) seemeth to fit ỹ place scarsly well. For it can not be ỹ the felicitie which is but short, should therfore be none at al. But ỹ meaning of Moyses is ỹ men do foolishly to glorifie in their excellẽcie, because ỹ wil they, nil they, they are cõstreined to loke into the time to come. And assoone as they open their eyes, they see themselues carped & harped with heady slighte vnto death, and that their loutie vanisheth awaye euery moment.

11 Who knovveth the force of thy vvrathe? And according to thy feare so is thy vvrathe.

12 Make vs so to knovve, that vve may number our dayes: and vvee vvil bring our hartes vnto vvisedome.

13 Returne O Lorde, hovv long? Be pacified tovvards thy seruants.

11 [Who knoweth &c.] Ageine hee repeteth his talk to the priuate afflictions of the people. For vppon the same occasion had he erst complayned of the generall frayltie and miseries of mankynde. And worthely doeth he cry out that the force of gods wrath is inestimable. For as long as he withholdeth his hand, mẽ leap about wantonly like a sort of fugitiue seruants which are no more afrayd bycause they bee out of theyr maisters sight. Neyther can theyr stubborn nature be otherwyse compelled to obedience, onlesse God strike them with the feare of his iudgement. The sense therefore is, that as long as God hideth himselfe, and dissembleth his displeasure, men are puft vp with wilfulnesse and runne a head with violent brayd: but assoone as they be compelled to feele how dreadfull his displeasure is, they forget theyr lustynesse & fal away to nothing. That which folowth next [namely according as thy feare is so is thy wrath] is woont to bee expownded thus: The more ỹ any man stands in awe of God, so muche ỹ more hardly & sternly is he woont to bee delt withall: for iudgemẽt beginneth at gods owne house. 1. Pet. 4. 17. And wheras hee nourisheth the reprobates in theyr own greace, he forpineth his chozen with continuall troubles, & to be short, chastizeth them whom he loueth. Heb. 12. 6. A true doctrine & profitable is it therfore, ỹ God entreateth his elect more roughly than he doeth the castawayes. But I think ỹ Moyses hath a nother meening in this place ỹ is to wit, that ỹ reuerent feare of God is the only cause that wee feele his wrath truly and earnestly. For we see how ỹ oftaitis, although they bee sharply chastized, do either chafe vpõ the bit, or kicke ageinst God & runne starke mad, or else stãd amazed as though their harts were forhardned ageinst all incõuenences: so far are they off from being subdewed. And although they make a stirring & a yelling, yet dooth not Gods wrathe so perce into their hartes, that theyr feerceneese abateth. Only the godly mindes are wounded with the wrath of GOD, neyther looke they for the thunderboltes ageinst which the reprobates holde oute their harde and steely neckes: but they tremble by and by if GOD wagge but his little finger at them. This doo I take to be the natiue meening of the prophet. He had said that it could not be sufficiently comprehended by mennes witte howe horrible Gods wrathe is. Howbeit we see that although GOD shake heauen & earthe yet there be many one eyed Gyants that laugh at it, and are of so beastly woodnesse that they despise Gods thundring. But for as muche as he intreateth of a doctrine peculiar to the children of God, hee sayeth that in them is the tendereit feeling of Gods wrath, verily so as they gently submitte themselues to his obeisance. For albeit that to the wicked their owne conscience be a tormenter whiche suffereth them not to haue any rest: yet are they so far from learning meeknesse by that inward motion, that they stand to their tackeling more stubbornely.

To be ſhort, Gods wrath is felt only of the faithfull, who being tamed acknowlege themſelues to be nothing, and with true lowlyneſſe doo humble themſelues wholy vnto GOD. This wyſedome lyghteth not vppon reprobate perſons, whyche can not laye awaye the pryde wherewith they bee puffed vp: for they bee not touched with the feeling of his wrathe, becauſe they alſo ſtande not in feare of hym.

12 [That we may number our dayes &c.] Some tranſlate it [to the number of our dayes:] Howbeit, all to one meaning. For inaſmuche as Moyſes ſawe how ẏ thing that he had hitherto taught is not comprehended by mans wit, vntill God ſhyne vppon him with his ſpirit: now he turneth himſelfe to prayeing. Truly at the firſt bluſh it ſeemeth a fõd prayer to deſire that wee might knowe the number of our peeres. For why? ſeeing that euen the ſtrongeſt ſort doo ſcarcely atteine to foure ſcore peeres, is it ſo hard a matter to reckon ſo feawe peeres? childrẽ learne numbers aſſoone as they begin to prattle, neyther haue wee neede of a ſcoolemaſter in arithmetike to teache vs to tell the number of a hundred vppon our fingers ends. In good ſooth ſo much the fowler & ſhamefuller is our blockiſhneſſe that wee neuer comprehend the ſpace of our life being ſo ſhort. For euen hee that is beſt in arithmetik and can moſt preciſely and ſkilfully beare in mynd and deuide millions of millyons, is neuertheleſſe too ſeeke how to account foure ſcore yeares in his owne life. Surely it is a monſterouſe caſe, that mẽ ſhould without thẽſelues meaſure all diſtances, know how many foote the moone is off frõ ẏ midle poynt of the earthe, how muche ſpace is betweene planet & planet, and finally to comprehend all the meaſurings bothe of heauen and earth: and yet cannot number three ſcore and tenne yeeres in themſelues. We ſee then that the thing which Moyſes craueth at Gods hande, is a poynt of rare and ſingular wiſedome. The latter member is alſo right worthy to bee marked, as whereby hee teacheth vs that wee then truly apply our minds to wiſedome, when we vnderſtande the ſhortneſſe of mannes lyfe. For what greater madneſſe can there bee, than to roue without aming at any certain marke? But only the faythfull, to whome the difference is knowne betweene this tranſitorie lyfe, and the bleſſed euerlaſtyngneſſe, knowe whether they ought to direct their lyfe. No man then can frame his lyfe wyth a ſettled mynde, ſauing he whiche knowyng the ende of lyfe, that is to ſay, death it ſelfe, is ſo leddo foorthe to the conſideration of the intent for whiche he lyueth, as that he proceedeth to the victorie whiche he is called to from aboue.

13 [Returne O Lord. &c.] Unto his complaynt he annexeth a prayer: That God who had a late plagued his people very ſore, ſhoulde at lengthe bee bowed vnto gentleneſſe. For although he gaue daply ſome taſte of hys loue: yet was their baniſhment out of the lande of beheſt, a moſte greuous ſcourge, as wherby they were admoniſhed, that they were vnworthye of that bleſſed inheritance, whiche God had appoynted for his children. For they coulde not but oftentimes call to mynde that dreadfull othe whiche God had thundred oute againſt them, They ſhall not enter into my reſt, but their carkaſes ſhall rotte in the wylderneſſe. Nu. 14.23.32. And I dout not but he matcheth that ſharpe bõdage of theirs which they had ſuffred in Egypt, with their wandrings in the wilderneſſe: and therefore not without cauſe dothe he in the word [Howelong] bewayle their daply languiſhing. Nowe lyke as God is ſaide to turne his backe vppon vs, or to departe farre from vs, when he withdraweth the ſygnes of his fauour: ſo by his cõming ageyn is ment the open ſhewing of his grace. As concerning the woorde Nacham, forasmuche as it ſignifieth too repente, it will not be amiſſe to expound it thus: Let it repent thee of thy ſeruauntes. For it appereth by the cõmon cuſtom of the ſcripture, that it is termed the repentance of god, when putting away mens ſorow & reſtoring matter of gladneſſe, he ſeemeth as it were altered. Neuertheleſſe they ſeeme to come neerer to the meening of Moyſes, which tranſlate it, [cõfort thy ſelfe

ſelte ouer thy ſeruants.] For god in cheriſhing vs ſweetely, taketh no leſſe ioy of vs, than doth a father of his owne children. And that is nothing elſe, but too bee pacified, or too be mercyfull according as wee haue Tranſlated it, too the intente the ſentence ſhould be the playner.

14 Fill vs vvith thy goodneſſe betymes, and vvee ſhall reioyce and bee glad all our dayes.

15 Cheare vs vp according too the dayes of our affliction, and the yeres in vvhiche vvee haue ſeene euill.

16 Let thy vvorke appeare tovvarde thy ſeruaunts, and thy glory vppon their children.

17 And let the beautie of the Lorde our God bee vppon vs, and guyde thou the vvoorke of our handes vppon vs, yea guyde thou the vvoorke of our hands.

16 [Let thy worke.&c.] Forasmuche as God forſaking his Churche, doth after a ſorte put on the perſon of a ſtraunger: Moyſes dothe wittingly call the grace of protection which he had promyſed to the children of Abraham, [Gods peculier worke.] Therfore although that in all the examples of puniſhmẽts with whiche God puniſhed the faithoode, vnthankfulneſſe, ſtubbornneſſe, luſtes, and leud behauiours of his people, his worke was manyfeſt: yet dothe Moyſes by a certaine prerogatiue prefer before all other proofes of his power, that care of his whiche he had to preſerue his people in welfare, wherby it was his wil to make himſelf moſt knowen. In conſideration hereof Paule, Rom. 9. 23. doth ſpecially aduaunce Gods goodneſſe with the title of glory. For although he maintaine his glory by iudging the world: yet notwithſtanding inaſmuche as nothing is more naturall with him than to ſhew himſelfe beneficiall, therfore his glory is ſayde to excell in his benefites. As touching the preſent place, God had but then begonne to ſet his people at libertie: for the enioying of the lande of Chanaan was yet behinde. Therfore if they had gone no further than the wilderneſſe, their deliuerance had ben darkened. Beſides this, Moyſes eſteemeth gods worke by his promiſe, and therfore he denieth, that it is a full and perfect worke in all poynts, onleſſe he continue his grace too the laſte ende. Which thing is expreſſed yet plainlyer in the ſeconde member, where he prayeth for the welfare, not onely of the age that he him ſelfe was in, but alſo of the age ſ̃ was as then to come. For ſuch alſo was ſ̃ fourme of the couenant, Gen. 17. 7. I will be thy God, and the God of thy ſede. Neuertheleſſe, we are warned in this example, to haue a care of thē that are to come: ſpecially bicauſe we are promiſed an euerlaſting continuance of the Church vnto the ende of the world, according as wee ſhall ſee in the nexte Pſalme, that in all the prayers whiche wee make for the welfare therof, it behoueth vs to comprehend alſo our poſteritie which are not yet borne. Furthermore the words [glory and beautie] are to bee marked, as whereby wee gather how incõparable gods loue is towards vs. For although he purchaſe nothing to him ſelfe, by decking vs with his gifts, yet is it his will to ſhyne forth, and to manyfeſt his glory openly vnto vs, by dealing bounteouſly with vs, as though his beautie were defaced when he ceaſeth to ply vs with his bountifull goodneſſe. Afterwarde foloweth, [Guyde thou the worke of our hands vpon vs:] Wherby Moyſes meaneth that wee can attempt or take nothing in hande luckely, but when God maketh himſelfe our guyde and counceler, and ruleth vs by his direction. Whereupon it foloweth, that the cauſe why the attempts & practiſes of worldlings fal out backwards, is for that in not following God, they confuſedly and inordinately peruert all things. Neither is the particle Gnalinu ſuperfluous. For albeit that God directe to the beſt end, whatſoeuer Sathan and

all the reprobates doo practise: yet hath the Churche a speciall priuiledge, as in which God exerciseth a peaceable dominion. For God by his secrete prouidence directeth his working towards the reprobates without forth: but he gouerneth the faythfull by his holy spirite, within: and therefore he properly ordereth the worke of their handes. And the repeting of ỳ words sheweth that there is requisite too be a continuall perseuerance or holding on of the grace of God. For it were not enough for vs too be brought to the middes of our iourney, onlesse he finish our whole race. Othersome translate it [confirme or stablish:] which sense is tolerable. Neuertheles I haue followed that which was fittest for the whole processe, namely that GOD should direct all the doings of the godly too a lucky ende.

The Contents of the.xcj. Psalme.

He declareth that God hath a care of the welfare of the godly, so as he neuer forsaketh them at the pinche. And therefore he exhorteth the faythfull too walke carelesse throughe all dangers vppon assurance of his defence. A moste profytable doctrine. For albeit that all men talke of Gods prouidence, and confesse him to be a faythfull keper: yet is there scarse one among an hundred, that putteth him in truste with the preseruation of his estate.

The.xci. Psalme.

1 E that dvvelleth in the secret of the moſt high, ſhall abide in the ſhadovv of the almighty.

2 I vvill ſay vnto the Lord, he is my hope, my fortreſſe, and my God, in him vvill I truſte.

3 Surely he vvill deliuer thee from the ſnare of the fouler, and from the noyſome peſtilence.

4 He vvill broode thee vnder vvith his vvings, and thou ſhalt bee ſafe vnder his fethers: his truth ſhalbe thy sheelde and buckler.

1 [He that &c.] Certaine Hebrue Interpreters reade the firſt three ſtaues all in one ſtraine, ſo as the ſentence ſhould hang vnto the member that beginneth, [ſurely he will deliuer thee frō the ſnare of the fowler] and they expound it thus: he that dwelleth vnder the refuge of the moſt high, & abideth vnder the ſhadow of God, I will ſay to him concerning the Lord, that he is his hope & fortreſſe, and the God in whom he may ſafely reſt: for he ſhal deliuer him frō the ſnare. &c. But how conſtrayned that expoſition is, it is manyfeſt. Agayn, they that are of ỳ opinion, leane vnto a fonde reaſon, that is to wit, becauſe they thinke one thing to be repeted twice in the firſt verſe, & therefore they can picke out no ſenſe: wherin they ar far deceiued. For the prophet (whoſoeuer he was ỳ was author of the Pſa.) betokneth diuers thinges ſaying, ỳ thoſe which lye ſhrouded vnder the cuſtody of God, are not layde open to the ſtrokes of weapons, but inhabite a ſafe and quiet place. If any man will ſpeake thus: he that hath God to be the defender of his welfare, ſhall take his caſe vnder ỳ ſhadow of God, there will be a noting of great force in the ſecond member. For in ỳ place Gods power is matched againſt mans helpe. So alſo in this place the prophet ſayth, that thoſe which dwell in the ſecrete of God, ſhall abide vnder his ſhadow: for they ſhall perceiue in the ende how greatly his protection may auayle. Therefore whereas a great part of the worlde ſeeke them ſelues ſundry lurkinghoales, and according as euery of them ſee themſelues in danger of mo aduerſities, ſo gaze they about here & there: he teacheth ỳ there is no where elſe any ſure and vnaſſaultable fortreſſe of welfare

fare, laue onely in the defence of God. Therefore he matcheth all the hopes wherwith we be deluded for the moste parte, agaynst the assuredness of them that rest vpon God. The same doctrine confirmeth he in the seconde verse, and therewithal sheweth, that he speketh it of his own feeling, and of the experience of fayth: which is a thing right nedefull in a teacher. For the very true knowledge is that which a man may deliuer ouer too others by hande, when we vtter the things that God hath opened vnto vs, not from our lippes onely, but from the bottome of our heart. The prophet thē auoucheth that the thing which he taughte euen now, proceedeth from the innermost affectiō of his hart. Now although the letter Lamed be taken for [of or concerning] and that many translate it so in thys place: yet hathe that more piththynesse which I haue trāslated alredy. For the faithfull beleeue not simply that God wil be to them in sted of a bulwark, but vpō trust of his promises, they talk vnto him familiarly. And so by their boldnesse of praying he confirmeth what a safety it is to dwell vnder the shadowe of God. For this holy boasting is the greatest triumph of faith, when wee approche vnto GOD vnfearfully whatsoeuer betide & are throughly perswaded in our selues, not only that hee heereth our prayers, but also that there is defence inough with an ouerplus for vs in his hand. In ẏ third verse he sayeth that the hope wherof he spake shal not be deceiuable or disappoynted, bycause God is a continuall deliuerer of those that be his. For I dout not but he turneth his talk to himselfe, and therby hartneth himselfe too hope well. Some make a destinction betwixt [the snare and destruction or pestilens;] as it were betwixt a secret harme and a manifeste harme, as though the Prophet had sayd whither it be so that Sathan lay wayt for vs by priuie practizes, or that hee assault vs by open force, Gods helpe shal be in a redinesse: which exposition misliketh me not. For albeit that some man had leuer to take the woords after the simpler sort: yet is it a likelyhod, that all kynds of euills are betokened heere: to the intent we may know that wee cannot bee in perill in anye respecte, but that God can succor vs.

4 [He will &c.] The simlitude, (the which the scripture vseth in other places also) dooeth beawtifully peint out Gods wonderfull charinesse in preseruing our welfare. Surely if the maiestie of God be considered in it selfe, it can haue no allyance with hennes or other birds that he shold spred out his wings to cherish his chickens. Howbeit to the intent to succor our infirmitie, he disdeyneth not to descend after a sort from his heauenly glory, to allure vs ẏ more gētly vnder the image of a henne. Therfore there is nothing that should stoppe vs from familiar accesse vnto him, seeing he humbleth him selfe so louingly vnto vs. Now although Gods truthe whiche he sayth shall be as good to vs as a [Bucler] or a [sheelde] be taken for his faithfulnesse, bycause God neuer forsaketh his owne in their necessitie: yet is there no doubt, but that the Prophet hath an eye to Gods promises, without the whiche, no man durst thrust him selfe into Gods presence. Inasmuche therefore as setting aside the woorde, wee coulde not taste this goodnesse of God, that the Prophete entreateth of, he bringeth god himself foorth for a witnesse of the same. And like as euen now by cōparing God to a fortresse, he auouched ẏ they should be safe & sure that rest in him; So now by lykening him too a sheelde, he declareth that he wil be our stickler to defend vs from all assaults.

5 Thou shalt not bee afrayde of the feare in the night, nor of the arovv that shall flye by day.

6 Nor of the destruction that vvalketh in the darke, nor of the plague that destroyeth at noone day.

7 A thousande shall fall on thy side, and tenne thousande on thy righte side:

side: and yet it shall not come neere thee.

8 Verily thou shalte beholde it vvith thine eyes, and thou shalt see the revvarde of the vvicked.

5 [Thou shalt not be afraid &c.] The Prophet openeth more at large ye thing that I touched beefore, that on what side soeuer Sathā put vs to trouble, and with what kynds of weapon so euer he assayle vs, he shall doo vs no harme at all if we content ourselues with the only defence of GOD. And it is a thing worthy the labour, to beare in mind that they whom God hathe taken into hys tuition, are well fenced on all sides. For although nothing be more difficult than to embrace God for our deliuerer, albeit that any mā haue profited so far forth, yet notwithstanding, assoone as hee cometh too the encountering of so manye deathes and so manye inconueniences wherwith this life of ours is beseeged, therewithall keepeth in misdoubting which breedeth vnquietnesse & fearfulnesse. Not without cause therfore dooth the Prophet recken vp sundry sorts of mischeeues, to the intent the faithfull should not warrāt themselues some one deliuerance at Gods hand, but that they shold manfully withstand innumerable temptacions. The cause why he maketh mention of the feare in the night time, is bothe for that darknesse maks mē fearfull, and also for that the night is subiect to many displeasures: ageine if any thing do but crackle, wee imagin to our selues greater feares. The cause why he rather chose the arowe that flyeth by day, than any other weapō, is (in my iudgement) for that it is bothe shotte further, & also for that it cannot easely bee shunned by reason of the swiftnesse of it. In the second member he beateth vppon the same thing in other words, namely that there is no kynd of harme which God disappointeth not with ye buckler of his help.

7 [A thowsand shall fall &c.] He purseweth his former purpose, that though the case of al men be alike to see too, yet the faithfull are by a singular priuiledge exēpted frō the euils that approch them, and in a maner hang ouer their heads. For otherwise they wold think thus: What? art not thou one of the common sort of men whose life is enuironed with a thowsand deathes? To the intent the Prophet may redresse this misdouting, he telleth them expressly, that although the whole worlde should be mingled together, yet dothe God with singular charenesse lay for his seruants that they should not perish at auenture among the multitude. A very necessary warning, that although wee be by nature subiect to all misfortunes as well as other men: yet we be by singular priuiledge exempted, so as wee be alwayes safe, euen in daungers. In the next staffe he not only doth vs to vnderstande, that experience shall be a teacher, bycause the faythfull shall finde in very deede, and as it were beholde with their eyes that their welfare is layde vp in the hande of God: but also he confirmeth this doctrine with an other reason, that is to witte, that God, who is the iuste Iudge of the worlde, punishing the wicked and castawayes with deserued destruction, defendeth them that bee his. Although then that things bee oftentimes confounded vpon earth: yet dothe the Prophete say, that the faythfull shall in this darke mistinesse plainely perceiue Gods iudgements, whereby they may gather that they haue not trusted in him in vayne. He speaketh to suche as haue eyes and are endued with the true light of fayth, which watch earnestly in the considring of gods iudgements, who also do pacientiy & with silence awayte for the tyme conuenient. For the more parte running before iudgement do trouble themselues with their owne ouerhastinesse, wherby it commeth to passe that fleshly vnderstanding is stark blind at the prouidence of God. Moreouer it ought to suffyse vs, if God deferring his iudgements for the more parte to the day of the last reuelation, do giue vs now but some taste of them.

9 For thou Lorde art my defence, thou haste set the moste hye for thy refuge

refuge.

10 There shall no euill encounter thee, neyther shall any plague come neere thy tente.

11 For he hath giuen his Angelles charge of thee, too keepe thee in all thy vvayes.

12 In their hands shall they beare thee vp, that thou dash not thy foote agaynst a stone.

9 [For thou Lorde.&c.] He is much in commending Gods prouidence, bycause mannes slouthfulnesse is not but slowly and with many spurres stirred vp to leaue the worldly stayes, to which they bee faste nayled, and too hye them right foorth vnto God. Now like as in this Psalme he often shifteth the persons, so in this verse firste hee speaketh vnto God, and then turneth his tale againe too him selfe. And he nameth God his defence, too the intente hee may the more effectually by his owne example dryue the reste of the faythfull vnto him. Vppon lyke consideration speaketh hee too him selfe afterwarde, too the intente hee may make the more assurance of his inwarde affection. For the very tryall of Fayth is, when eche man gathering his wittes too him selfe, examineth his own mynd without vmpers. For when we holde not our selues contented with God alone, but cast backe our eyes vnto men, it can scarcely bee otherwise, but that desire of vayne glory muste wynde it selfe in, in steede of fayth. And God is sayde too bee accounted for a dwelling place, bycause that bothe vpwarde and downewarde hee is our defender from all harmes, lyke as is sayde also in the Psalme. 90. 1. This staffe may bee redde ioyntly with the staffe that foloweth, so as it may bee a rendering of a cause. For there foloweth, [there shall none euill encounter thee.] But how are the encounters of euilles disbarred, but bicause wee bee throwded quietly vnder the tuition of God. True it is in deede, that many inconueniences befall the faythfull also: but the Prophet meaneth, that God thrusteth in his hande agaynst the violente assaults, least the faythfull shoulde bee vtterly ouerwhelmed. Afterwarde hee extendeth this safekeeping to the whole posteritie of the Godly. For wee know, that looke what fatherly loue GOD voutsafeth vppon his seruaunts, with the same embraceth he their children also. Onelesse perchaunce, any man had leuer too take it more limply, that those whiche choose God for their dwelling place, shall dwell in safetie at home in their owne houses.

11 [For he hath giuen.&c.] This also was purposely added by the Prophet too preuente our infirmitie, whereby wee perceiue how louingly he tendereth vs, in that he not onely beareth with the vyce of our distruste, but also giueth a remedie for it. Now, when he assureth vs that he will bee too vs in steede of a fortresse and a sheelde, offering vs the shadow of his hande, tearming him selfe our house or refuge, and finally spreding out his wings to cherish vs, are we not too too vnthankefull, if so many and so euident promises suffise vs not? If his maiestie put vs in feare, he lyketh him selfe too a Henne: If wee bee afrayde at the puissance of our enemies, or if wee bee at our wits endes for the multitude of daungers, he setteth foorth his inuincible power, which is able to swalow vp all contrary powers. Now seeyng that he hath attempted to allure vs so to him many wayes, forasmuch as he seeth vs hye vs but slowly & lesurely towards him, as though we were not contented with him alone: he taketh the Angels with him also, & offreth them to vs for garders of our welfare. Truely it is a notable auouchment of his tender loue, in that he releeueth our distrust, by assuring vs that he is furnished with mighty hostes to defend vs. Neither doth he assigne to eche man one angell, but he commaundeth his heeuenly hostes to be carefull for the welfare of euery one of the faithfull. For the Prophete speaketh to eche

eche one of the faythfull, lyke as also in the Psalme. 34. 8. Wee haue seene how the Angelles pitche their tentes rounde about those that feare God. Whereby it appeareth to be a false surmise, that euery man hath his Angell appointed him by himselfe. And it is greatly for our behoofe to vnderstande, that we like as we haue to encounter with many foes: so also we be fenced with many warders. If God should giue me but one Angell for my cheefe defence, yet should it bee somewhat: but when I heare that he hath committed the charge of my welfare to many Angelles, now dothe the promise beare greater sway with me. Like as through this trust Eliseus did set light by the great hostes of his enemies. 2. Reg. 6. 16. Neither do those places of Scripture repugne, which seeme to distribute to Angelles their seuerall charges, so as they should haue the ouersight of seuerall persons. For it is certaine that God worketh diuersly by his angels, so as he setteth some one of them ouer many people, & many of them ouer some one person. Now in what wise they conspire togither among themselues to lay for our welfare, it is not for vs to be to busie and curiouse in searching. But let vs holde our selues contented with this doctrine of the Apostle, that forasmuch as they be appoynted to do vs seruice, they be alwayes bent to their charge. For whereas hereafter, Psal. 103. 20. and 21. they are saide to be at hande to obey God, and to execute his cõmandements: the same thing also is auaylable too the confirmation of our faith, seeing that god vseth their seruice in defending vs. And although the Prophet intreate of the seuerall members of the Church: yet is it not for nought that the diuell applyed it to the person of Christ. For howsoeuer he be euermore purposed to peruert and corrupt the truth of God: yet notwithstanding in generall grounds he setteth alwayes a gay colour, and is a meetely sharpe diuine. And surely mainmache as the whole offspring of Adam is banished from the kingdome of God, we haue nothing to doo with the Angels, nor the Angels to doo with vs. It is onely Christ then, which taking away the discorde, maketh vs at one with the Angels, according as it is his propertie to knit togither the things that were at oddes bothe in heauen and earth, as Paule sayth Eph. 1. 10. The same thing was shewed to the holy patriarke Jacob vnder the figure of the ladder, Gen. 28. 12. And because that through Christ wee grow into one body with the Angels, he sayd: hereafter yee shall see the heauens open, and the Angelles shall go vp and downe. John. 1. 51. Wee see then that the thing dothe properly agree too the head, which by his benefite perteineth to all the members. Furthermore the Prophet setteth downe [al the wayes] in the plural number, of set purpose to expresse more plainly, that whithersoeuer we go, the Angels shal euer be our guydes. And certesse we see how full of crooked and turnagaines the race of our lyfe is, and what a number of stormes harrie vs hither and thither from tyme to tyme. It was requisite therefore that Angels by name should bee giuen vs for guides in euery one of our doings and purposes, so as wee may know that they go before vs, whether necessitie driue vs to the righte hande or too the lefte. By the way it is prouable, that vnder the name of wayes is commended vnto vs modestie, too the intente wee shoulde not tempt God with heady rushing foorth, but keepe our selues within the bounds of our calling. For if a man cast downe himselfe rashly, and attempt more than God permitteth, as though he woulde climbe aboue the cloudes whether God will or no: there is no reason he should looke to haue the Angels to be seruants & furtherers of his rashnesse. And Sathan seemeth to haue blurred this percell craftely, at what tyme hee assayed too driue Christ to wilful throwing of him selfe downe.

12 [In their hands. &c.] He enlargeth that which he spake concerning the garding of Angels, as if he should say, that they not onely keepe watche about vs, least any harme should befal vs, but also stay vp our foresteps with theyr hands, that we may go through with our course without stumbling. Certesse it appeareth very lyttle that the faythfull are caried

carped aloft, considering how they oftentimes are oute of breath, or tyred walking, and oftetymes stumble or else slyde, yea and with muche adoo scarse drawe their legges after them. Howbeit for as muche as in so great weakenesse, wee might fortune euery moment, not onely to fall but also to wanz away, onelesse God did wonderfully shoze vs vp: It is worthely doone of the Prophete too set so royall a commendation vppon the helpe that is giuen vs by the seruice of Angelles. Furthermoze wee shoulde in no wyse bee able too ouercome so highe stumbling blocks as Sathan casteth in our wayes, excepte God did spite vs ouer them. Whosoeuer compareth these two things togither, that is too witte, our owne fraple weakenesse on the one side, and on the other side the thornes, bushes, plundzingplottes, roughnesse of wayes and strayghts, ouer and besides the dulnesse of our wittes, and the wylinesse of Sathan in laying snares for vs: shall fynde it too bee no ouerreaching commendation, but shall confesse that wee can not goe three steppes forwarde, onlesse the Angelles dyd (after a sorte contrary too our nature) beare vs vppe in the ayze. Nowe in that wee oftentimes trippe, it is too bee wyted vppon ourselues bycause wee separate ourselues from our head. And although god wil haue vs conuicted of our owne infirmitie by our tripping or stumbling: yet bycause hee sufferreth vs not to be crushed, it is all one as if he should put his hand vnder vs.

13 Vppon the Lyon and the Adder shalt thou vvalke, thou shalt tread doune the yong Lyon and the Dragon.

14 Bycause he rested vppon mee, I wil deliuer him: I exalt him, bycause he hath knowen my name.

15 He shall call vppon me, and I vvill aunsvver him: I vvil be vvith him in trouble, I vvil deliuer him and glorifie him.

16 With length of dayes vvill I satisfie him, and I vvill shevv him my vvelfare.

13 [Upō the lyon &c.] He confirmeth the same sentence with other wordes. By the name of [stones] he betokened erst al maner of letts wherby Sathan endeuereth too stop the course of our welfare. And now by the [Adder, Lyon, yong lyon, and Dragon,] hee betokeneth the deadly perils to which wee be subiect in this world. Truly as long as we wander here, wee must be fayne to walke among cruell wyld beasts, or venemouse creatures. What should then becomme of vs. If God should not warrant vs victory ageinst so many anoyāces which hang ouer vs? Whosoeuer therfore way eth his owne temptacions, will not wonder that the Prophet hath vsed an ouerreaching kynd of speeche to the intent to rid the faythful from dismayedneesse and feare: nay rather hee will say it is no ouerreaching at all, bycause the effect is answerable to the wordes in very deede. Soo hy as long as wee be a good way out of gunshotte, wee seeme too too warlike champions: & yet euen in smalleste matters of all, our minds runne vpon lyons and dragons, and wee surmize ourselues to be led to many slaughters: and therfore the Prophet hath tempered hys talk too the vnderstanding of our flesh. Whereas the Greeks haue translated it [an Adder,] the hebrew word signifieth [a Lyon] and in the second member ther is a repeting of one thing twice which is an ordinary matter among the Hebrues. And therfore it is too no purpose to be curiouse in making distinction betweene the fower seuerall sorts, sauing that it is certein that by the lyons and lyons whelpes are betokened violēt and open harmes: & by the adders and dragons are betokned the priuie anoyances wherewith wee bee assayled slyly and vnwares as it were out of the dennes of serpents.

14 [Bycause he hath &c.] To the intent wee bee not ouerwerisomme in so long talk, wee must beare in mynd the thing ỳ I haue sayd before, that ỳ Prophet by this meanes prouideth for our infirmitie

infirmitie, bycause we neuer leane stedfastly inough to Gods prouidence, when any daunger appeeres. In this consideracion also dooth the Prophet bring in God speaking, to the intent in his persone to confirme the thing that he hathe taught before. And God in telling vs from heauen that wee shalbe safe vnder the shrowd of his wings, requirethe of his seruants no more but hope: for the word Chasak, which signifieth to lust after, or too loue, or (as men commonly terme it) to take ones plesure of a thing, importethe as muche heere as too reste sweetly vppon God, and to take delight in his fauoure. Therfore he promiseth to bee redye to succor vs if wee seeke hym with all our hart. By the way he doeth vs to wit ẏ our life vpon earth is beset with sundry deathes, onles he haue hys hand stretched out to preserue vs. And although hee oftentimes help the vnbeleeuers also: yet is it to the faithfull only that he reacheth out his hand, in suche wise as ẏ he is their preseruer throughly and to the end. Aptly also is ẏ knowlege of gods name adioyned to hope and longing. For the reason why men stand gazing about them hither and thither, and are haled diuersly by theyr owne fearfulnesse, is for that they are ignorāt of Gods power: or rather for that they haue not so much as lightly tasted what God is: for in his sted they dreame of I wote not what a dead ydoll. Forasmuch then as the true knowlege of the name of God breedeth of itselfe assured truste and inuocation, and that G O D is not sincerely sought of any other than suche as embracing his promises, yeeld hys due honor vnto him: the Prophet hath skillfully and properly set downe thys knowledge as ẏ welspring of faith. And the profitablenesse of this doctrine will the better appeere, if wee consider how vnsauerly ẏ Papists bable of faith. For how muche soeuer they bid men sticke vtterly vnto God: yet doo they burye his word wherby ẏ way to seeke him must be opened. And although the word [Exalt] signifie nothing else than to preserue safe and sound: yet the reason of the metaphor is, that god doth wōderfully preserue his by lifting thē vp into an high bulwarke.

15 [He called vpon me. &c.] He declareth more expressely what he ment by the sayde resting in God, or by setting his loue and delight (as men terme it) vpon God. For the sayde loue and longing which spring of fayth, doo leade vs too call vppon him. Whereby appeareth agayne (as I haue touched euen now) that the true maner of praying is groūded vpon Gods woorde. For here a man may attempt nothing on his owne head, but God must bee sought so farre forth as he calleth vs vnto him. In the meane whyle wee may learne by this texte, that fayth is not idle, but that it yeeldeth a true tryall of his tryednesse, when those that looke for welfare at Gods hande, resorte foorthrighte vnto him. Agayne wee bee taughte that the faythfull shall neuer bee quite free from miseries & troubles, bicause god promyseth them not an easie & nice life, but that he will releeue them of their troubles. By the worde [glorifie] he doth vs too vnderstande, that Gods helpe which he hath hitherto talked of, shall not be temporall, but continuall, euen til they come too the perfite blisse. True it is that he decketh them in the worlde, and that he maketh his glory apparant: but he giueth them not matter of triumphing, till the course of their saluation bee finished. Now as concerning that which he promiseth of the [length of their dayes] in the laste verse, it seemeth too bee an absurditie, bycause that for the moste parte it falleth out that the faythfull departe soonest out of the worlde. But here it behoueth vs to repete that whiche wee haue sayde heretofore, namely that the blessings of God which belong too this transitory life, are not continual, ne flow euenly alwayes after one rate. For although he giue a taste of his loue in rychesse or other commodities: yet foloweth it not that he hateth the poore. Albeit that soundnesse of body, and stedfast health bee his benefite, wee muste not therefore thinke he hateth the sicke and diseased. In this rate is also longnesse of life, wherewith God would satisfye all his seruants: but that it is better for them too departe out of the worlde betymes,

tymes. In the meane time they are better satisfied with a smal time of life, than the vnbeleeuers are with ten thousande yeres. So shal it neuer betide any worldling too bee satisfied with length of lyfe. For although they continue a thousande yeres, yet are they vnsaciable, and swalow vp life it selfe, without enioying for one moment the goodnesse of god, which alonely quieteth the minde. Wherevpon not without cause doth the Prophet say that the faithfull are by a singular priuiledge satisfied with lyfe, in as muche as they thinke it ynough and ynough too accomplish the full tyme of their calling. And truly sith that euerlastingnesse of time is muche more worth than long continuance: and that the saluation of God is in no wise included within the streightes of erthly life, it becōmeth godly men too set their minds vppon the same saluatiō cheefly, aswel in life as in death. For the Prophet for the nonce added it as a last knitting vp to all the benefites of God, that he sheweth his saluation too the faythfull after he hath haunted them with his fatherly louingnesse all their life long.

The contentes of the.xcij. Psalme.

It conteineth an exhortation to prayse god: the ground wherof he propoundeth in his works, among which he cheefly commendeth his righteousnesse in defending the faithful, and his iudgemēt in destroying the reprobates: which doctrine barteneth all men to the earnest folowing of goodnesse. And lest they should faint in bearing the crosse, he warranteth them a happie falling out of all miseries. Againe, to the intent he may feare them from wickednesse, he telleth them flatly that all the vngodly, howsoeuer they florish for a time, shall soone perish.

The.xcij. Psalme.

A Psalme to be sung on the Saboth day.

2 It is a good thing too prayse the Lorde, and too sing vnto thy name O moste high.

3 Too declare thy louing kindnesse in the morning, and thy truthe in the night.

4 Vppon the Psalterie, and vppon the Violl, and vppon Higgaion vvith the Harpe.

5 For thou O Lorde hast made me glad in thy vvorks: in the vvorks of thy hands vvill I reioyce.

2 [It is a good thing &c.] I doubte not but they were wont to sing this psal. vpon the Saboth day, according as the title pretendeth: and as it appeareth by other places, that certaine other psalmes were peculiarely appointed too the same purpose. Now forasmuch as in ỹ hebrue it is writtē word for word, [It is good to confesse] some interpreters make a sticking vpon the letter Lamed, & vnderstād it to be good that some certain day shold be foreappointed to sing gods praises in: as though the prophet should say, it is a profitable order that one day was chosen for the faythful to exercise themselues in commēding the works of god. But it is knowen that the letter Lamed doth commonly import nothing else but to be a token of Makor, that is to say, of ỹ infinitiue mode, & therfore the meaning that I haue set down, is the plainer. And it is an easy matter to yelde a reason why the prophet applieth this doctrine to the saboth. For that day was not made holy, as though god were worshipped by meanes yelenes but to the intent that the people being rid of al businesse, shuld employ themselues wholly to the minding of Goods works For so slipperie are our minds, that if they be haled hither and thither, they be

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easily estranged from God. Therfore to the intente they may apply them selues earnestly too the prayeing of God, it is needfull that they shoulo be vnencombered of al other cares. The Prophet then doth vs to understand, not that the Sabothe is halowed aright with ceassing frō worke, for that were to grosse a matter: but that it was ordeined to set forth gods prayse in. And he exhorteth them for the profitableneſse of it: for nothing pricketh vs more sharply to our duety, than whē we know we lose not our labor, but that our doing is alowed of god. In the next staffe he ministreth matter & ground of prayeing God: as if he shoulde say, that God would not haue vs prayse his name for naught, or only for his greatneſse and mightineſse, but also for his goodneſse and faithfulneſse, the feeling and experience whereof of them selues muste enkindle suche a desire in our hearts. By which words he teacheth, not only that God is worthy too bee prayſed, but also that we be malicious and vnthankful if we saye in this behalfe. For seeing that the faythfulneſse and goodneſse of God are properly directed too vswarde, our slouthfulneſse is vnexcusable: but yf they allure and rauish our mynds to the prayse of him. But whereas he willeth Gods goodneſse too bee declared in the morning, and his truthe in the nyghte tymes: it seemeth too be a fonde distribution. For if God bee bountifull continually, and not by starres, why shall a lyttle patche of the day bee allotted too the setting foorth of this graciousneſse? The same thing may be sayd of the other part, for it is not the night onely that his truth appeareth in. But the Prophet speaketh in another sense, that is to wit, if we begin to prayse God at the breake of the day, wee must continue his commendations to the last part of the night, because his louing kindneſse and faythfulneſse deserue it. And if a man beginne with his goodneſse, immediatly also wil his truthe succede. So will there be a continuall holding on, like as there is a mutuall consent. The Prophet therfore went not to seperate the one from the other, inasmuch as they go alwayes ioyntly togither: but only to teach that there shall neuer want cause of prayeing god, onleſſe our owne vnthankfulneſse hinder vs: and that we discharge not our selues of our dutie in thankfulneſse, onleſſe we bee continuall in the same, lyke as hee euermore continueth his goodneſse and faithfulneſse towards vs. In the fourth verse he speaketh precisely too the Leuites to whom the office of singing was enioyned, that they should also vse their instruments of Musike: not that the same was of necessitie in it selfe, but because it was a profitable traynement to the people of olde tyme. For it was not Gods mynde that Harpes shoulde bee played vppon, as thoughe hee tooke pleasure of the melodye of them after the maner of menne. But he helde in the Jewes vnder those childish Introductions, because the tyme of their mannes estate was not yet come. And the ende too whiche he dyd it, was that they shoulde shake off their drouzyneſse, and bende them selues the more cherefully too prayse God from their heart. For it is too be vnderstoode that Gods seruise neuer consisted in those outward things, but that the rude and weake had neede of these helpes too worshippe him Spiritually. Herewithall also is too bee considered the difference betweene the olde people and the new. For seeing that Chryst is exhibited, and the church come too hir full growth, they choke the lighte of the Gospell, that wrap the Churche styll in the olde shadowes. Whereuppon wee gather that the Papistes in their musicall Instrumentes are not followers of the fathers, but Apes that are foolishly still delighted with the shadowish seruise of the law, whiche the Gospell hath made an ende of. Of whiche matter I must intreate agayne in other places.

5 [For thou O Lord. &c.] Agayne the Prophet warneth, that the Sabothy day was not appointed that men should sitte pde, but that they should gather togyther all their wittes too the mindyng of Gods workes. And herewithall he sheweth, that these onely are worthy and beseeming publishers of Gods prayses, whiche consider and feele his fatherly bountifulneſse towards them, so as they

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take vpon them this charge of deuotion with free and glad harts. Neuerthelesse the prophet warneth vs by the way, that if we way gods workes aright, there we shall see his goodnesse and faythfulnesse, wherevnto he hath spoken. For here vpon commeth true gladnesse, that God sheweth himselfe a father towards vs, and testifieth, that our welfare is deere and precious in his sight: lyke as the cause of our deadly blockishnesse is, for that we haue too vnsauery mouthes to taste the ende of Gods workes. Howeuer seing that the whole frame of the worlde aboue and beneath crieth out that God is bountiful and louthfate: let vs lerne too giue heede aduisedly too these texts, that they may stirre vs vp with holy gladnesse to set foorth the prayses of his name.

6 O Lorde howv glorioufe are thy vvorkes? thy thoughts are become very deepe.

7 The foolish man shall not knovv them: neither shall the vnvvyse man vnderstande them.

8 When the vngodly florish as grasse, and all the vvorkers of vvickednesse do blossome, that they may perish for euer.

9 And thou O Lorde art most high for euermore.

6 [O Lord how &c.] The Prophet hauing spoken of Gods workes in generall, descendeth nowe to one particular, namely that God in gouerning ỹ world by his prouidence, although he delay the punishment of offences for a time, dooth at length shew that he is not blind, how long so euer he dissemble: ne yet neglecteth the welfare of his seruants when he exerciseth them with the crosse. And in my iudgement the cause why he specially toucheth this part, is for that the pitifull confusion that reigneth in mans life, dooth most darken the orderlinesse of Gods prouidence. For wee see the wicked in their ruffe as though ther were no iudge in heauen, and too sooth themselues in their good fortune: & whē he spareth them, vnder pretence thereof they runne into greater licentiousnesse, as though they were escaped out of his hand. To the increase of this temptation commeth our owne blockishnesse and dulnesse, that we surmise God too haue cast of the care of the world, and too giue him selfe too idlenesse in heauen. Agein we knowe how greate the tendernesse of our flesh is in suffering tribulatiōs. For the nonce therfore hath the prophet chosen this part, therin too shewe how God keepeth watch and ward for the preseruacion of mankynd. And hee beginneth with an outcrye because that disordered headinesse dooth so trouble vs, that wee cannot see the reason of Gods woorkes though it shyne neuer so bright. First it is too bee borne away that the Prophet discourseth not heere of the woorkmanship of heauen and earth, nor of Gods generall prouidence in the gouernment of the world: but restraineth his wordes to the iudgements which god executeth among men. And he crieth out here that gods workes ar glorious & his thoughts deepe, verely because he ruleth mākynd far otherwise thā our capacitie can cōceiue vnto. For surely if it lay in our choyce, euery man wold gladly peruert the order which God maintaineth. And because it is not in our power so to do, wee quarell with him vntowardly, because hee maketh no more haste, as well to deliuer the faithfull, as to punish the reprobats. For nothing semeth lesse cōuenient than that he should sit still whē they wexe lustie agaynst him, when they raune at random too all mischeefe with vnbridled boldenesse, and when at their owne pleasures they dysquiete good and symple folke: I say it seemeth intollerable that GOD shoulde abandon hys seruauntes too the wronges and vyolence of the naughtypackes: and consequently too let loose the byrdle too deceytfulnesse, lying, robbery, Slaughter, and all kynde of

wickednesse. Besydes this, he suffereth his truth to lye hid in darknesse, and his own holy name to be reprochefully trāpled vnder foote. This is the gloriousenesse of gods woorks, thys is the deepnesse of his wisedome, which the Prophet wondereth at. True it is in deede that the depth of Gods power and wisdome in the frame of ẏ world is so great that it far passeth our vnderstanding. But it was the Prophets mind to restraine vs by name from wrangling with God when he gouerneth mankynd otherwyse than according to our owne harts desire. Then willeth he vs to accept reuerētly that which abhorreth frō common reason, bycause God, to the intent to proue our obediētnesse, lifteth vp his secret iudgemēt far aboue our reach.

7 [The foolish man &c.] Hee addeth this of set purpose, to the intēt we shold know how the fault is in ourselues that wee yeld not Gods iudgements theyr due prayse. For although he haue sayd that they be deepe mysteries: yet auoucheth hee now that our owne dulnesse and blockishnesse is to blame, that they are not apparant vnto vs. And hee termeth all vnbeleeuers and misbeleeuers fooles, and couertly matcheth them ageinst the beleeuers vppon whom God shyneth by his word and spirit. For this folie and blindnesse possesseth the minds of all men alike, vntil we be made quicksighted by heauenly grace. And therfore wee must beseeche God to cleere well our eyes, that wee may throughly consider his works. In the meane season he bothe dischargeth Gods incomprehensible wisedome from contempt, condemning all suche of folie and madnesse as disdainfully reiect the same: and also calleth backe the faithfull from ẏ blockishnesse of the cōmon sort, to more heedfull applying themselues to the consideracion of the secrets of Gods works.

8 [When the vngodly &c.] By a faire and fit similitude dooth he disproue and taunt this folishnesse of ours, that wee think ẏ vngodly as it were to triumphe ouer God himselfe, if they bee not by and by brought vnder corā. There is in his words a kynd of graunting, in that hee confesseth them too blossom and florish. But we must marke the restraint that followeth immediatly after, how they florish but for a momēt, like grasse, because their felicitie withereth away hastely. And so he wisely taketh away and vtterly remoueth the stumbling blocke, agaynst which almoste the whole world dasheth, in that we ouerfolishly account them to be blessed whose hasty destruction ouerdrepeth. In deede they florish to day, but to morow they shall be cut vp that they may wither. In other places wee see them likened vnto herbes that grow vpon a house toppe. Psal. 129. 6. inasmuche as they perish of their owne accorde, bicause they wante the fatnesse of the ground to draw sappe out of. But the Prophete was now contente with a simple similitude, that the prosperitie of the wicked procureth them speedyer destruction, in lyke case as the ranknesse of grasse calleth for the Sythe. And here is too bee noted the matching of contraryes betwixte their shorte continuance and euerlasting destruction: as if he shoulde say, they are not so cut off, as that their roote shoulde shoote vp agayne at the nexte Spring tyme, after the maner of Herbes that gather freshnesse agayne when they haue ben cropped, but are damned too endlesse destruction. And whereas on the contrarye parte he sayeth that GOD sitteth [highe in heauen,] some take it in such wyse as yf hee shoulde assure vnto him the power and charge of gouernement, too the intent wee shoulde not surmyse any thing too happen by chaunce, seeing that so vprighte a iudge and ruler hath the gouerning of mens affaires. Others allege other matters. But to my seming the Prophet compareth the stedinesse of Gods throne with the tickle turning of the world: as if he should say, that God is not to be demed by the world, wherin nothing is steedy or stable, for there is a far other consideration to be had of him which quietly looketh downe from aloft vpon the earthly alterations. Neither is this doone to the entent onely to discerne God from his creatures, so as his maiestie may kepe the state of his honor, but also to the intent that we may learne to moūt both aboue our selues, & aboue the

whole

whole worlde, as one as wee haue too deale with his wonderfull and secrete prouidence. For troublesome is their sight that stay vpon the earth. Then too the intent we may beholde ỹ iudgements of God, that are not seene in the worlde, the prophet doth vs to vnderstand by the worde [high,] that God dealeth not after our pleasure, but according as his owne eternitie beareth it. And forasmuch as we (because ỹ rase of our life is short, & our enterprises for the most parte take not effect, namely because they be cut off by diuerse lettes, and because occasion is not always offred) are carped headlong according to the continual turmoyles of the worlde, yea and euen our fayth also is combred & impeached: the prophet hath set God before our eyes, sitting in his eternall and vnchangeable throne, from whence he delayeth his iudgements seasonably. This title then is not onely for honors sake referred to Gods being, but also to ỹ staying vp of our fayth: as if it had ben said, although the faithful sigh & shiuer sorowfully vpō erth, yet doth god, who is the keper of their life, abide aloft & sheeld thē with his euerlasting power.

10 For lo, thine enemies O Lorde, for lo, thine enemies shall perish: all the vvorkers of vvickednesse shall bee destroyed.

11 And thou shalt exalte my horne as the horne of an Vnicorne, I am annoynted vvith greene oyle.

12 Myne eye also shall see *my desire* vppon myne oppressors, and myne eares shall heare *their desyre* of them that ryse vp agaynst me, and of them that trouble mee.

10 [For lo, thine enemies &c.] He inferreth vpon the former sentence, that it is not possible but God must at length cast downe his enemies, whereby wee perceiue more clearely the thing that I taught euen now, that the purpose of the prophet tēdeth to none other end than to arme our fayth against al encoūters, and specially to turne away this stumbling-block, that many are thrust out of ỹ right way, whē the prosperitie of the vngodly ouercloudeth ỹ iudgement of god. Howe like as in this behalfe there is neede of stoute and difficulte wrestling: so the prophet standeth earnestly vpon the confirmatiō of his doctrine. For right pithy is as wel ỹ demōstration as the repetition. First he auoucheth as assuredly that Gods enemies shall perish, as if their destruction were already present too bee sene, and that doth he confirme twise together. Whereby we gather what it auayleth him to stay aboue ỹ world with the insight of his faith, so as he directed his eies to the heauenly throne of God. Therfore let vs lerne by his example to mount vp into heuen, as oft as the prosperitie of the wicked shaketh our fayth. For anone will flow thence this lesson, that it is not possible that his enemyes should continue long in prosperous state. Therwithal also the Prophet determineth who be the enemies of god. For he hateth no man without cause, but rather forasmuche as men are the worke of his owne handes, he imbraceth them with fatherly loue. But inasmuch as nothing is more agaynst his nature than vnrighteousnesse, he proclaymeth vnreconcilable warre agaynst all wicked persons. And hereby the faythfull take no small comforte, when they are assertayned that the cause of the destruction of the reprobates is, for that they must needes be behated of God, who cannot deny him selfe. And the Prophete also a lyttle after, declareth that he setled himselfe vpō the same poynt, that by the hope therof he mighte asswage all mysteries, sorowes, cares, greefes, and troubles. Moreouer vnder the figure of [Oyle] he betokeneth that he shall enioy the blessings of God, and by [greene Oyle] he meaneth fresh or new oyle whyche is not weakened and wered ouer stale by too long keeping. Also it is worthy too bee noted, that he peculiarely applyeth to his owne vse, the grace of God which is common to al the godly. And in so doing he giueth vs too vnderstande, that generall Lessons are but colde geere, excepte eche one of vs assuring himselfe

that he is one of Gods children, looke to be partaker of the same. Finally howsoeuer his enemies trouble him, assaulting him one while with wiles, and another while with open force & violēce, he assureth himselfe of Gods helpe, that he may perseuer in the warfare of this worlde with vnweriable ernestnesse. Wherby it appeareth also how vnaduisedly certayn Rabbines imagine Dā ỹ maker of this Psalme, as though it wer a likely matter ỹ his posteritie rose vp against him.

13 The righteouse shall florish as the date tree, and he shal sprede out as the Ceder in Libanus.
14 Such as be plāted in the house the Lord, shal florish in the courts of (our God.
15 They shal stil blosome, and in their age they shalbe lusty and grene.
16 That they may declare howv that the Lorde my rocke is righteouse, and that there is none iniquitie in him.

13 [The righteouse &c.] Yee passeth ageine to a cōmon doctrine: that although God exercise his seruants with many anoyances and put them to trouble, and plague them with miseries for a time: yet at the last vpshot he sheweth that he hath not forgotten them. And no marueil though the Prophet stand so heedfully vpon this poynt of doctrine: for nothing is more hard for the Saincts than to hope well of restorement, when they be lyke dead men, and their life is hidde. Wheras some think that by the ceders is betokened a sent of good sauour, and by the Palmes sweetnesse of frute: peraduenture it is with the curiousest. The simpler sense is that although they bee eyther withered or cut down for a time, yet they shall gather new sap and spring vp ageine, so as they may florish with no lesse excellencie and worthynesse in the Churche of God, than the goodlyest trees doo vpon mount Lybanus. From whence they haue their freshnesse he expresseth, saying [they bee planted in the house of God:] not only bycause they occupie a place there (which thing hipocrits doo as well as they) but bycause that hauing liuely roots they be throughly grounded there so as they sticke fast vnto god. Wheras he speaketh of courts he alludeth to the guise of the Temple, bycause it was lawfull for none but the preests to enter into the sanctuarie, afore ỹ people, they worshipped in the courts. His meening therfore is that suche as are planted in Gods house, are knit vnto him with true and inward affection of hart: And therfore he denieth that their felicitie shalbe slightfull, bycause it hangeth not vpon the world. For no doubt but by setting their roote in the courts of God, he extendeth this florishing of theirs too the spirituall and euerlasting life. In which sense he sayeth [they shall bud and blossom still, and bee fat in olde age] which dependeth vpon the sap and naturall moysture. For it is all one as if hee should exempt them from the common state of other men, or rather assure their life ageinst the generall lawe of nature. So Esai 65.20. speaking of the renewing of the Churche, sayeth that in that blessed state an olde man of a hundred yeres shalbe like a childe: meaning that although olde age doo naturally droope downeward to decay, so as he that is a hundred yere olde is as good as halfe dead: yet vnder Chryst the entrance into the hundreth yere shall be as a childhode and a beginning to liue agayne. Whiche thing is not otherwise fulfilled, than bycause that after death we continue alyue in heauen.

16 [That they may declare. &c] This clause doth manyfestly confirme that the prophet is wholly occupied in shewyng that the faythfull ought too holde still a settled state of minde in al cases of trouble: & that although they see themselues handled hardly and roughly, and the reprobates to enioy wealth & soueraintie, and also to be fresh and lustie, & to swim in pleasures and honor, yet they ought pacyently to abide Gods leasure, tyll he mighte in seasonable tyme driue away darkenesse: and restore lyghtesome and distincte order. And he sayeth namely [too declare that God is righteouse,] bycause that if God temper not worldely affayres

affaires according to our desire, our fleshly not onely imagineth him to neglecte the world, but also blameth him of unrighteousnesse, as though he forsoke his worshippers, and gaue liberty to all wickednesse. Now if god glorify his righteousnesse by punishing ỹ reprobats, we may be well assured that whatsoeuer prosperitie they obteine, it is but a lightning against a most wretched end. And ỹ prophet in calling god [his Rock] includeth himself agayne in the number of those to whom God will manyfest his righteousnesse by maynteining their welfare.

The Contents of the.xciij. Psalme.

In the enterance he setteth foorth Gods incomprehensible glory. Afterwarde he addeth that God is faythfull, so as he neuer disappointeth those that be his, which embracing his promises, do with quiet minds wayte for saluation, among the stormes and turmoyles of the worlde.

The.xciij. Psalme.

THe Lord reigneth, he hath clothed himself with maiestie, the Lord hath clothed himself vvith strength, he hath girded himselfe: the vvorlde also hath he stablished, and it shall not bee moued.

2 Stedfast is thy Throne: thou art from euerlasting.

1 [The Lorde.&c.] Wee see the thing that I touched alate, namely that there is matter of trust set foorth for vs in the power of god. For commonly hereof cõmeth our feare & dismaiednesse, that wee cloth not god with his power, as reason would we should, but maliciously strip him out of his soueraintie. In deede we dare not doo it openly, but if wee were throughly perswaded of his almightinesse, it would bee an vnpregnable stay for vs against al assaults of temptatiõs. In wordes all men confesse that whiche the prophet teacheth here, namely [that god reigneth.] But where is there any one that setteth this sheld as he ought to doo, against all contrary powers of the world, so as he feareth nothing, be it neuer so dreadful? Therfore it is the glory of god to gouern mankind after his own discretion. He is saide to clothe him selfe with maiestie and strength, not that we should imagine any thing to come vpon him by starts, but to ỹ intent he may by very deede, & by assured proofes shew that he cherisheth mankind by his wonderful iustice & wisdome. Moreouer that God neuer reiecteth the care of the world, he proueth by the very creation it self. And in good sooth the only sight of the world ought to suffise vs for the assuredment of gods prouidence. The skie is daply turned about, and yet in that masse of so great hugenesse there is no rushing together that may distrouble ỹ orderly course for all the great swiftnesse of it. Whereas the Sunne keepeth a contrary course in his daply circuite, yet euer at the yeres ende he returneth too the same poynt agayne. The Planets in their wandring do neuertheless not forsake their own ordinary stale. How should the earth hang in the aire, if it were not staied vp by the hand of god? How could it stand vnmoueable in so swift whirling about of ỹ heauens, onelesse it had this stedfastnesse frõ hir maker? The particle Aph therfore is full of force, as if we should say, and doubtlesse.

2 [Stedfast is thy &c.] Whereas other translate it [thy throne is prepared,] it agreeth not amisse with the texte, so wee reade iopnly these two members, [Lord seing thou art from euerlasting, a throne hath also benne set vp for thee euer since that time.] For whereas the interpreters will haue it to be spoken simply concerning Gods euerlastingnesse, it is colde gere: for in these wordes the prophet teacheth, ỹ like as gods being is euerlasting so was he also euermore indewed with power and maiestie. For vnder the name of [throne] he beholdeth (by the figure

Synecdoche) the office of Iustice and gouernement: according as these similitudes beeyng borowed of men, are wont for the weakenesse of our capacity to be improperly applied vnto God. And by this title of commendation the Prophete wipeth away all grosse forgeries that either disanul or imbase gods mightinesse: as if he shoulde say, he were no God at al, onlesse he sit vpon his throne, that is to say, onlesse he also holde the helme of the world.

3 The fluddes O Lorde haue lifted vp, the fluddes haue lifted vp their voyce, the fluddes shall lifte vp their vvaues.

4 Terrible are the vvaues of the sea, for the noyse of *their* great vvaters. *yea* terrible is the Lorde on high.

5 Exceeding true are thy Testimonies, holyneſſe is the garnishing of thy house O Lorde, in length of dayes.

3 [The fluddes &c.] The Interpreters expound this staffe diuers wayes. Some think that heere are metaphorically noted the violent assaults of the enemies that rose vp against the Church, and that Gods grace is commended for suppressing them. Otherſome had leuer take it simply than figuratiuely: that although the roring of great waters bee terrible, and the waues of the sea more terrible than they, yet God is most terrible of all. As for mee lyke as I force not of the curtousenesse of the comparisons, so I doubt not but that the Prophet dooth by a demonstration expresse here vnto vs the puissance of God: as if he should say, wee nede not seeke for any euidenter assurance of Gods power that the maiestie therof may be dreadfull vnto vs, than the swift fal of fresh waters, and the tempests of the sea: like as in the psalme. 29. 4. it hath bin sayd that gods terrible voyce soundeth out in the thunder. The effect is ✠ God, in the roring streames of fresh waters and the stormy waues of the sea, vttereth hys power wherby to moue vs too stand in awe of him. Now, if any mā like of the comparison, he must ad this also, that all thys is nothing when wee come to the maiestie of God suche as it is in heauen. And yet I gaynsay not but that out of ✠ same words may be picked this sense. That although this world bee sundry wayes shaken togither to outward apparance, yet is not Gods power diminished, bycause that by his terrible cōmaundemēt hee easly alayeth all troubles.

5 [Exceeding true &c.] Hitherto the Prophet hath declared how wonderfull God is partly in the creation of ✠ world and also in the gouerning of mankynd. Now he mencioneth ✠ peculiar benefite which God hath voutsaued vppon hys chozen people, by setting foorth the doctrine of saluation. And first hee commēdeth the law of god for the assured faithfulnesse and truth of the same. Howbeit forasmuche as this treasure was not offered in common to all people, by and by after hee addeth that Gods house is garnished with euerlasting brightnesse. Albeit then that Gods goodnesse extend it self to al the world: yet is it worthely done of the prophet to stand vpon the cōmendation of this inestimable benefite of God, that he hath cōmitted the couenant of eternal life to his church, so as his heauenly glory might shine there more fully. Some take Neoth for desirable, as though the prophet had saide, that the beautie of the temple is sumptuous: but the order of grāmer requireth otherwise. By the [legth of dais] is betokned ✠ euerlasting succession, wherof it is also notably sayd in Es. 59. 21. behold I haue put my word in thy mouth, in ✠ mouth of thy sede, & of the sede ✠ shal folow afterward, that the heauenly doctrine may through faythfull safekeping florish through many ages.

The Contents of the. xciiij. Psalme.

He calleth vpon God for helpe agaynst the wicked and violent persons that oppressed the Saints tirannously & cruelly. And no doubt but he speaketh of the

the houſeholde oppreſſers, whoſe wrongfull lordlyneſſe was no leſſe trouble and anoyance to the Saintes, than were all the iniuries of the Heathen.

The.xciiij. Pſalme.

Lorde God of vengeaunce, O God of vengeaunce, shevve thy ſelfe.

2 Auaunce thy ſelfe thou iudge of the earth, giue the proude their revvarde.

3 Lorde hovve long shall the vvicked, hovve long shall the vvicked triumphe?

4 They blabbe, they talk ſtoutly, all the vvorkers of iniquitie aduance themſelues.

5 They tread dovvn thy people O Lord, and trouble thine heritage.

6 They murther the vvidovve and the ſtranger, and ſlea the fatherleſſe.

1 [O Lord God of vengeance &c.] It is certeine that the Iewes were hemmed in with euill neybours, and that all the whole packe of thē were moſt sharp enemies, which ceaſed not too vex and weery them. Howbeeit forasmuche as whyle the wicked lorded it as their liſted, their inward ſorowe grecued them ſore, of right good reaſon dooth the Prophet cry vnto God to remedie ſo deadly a miſchief. The maner of ſpeche is ordinarie pnough [That God appereth euidently] and is aduaunced aloft, when he ſheweth him ſelfe a reuenger by manyfeſt effect: For then ſeemeth he to gette him to his iudgemente ſeate to take puniſhment of offences, & to vtter his power to the worlde, by compellyng them to order. And that is ſayde in reſpect of vs: for wee perceyue him not to haue a care of vs, further foorth than he openly, and as it were after a viſible manner, reacheth foorth his hande to healpe vs. Wheras he is twice called [the God of vengeance,] and afterward [the iudge of the earth,] theſe peculiar titles perteyn properly to the circumſtance of the preſent caſe, as though the prophet ſhoulde putte him in mynde of his duetie with theſe woordes: Lorde it is thy dutie to punisshe the wicked, and too iudge the earthe: and thou ſeeſt that as long as theyr iniquitie reigneth without controlment, they triumph with malapert boldnes. Not that God (who neuer forgetteth himſelfe) needeth any warning: but rather forasmuche as he tempereth his iudgementes whyle he ſeemeth too make long lyngering: in this wyſe the faithfull conſider his nature with themſelues, to the intent to encorage themſelues to better hope, and to ſpurre themſelues forward to earneſtneſſe in praying: to the which purpoſe perteyneth alſo the doubling of the woords. Therfore the more malapertly that ỹ wicked ſhall runne ryot, let vs alwayes bethynke vs of this leſſon, that it can not bee taken from God, but that he muſt be the iudge of the world to take puniſhmēt of wickedneſſe. And although that according to our fleſhely vnderſtanding, God lye hidde in darkneſſe: yet notwithſtanding let vs not ſtick to take hold of this form of praying, which is indited by the holy Ghoſt, namely that he ſhold ſhewe himſelfe to vs at the length.

3 [Lord how long. &c.] In this wyſe the Prophete excuſeth his owne heate, becauſe it was hyghe tyme to make haſte, ſithe the wicked made no ſtaye of their pryde. Inaſmuche therfore as neceſſitie muſt giue vs harte to know that iuſt prayers are heard: the Prophet teſtifieth here, that his complaynt proceedeth not of noughte, or of a light cauſe, but that it is enforced frō him, by moſt greuous wrongs. Alſo the circumſtāce of the tyme maketh too the augmenting of the heinouſneſſe of the matter, in that they had waxed hardharted through the long ſuffrance of God, and that by their

hardnesse they had not only grown stubborne, but also shameleſſe, as thoughe God ſhould fauour their lewdneſſe. For in the aduerbe [How long] twice repeted, there is betokened a continuall delay of punishment: as if hee had sayde, that this is not the first beginning of the vngodly, but that there is no hoe of their misbehauiour, bicause they haue bene borne withall too long. Now seing that the reprobates haue executed so great tyranny in the Church of old time, and God hath not redressed it out of hand: let vs not marueil if the Churche at thys day also lye long time oppressed, neyther let vs think it to bee vtterly forsaken of God, although he set not his hand to the redressing of hir harmes by and by. By the word [Triumph] hee betokeneth a gladnesse ful of malapertnesse and bragging, when the wicked being ouersotted with long prosperitie beleeue they may doo what they list.

4 [They prate &c.] He expresseth the same thing more playnly, that is to wit, that they swell with so great pride, that they sticke not to boast of their wickednesse. The word Nabang, which we haue translated to [prate] is more than to talk or speake. For in as muche as properly it signifieth to gush out, it is by a metaphor transferred to vnaduised talking. And we see whether the ambition and pryde of vngodly persons carryeth them headlong, so as they fondly vaunt themselues of their puissance, euē with their owne great reproche and shame. For in their manaces they craake of nothyng but slaughters, extortiō, & beastly cruelnesse. These be the bellowes out, whereof the Prophet speaketh, when the wicked forgetting shame and modestie stick not to brag that they will doo whatsoeuer they list themselues. And this is the haronesse of speech which neither reason nor feare, nor regarde of honestie can restreyn from brusting out whither soeuer vnbridled loosenesse driueth it. Now we lyke as it was a greuous temptation to the faithfull in old time to see vtter confused lordlynesse in the Churche: So are wee now adayes taught, that there happeneth no newe thyng as oft as the Churche is gouerned vntowardly, or rather oppressed vtterly: but that wee must call vpon God, who after long delay, is wonte to helpe his seruauntes in the ende.

5 [They tread downe &c.] After hee hath spoken of their drunken and malapert bragging in words, hee describeth also their doings that they outragiously persecute the Churrh of God. Howe if it bee vnmeete that subiectes shoulde be wrongfully oppressed by heathen kings surely muche more is it vntolerable that the chosen people of God which are his peculiar heritage, shold be troden downe by mayne force. Moreouer let vs beare in mynde that heere is inuited too vs a forme of praying, as oft as wicked persons (& specially the household enemies) are troublesome to vs and to the rest of the faithfull. For inasmuch as our welfare is not only regarded of god bycause wee be men and created by him: but also precioule in his sight bycause he accounteth vs his peculiar possession: if wee suffer any wrong, wee may the more familiarly resort vnto him. There folowyth another amplyfication that they [spare not euen widowes, and that they murther the fatherleſſe and the straungers.] But god, after he hath cōmaunded vs in generall termes to mainteine righteousneſſe and equitie one with an other: doothe cheefly neuertheleſſe giue vs charge of the widowes, the straungers, and the fatherleſſe, bycause ỹ more they be subiect to harmtaking, the more they deserue too bee fauored and pytied. So muche the more therfore doth their wickednesse and contempte of GOD bewray itselfe, when by their outraging against vs, not only the cōmon lawe of nature is vnpeached, but also the speciall priuiledge which God vouchsaued too giue them for the maynteinance of theyr welfare. And therfore those that rise vp cruelly against them, prouoke Gods wrath the more against themselues. And truly in children, bycause they be not able to defend themselues, euen the weakneſſe of their age is a defence too them against dogs & wild beasts. How shamefull and monstrous a thing then is it for mē to try their strength against them? Thus see we (as it were in a glaſſe,

glasse) howe lowly the Churche was wasted in those daps. The law in force, the iudgements appoynted by God wer in force: and yet we see how all kynd of wickednes ouerflowed in horrible wise. Therfore we must take narrow heede, that there befall not lyke things to vs: notwithstanding if it happē that strangers bee wrongfully vexed, wydowes made a praie, and fatherlesse children put too the spoyle: wee muste beseeche GOD too take vppon him the charge of them, accordyng as the Prophete by his owne example, exhorteth vs to relieue their myseries.

7 And they sayde, God shall not see it, the GOD of Iacob shall not knowe it.

8 Vnderstande yee, O yee vnwise among the people: and yee fooles when will ye be wyse?

9 He that hath planted the eare, shall he not heare? or hee that hathe made the eye, shall he not see?

10 Or he that chastizeth nations, shall he not correct? he that teacheth menne wisedome.

7 [And they sayde. &c.] whereas the Prophete sayeth, that the wicked playe mockeholydaye with God, as thoughe they had seeled vp his eyes: it must not be so vnderstode, as though thei thought precysely to doo it in deede: but bycause they despyse his iudgement in lyke case, as if hee were touched wyth no care of mankynde. For were it throughly graue in mennes hartes that they can not escape the syght of God, it woulde bee a sufficiente bryde to restrayne theyr lyke. In asmuche then as they leape out into so greate boldnesse, that they strip one, & rob an other, and deuoure the thirde, it is certein that they be drowned in theyr own dulnesse, as if they were hidden frō the eyes of God. Verily so soundo sleeping rechlesnesse sheweth them to sinne in suche wyse, as if they shoulde neuer be called to render an accounte of their lyfe. Although then that they dare not speake out so grosse blasphemies, as too say that God is ignorant of all things, and in maner lyke a blocke: yet dothe the Prophete iustely caste them in the teeth with it, bicause they thinke the world is not ruled by Gods prouidence, but rather do openly dispossesse him of ỹ office and authoritie of a iudge. For wer they persuaded as became them, concerning Gods prouidence, they wold therwithall yeld him such honour as might kepe them in reuerend feare and awe of him. Of whiche I haue intreated more at large heretofore. The Prophets purpose is to expresse extreme and vnrecouerable naughtynesse, namely when the synner hauinge shaken off the feare of God, gyueth him leaue to do what him lysteth. If a Heathen man that neuer tasted any whit of the heauenly doctrine shoulde make suche vauntes, it were a madnes not to be borne with. A horrible monstrousnesse was it therefore, that menne whiche had bin brought vp from theyr chyldhode in the doctryne of the law, should so despightfully mock God or go about to beguyle him.

8 [Vnderstand ye O ye vnwise. &c.] Inasmuch as it is a cursed blasphemie, to depryue God of ỹ office of a iudge: the prophet inueyeth more vehementlye agenst the dulnesse of those that beleeue they may slip awap from his iudgemēt, or rather beguyle him with their suttelties. And it is a fower thing to cal them [the fooles among the people,] than too call them simply [fooles] bycause such manner of vnwittynesse was lesse excusable in the chyldren of Abraham, of whome Moyses had sayde Deuteron. 4. 7. What people is so noble, that hathe Gods nere abont them, like as thy God cōmeth this day vnto thee? For this is youre vnderstandyng before all Nations, and youre wisedome, that you haue GOD to be your lawmaker

Vnlesse

Onlesse perchaunce hee terme those the reprocheful among the people, who notwithstanding were the heades of them, and helde the highest degree of honour: as if he should call them rascalles. For it is profitable and needful, that the proud whome their owne dignitie blyndeth, shold so be imbased to order, as that they may perceiue how there is no better account made of them before God, than of any rascall of the people. And surely hee seemeth to sende them down to ỹ meane people, to the intent they should cease to like of themselues in their owne haultinesse: sauing that he tauntingly nippeth their statelynesse: as if he shold say, the chiefest marke to know them by, is that they surmount all other in foolishnesse: for somuche implyeth the interrogation, [When will ye be wyse?] When he demandeth [whether God who made the eares coulde not heere,] he seemeth to defende Gods prouidence, but coldely ageynst the wicked, for no man is so brutish as vtterly to take away all knowledge from God. But as I sayde euen nowe, the grosse ouerboldenesse wherein the greater part of the worlde fodeth it selfe, is a witnesse that those whiche rushe so rashely ageynst GOD, imagin him too bee but a dead ydoll. For if they beleeued in good earneste that he seeth and marketh their doings, they would at least wise yeelde him no lesse honour than they yeelde to mortall men, through feare and reuerence of whome, they bee restrained from dooing amisse. Not without cause therefore, to the intent to shake of this drousinesse doth the Prophet reason vppon the order of nature, that wheras men be endued with sight and hearing, considering how the same power is giuen them by God that made them: it is not possible that any thing shold be hid from him, who hath created aswel the eares as the eies.

10 [He ỹ chastiseth &c.] It is an argument from the greter thing to the lesser, that it is not possible that God whiche spareth not whole nacions but punisheth their sinnes, should let slip a fewe men vnpunished. Howbeeit it may be also a comparing of the gentiles with ỹ Iewes. For if god executed sharpnesse towards the gentiles that were ignorant of hys lawe: much more greeuouse punishmēt deserue the Iewes whom God hathe trayned vp familiarly in his own scoole: bycause that hee as he reigneth ouer his chozen people, so is it reason that his iustice should shine forth three more clerely. Neuertheless I rather embrace the former sense, namely that it is a foly for a fewe men to looke too scape without touche of brest, when they see God plage all nacions openly. Some restraine this to the notable and famouse plages that are red of in the scripture, suche as were when God destroyed Sodom with fyre from heauen, and all mankynd with the flud. Ge. 19. 7. But I had leuer to take it more simply, namely that the wilfulnesse of those is too ouerthwarte, that hope too scape scotfree when whole nacions perish. Wheras hee addeth afterwards that [it is hee which teacheth men wisedome] it maketh to the reprouing of the foolish hardinesse of those that hunt for commendacion of sharpe wit or wylinesse, by contemning God: lyke as Esay 26. 13. curseth these syre contemners that dig themselues bozowes wherin to hide them from the sight of God. And would God the worlde were not ouerateynted with the same disease nowe a dayes also. But we see with what shrouding sheets as well courtiers as men of lawe ouershadowe theyr mindes, so as they dare without any shame play mock holyday with God. You forsoth (sayeth he) trusting to your owne wittes take vpon you to mocke God out of countenaunce, as though it lay in your power to bereue him of knowledge, who droppeth downe into the worlde but a fewe small drops of his owne fulnesse.

11 The Lord knoweth the thoughts of men, that they be vayne.

12 Blessed is the man whom thou O God instructest, & whom thou teachest in thy lawe.

13 To

13 To giue him reſt in the dayes of euill, vvhyle the pit is a digging for the vvicked.

11 [The Lord knoweth.&c.] Agayn he girdeth at the ſyghtneſſe of men, who hope to eſcape the eyes of GOD, when they ouercaſt themſelues with myſtes. Therfore to the intente they may leaue to flatter them ſelues vnder this vayne pretence, hee warneth them that theſe ſmoakes will ſoon be chaced away whē they ſhal be comme into the preſence of God. Wherevppon it followeth, that it booteth them nothing at all, conſidering that God from heauen condemneth for vanitie, what ſoeuer they deuiſe moſte craftily. For in citing them to gods iudgementſeate, he draweth them backe to the trtall of their owne conſcience. For whence comes their careleſneſſe, but becauſe they turne their tayles vpon god, burying all difference of good and euyl, (and as muche as in them lyeth) putting away al reaſon? Whyle they cokes themſelues ſo fondly, the prophet telleth them flatly, that God laugheth at theyr ſo childiſhe tropes. It is a knowne and a ryfe ſentence: (neuertheleſſe it is worth the labor to conſider the meaning of the Prophet, whiche many paſſe ouer negligently:) that is to wit, that the vngodly, while they make themſelues larking holes, deceyue themſelues, becauſe they can not beguyle GOD with theyr ſurtilitie. Where as ſome tranſlate it, [They themſelues be vanitie,] it is too muche conſtreyned: for the manner of ſpeeche is as well Hebrue as Greeke, whiche muſt be layde out thus. GOD knoweth ẏ thoughts of men to be vayn.

12 [Bleſſed is the man.&c.] Now the Prophet paſſeth from rebuking to comforting, as well of himſelfe as of all the godly. That God doth it for their welfare, when he ſuffreth them to be afflicted for a time. A right profitable doctrin ſurely for the whole courſe of oure lyfe, whiche we muſte paſſe ouer in continuall warfare. For admit that God bearing with our infirmitie graūt vs ſome eaſement: yet will he haue vs alwayes ſubiecte too many wrongs. And we ſee how great the malapertneſſe of the vngodly is. Moſt miſerable therfore were our care without this comforte, That thoſe are happie whome God exerciſeth with the croſſe. Where as God hath gathered vs to be his owne people, he ſeemeth to haue ſegregated vs from the reſt of the worlde, that we ſhould all of vs enioy bliſſful peace by exerciſing righteouſneſſe & equitie among our ſelues. But ofte times it befalleth that vnder pretence of honorable authoritie, tirants oppreſſe the Church wickedly. And euen ſuche was the temptation that the Prophete hathe complayned of in thys Pſalm: for he accuſeth none other than the houſehold enemies, which profeſſed themſelues to be the iudges of the people. Heere fleſhly reaſon telles vs, if god regarded vs, hee wold neuer giue them ſo great libertie too doo what they liſt. But the Prophet cryeth out on the cōtrarie part, that wee muſt fetche our wiſdom frō elſwhere than frō our own brain, and ẏ we haue nede of ẏ heauenly wiſedome. For thus interpret I this place, that it cannot come too paſſe that wee ſhould ſtand ſtill with quiet minds through continuall afflictions, but that this wiſedome is giuen them of God. And therefore hee cryeth out that they be bleſſed whom God by the doctrine of his lawe hath enured too the ſufferance of the croſſe, and alſo whom hee ſtayeth vp by ẏ ſecret comfort of his ſpirit, that they ſinke not vnder aduerſitie. For whereas he ſayth firſt [bleſſed is he whō thou inſtructeſt:] I extend it to ẏ inward gift of enlightning. But by & by the prophet addeth, that this wiſedome which God giueth vs by inward inſpiration, is alſo ſet forth and vttered in the lawe. By which title he cōmendeth the vſe of outward doctrin: accroding alſo as Paul ſayeth Rom. 15.4. ẏ all things are writen for our lerning, ẏ wee might haue hope through patience & comfort of the ſcriptures.

scriptures. Nowe wee see out of what fountain pacience is to be drawn, namely out of gods word, the which yeeldeth vs matter of hope by mitigating our grefes. To be short, it is the prophets purpose, first to exhort the faithfull to pacience, that they shold not be fayntharted in persecution, but with quietnesse & silence wayt for deliuerance at gods hand: and secondly to doo them to vnderstande from whence this wisedome is to be fet. For inasmuche as our fleshe eggeth vs continually to despaire: our hope wolde vanish away a hundred times, onlesse we knew by gods teaching, that al miseries shall turne to our welfare. By the waye he auouchech, that Gods law yeldeth vs true matter of comfort, so as whosoeuer hathe profited therein arighte, can neuer despaire, quayle, or counte himselfe wretched. For the badge wherby God discerneth his true disciples from ẏ coũterfeat, is this, if they be ready and full settled to beare the crosse, and neither repine nor struggle, but hope for deliuerãce quietly. And surely the true maner of paciẽce is, not to stãd wilfully ageinst aduersities, (according as the Stoikes cõmend stubborne hardhartednesse for a vertue) but to submit our selues to god willingly, bicause we lean vnto his gracious goodnesse. Wittingly therfore doth the prophet begin with this foundation: that the faithful may learne how they be afflicted for the turning of a hand, to the intent that whẽ they haue gone through with their souldiorfare, they may obtein blissed rest. He could haue said that those be blissed which haue by the law of god lerned to endure the crosse with vpright minde. But he hath set downe a cõfort, wherwith mens mindes are mitigated, that they may peaceably submit thẽselues to Gods pleasure. For though a mã in aduersitie withhold himself from teares and sighes, if he chaw vpon the bitte without hope, and only hold him to these principles, That we be mortal, That it is in vaine to resist necessitie or to striue ageynst destinie, & that fortune is blynd: it is rather a stubbornesse than a pacientnesse, bicause that in the mean whyle he that despiseth his aduersities vnder the pretence of manlynesse, could fynd in his hart to spurne ageinst God. But to subdew our minds to meeknesse, there is none other doctrine but this, that whẽ God deliuereth his seruãts into trouble he dooth therby prouide for theyr quietnesse. And where as thys beleefe reigneth, namely that rest and releef is then in preparing for the faithfull, when they are broyling in the heate of aduersitie, bycause they should not perish with the world, it wil be of sufficient force to alay the bitternesse of any greefe bee it neuer so greate. After this reckening, by [euill dayes, or dayes of euill] the Prophet should meene the endlesse damnacion which wayteth for all the reprobats after that GOD hath spared them for a whyle. The Prophets words may bee expounded thus also: Blessed is hee that hath lerned to be quiet and still, in afflictiõ. And so shalbe betokened the inward stilnesse which the faithfull enioy euen in the midds of all stormes. The meening of which text should be this: Blessed is the man that hath so farforth profited in Gods lawe, that he endureth all assaults of misfortunes with a quiet and welsettled mind. Howbeit inasmuch as streight after, there foloweth, [while the graue is a digging for the vngodly,] too the intent the contrary members [of the sentence] may be answerable one to another: the Prophet seemeth to prayse the wisedome of them that acount themselues to be afflicted of God, to the intẽt they should be saued from destruction, & at length enioy a happie end. Agein, it was of necessitie that this other part of the comfort should be added. For it can not be but that a violent heate of greefe must needs boyle vp in our harts, when the vngodly ar in their ruffe & God restreineth them not. In good season therfore doth the Prophet preuẽt it, giuing vs to vnderstãd that the wicked are left vppon the earth lyke as a corse that is layd foorth in a chamber lieth still there til the graue be made for it. And by these words he sheweth ẏ the faithfull cannot else abide stedfastly, onlesse they get thẽ vp into ẏ watchtoure as ẏ prophet Abacuk termeth it. 2.1. and from thence eskrye Gods iudgemẽts a far of. They shal se ẏ vngodly inioy earthly delights.

Nowe,

Now, if they stretche not out their consideration yet further, it will spite them at the harte to behold it. But if they bethinke themselues, that the houses whiche are appoynted for the quicke, are for a little whyle granted to the dead whyle their graue is a digging for them, and so they abyde aboue the grounde, who notwithstanding are damned alreadye too destruction: This comforte wyll suffyse to assuage their heauinesse.

14 Truly the Lorde vvill not caste avvaye his people, nor forsake his inheritaunce.

15 For iudgement shall returne to iustice, and all the vpryght in harte after him.

14 [Truely the Lorde. &c.] Hee confirmeth the former sentence more euidently, denying it to be possible, that god should cast away the people whiche hee had chosen to bee his heritage. And as ofte as we be tempted with aduersities this must be as our holy sanctuarie, that we be neuertheless Gods people, because he hath freely adopted vs: & therfore ỹ our saluatiō and welfare is deere and precious in his syght. For it is not for nought, ỹ he hath promysed to be as diligent a keeper of his Church, as of a peculiar heritage. Whereby wee gather ageyn, that patience slippeth aside, and vanisheth away, except the knowledge of grace shyne vppon vs, to appease all the vprores of the flesche.

15 [For iudgement. &c.] Forasmuch as in the darkenesse of afflictions it is not easye to espye that loue wherewith God imbraceth his princly: the Prophet vseth an other reason, that is to witte, that after confused turmoylyng, god wil at length settle things in due order. Because the phrase of the Prophet is somwhat darkesome, some reade these twoo things seuerally: that is to wit, firste [Iustice shall returne to the ende:] and then [iudgement shall returne.] But by this meanes they myswrest the Texte, and teare it in pieces. Therfore doute not to take it in case as if it had ben said. [Iudgement shall bee applyed or made conformable vnto Iustice.] And iudgement in this place, lyke as in many other places, is taken for gouernment or publik administration. Now forasmuch as the state of gouernment seemeth vnrightfull and peruerted, bycause things are so tossed and turmoiled in the worlde: therfore he behighteth a better end. Wherby he not only sayeth, that men whyche erst playd the tyrants inordinately, shall return to vpright dealing: but he wadeth deper: That ỹ Lord wil at length in restoring the church, set open the Iustice which he had hidde: not ỹ his prouidēce doth any whit at al bow aside frō right order: but bicause ỹ to the sight of men, there appeareth not alwayes such moderation & temperature, ỹ his iustice may be euidently sene: for gouernmēt is sayd to be iust, when inequalitie is corrected. For like as the light is hidde in ỹ night, or in cloudie wether: so at what tyme the wicked vexe good men tyrannously, and the reynes are let loose to their lustes & mischieuousnesse, the mistes that get betwene vs & gods prouidence, do darken the light of his vprightnesse, and so his iudgemente is after a sorte dismembred from his iustice. But when things are brought ageyn into due order, then appeareth a very good agreement of soueraintie and iustice in moderate vprightnesse. Certesse it becommeth vs in all turmoyles to take hold of Gods iustice be it neuer so much hidden, by faith: but that Gods iustice shall shyne as it were in cleere ayre, that is referred to perceyuerance and experience [All the vpright shall folow after him.] Some translate it [after it,] meaning [iustice.] Howbeeit forasmuche as this word [Iustice] is take for vpright and orderly gouernmēt when GOD taketh vengeance of the wicked and deliuereth his seruats: that exposition seemeth not to agree. I like better therfore to vnderstand it of God himselfe, & so it shall be a relatiue without an antecedēt. For it is no rare thing among the Hebrues (when mencion is made of god) to put the relatiue in stede of his name. The meaning then is, that al ỹ righteous (whē god shal haue setled

the

the state of the world,) shal take courage to follow him the more cheerefully. For although they hye them towards him euen in bering ȳ crosse through the midst of miseries and afflictions, yet notwithstanding when they feele him to be their deliuerer, & see his hand to be such, they addict themselues to him more fully.

16 Who vvill ryse vp vvith me ageynst myne aduersaries? Who vvil take my part ageynst the vvorkers of iniquitie?
17 If the Lorde had not healped mee, my soule had almoste dvvelte in sylence.
18 If I sayde, my foote hathe slippped, thy goodnesse O Lorde, hath helde mee vp.
19 In the multitude of my thoughtes, in the middes of mee, thy comfortes haue cheered my harte.

16 [Who will ryse vp.&c.] Heere the Prophet as it were by a demonstration sheweth howe greatly he was destitute of mans helpe. For as it were in a thing present, he cryeth out, [Who will stande on my syde?] or who will sette himselfe ageynst myne enemies? And immediatly he answereth himselfe, that if God had not helped him, his good dayes had ben paste. And it auayleth to the enlarging of Gods gracious goodnesse, when he declareth that he was restored by miracle from death, because hee was forsaken of the whole worlde. For although that menne when they reache out their handes vnto vs, are but the ministers of Gods gracious goodnesse: yet notwithstanding as ofte as our eyes lyght vpon any inferiour succour, we doo not lightly acknowledge it to be Gods handes.

Moreouer [syde] is sayd to [dwell in silence,] when the deade lye in the graue, voyde of sense and cheerefulnesse. Therefore the Prophet confesseth how he had no remedie to saue his lyfe, if God had not reached foorth his handes to him out of heauen.

18 [If I sayde.&c.] It is a confirmation of the former sentēce. For to the intent he may the better cōmende Gods goodnesse and myght, he auoucheth him selfe to haue bin deliuered not from some meane perill, but as it were from present death. And the meaning of ȳ wordes is, that death waued so before his eyes, that, in his owne iudgemente, hee was past all recouerie: like as Paule. 2. Cor. 1. 9. sayeth he had receyued the message of deathe in himselfe, at what tyme all hope being cut off, he had bidden his lyfe farewell. Now where as the Prophet who had yelded himself ouer vnto death was deliuered past all hope: somuch the manifester was the helpe of God. Furthermore, if we vnderstand [the slipping of the foote] to bee spoken of temporall death only, there will bee no absurditie at all in the desperation of the Prophet, because God ofte tymes prolongeth the lyfe of his seruaunts in this worlde, although that being paste all hope of lyfe, they be ready to departe. Neuertheles it may be, that the Prophet restreyneth this [his saying] to the vnderstanding of the flesshe: whiche thing I take to bee a more lykelihode, bycause we haue seene him heretofore, neuer to haue ceased frō calling vppon God: wheruppon it followeth that he hoped for somewhat: and that is gathered more apparantly of the next verse, where he reporteth that his sorowes were alwayes alayed with some comfort. For by his [thoughts] he meaneth his sorowfull and intangled cares, wherwith hee had bin ouerwhelmed, if some comforte had not bin ministred to him from God. This place therfore teacheth that God succoureth his seruantes euen at the very pinch, accordyng to the greatnesse of their sorow and heuinesse, to the intent too set them at large out of their distresse, like as is sayd in the psalmes. 4. 2. and. 118. 5. Therfore the more that our miseries growe too heaue for vs, the more let vs hope that his grace shal be ȳ mightier in abating our greefs.

But

But if, that through the weakneſſe of ỹ fleſh cares & griefs ſting vs and torment vs, let this remedy which the prophete extolleth ſo royally, ſuffyce vs. For the faithful beare a double affection in theyr harts. For on ỹ one ſide they are vexed, pea & haled ouer vp into ſundry feares & cares: but god bridleth ſecret gladnes in to thē, & that according to the meaſure of their neceſſitie: ſo as no whoorlepoole of miſeries, bee it neuer ſo deepe, is able to ſwalow them vp.

20 Shal the throne of iniquitie haue felovvship vvith thee? vvhich forgeth trouble in ſted of lawe?

21 They vvil meete togither ageinſt the life of the righteouſe, and condemne the blud of the giltleſſe.

22 But the Lord hath bin my fortreſſe, and my God hath bin the rock of my aſſurance.

23 And he shall recompence their vvickednesse vpon themselues, and destroy them in their naughtyneſſe, euen the Lorde our God shall destroy them.

20 [Shall the throne. &c.] He gathereth aſſurance agepne vpon the nature of God, becauſe it is not poſſible, that hee ſhold either fauor the wicked or conſent to their vngracious deupſes. And howe then ſhoulde they eſcape deſtruction, ſeing that god is ageinſt them? But more behemēcie is in the interrogatiō, which teacheth that all iniquitie is contrary to the nature of God. And he maketh mēcion of the [Throne] purpoſely, becauſe he blameth not the comon cut throates and theeues, whoſe infamie is knowne euery where: but inueyeth agepnſt ỹ tyrantes ỹ oppreſſed Gods churche vnder falſe pretence of ỹ law. He ſaith therfore that although they ſit in ỹ chair of eſtate which is cōſecrated to god: pet haue they nothing at all to do with him, in almuch as they berap & defile ỹ ſame chair with their wicked deeds. He expoſideth himſelfe more apparātly in the other mēber, where he auoucheth al ſuch to be meere ſtraungers to God, as forge trouble in ſted of lawe. The word Chok ſignifieth a lawe and decree, or a ſtabliſhed order. The Prophet therfore nipperth wicked iudges which reigning through al kynd of oppreſſion, did neuertheleſſe pretend too hold the right courſe of their office. For ſo doo falſe iudges purchaſe ſundry gloſes to couer the wickedneſſe of their tyrānp, to the intēt they may kepe ſtill the poſſeſſion of their honorable and glorioufe title. Now wee perceiue what the prophet ment, namely that although the name of [Throne] be honorable: pet notwithſtanding aſſoone as it is marred by the lewdnes of men, it loſeth his eſtimacion and honoure with god, who cannot giue his conſent to iniquitie.

21 [They vil meete &c.] Forasmuch as the word Gadad or God ſignifieth too leute an armye or to aſſemble a band of men, there is no doubt but the Prophet meaneth that hee was not put too hys ſhifts by cōmō perſons, but by ỹ Lords of the people that hild the ſouereintie. By this word alſo hee expreſſeth, that he & the reſt of the faithfull were wrōgfully miſuſed, not by one or two priuate perſons, but by the whole company of the cheef heads. A ſorowfull pea and a ſhamefull example was it that the wicked ſhould reigne ſo in a lawfull aſſembly, ſo as the brotherhod of the Judges ſhould bee nothing elſe but a route of theeues. For it is a double ſhame that giltleſſe perſons whē they be oppreſſed, ſhould togither with their wrong, ſuſteine reproche alſo. Agein, what is leſſe beſeeming, than that all the whole conference of a court ſhould be nothing elſe but a conſpiracie to condemne innocēts. But it behoueth vs to bee armed with this example at this day, if God giue ỹ wicked ſo muche libertie, as to mount vp into the iudgement ſeate vnder pretence of lawe, to the vndoing of good & ſimple folke. Although then it be not tolerable at ỹ firſt bluſh, that giltleſſe perſons ſhould be cruelly vexed pea and al-

so greeued with reproche by the iudges themselues: yet notwithstanding forasmuche as God hathe exercised his seruants with either of bothe these temptatiōs in old time, let vs lern to beare wt vpright mind, not only wrōgful violēce, but also ye shamful slaunders wherwith we be charged cōtrary toour deseruing.

22 [But the Lord. &c.] The prophet concludeth ye although he were brought to so great distresse: yet was there helpe ynough for him in God alone: by which words he auaunceth his power ageyn, for that he alone had subdued so stout attempts, so great armies, and so huge furiousnesse. And he not only sayth, ye god was to him as good as a fortresse, from whence he might behold al their assaultes & where he might shroud himselfe in safetie: but assoone as he hath made ioye to himself for the protectiō of god, he denouūceth destruction to his enimies also, bicause it is the peculiar office of God to beat back vpō their own heds whatsoeuer trouble they manace to good mē. If their attēpts shuld but only be preuēted & disappointed, God shuld euen in so doing, giue some tast of his iustice: but seeing ye they fal into ye pit which they prepared, & perish in their owne wilynesse, when as they slyly seke al ye ways possible to destroy the good, & whē they haue tryed al their strēgth, slea themselues wt their own swords: then Gods wōderful iudgemēt apereth ye better. And bicause this is harde to be beleeued, he repeteth twice [He wil destroy thē, euen our god wil destroy thē.] In which place also it is behoueful to note, ye whē the prophet saith [our God] there is matter of hope giuē to ye faithful: for he bringeth to mind agein the thing ye he sayd afore, namely, That God neglecteth not his heritage, which he hath taken into his tuition.

The contents of the. xcv. Psalme.

The prophet (whatsoeuer he was that was author of the Psalm) minding to exhort the Iewes in a solemne assemblie to the praysing of God propoundeth double matter: that is to wit, bicause that by his power he maynteineth the world which he hath created, and also bicause hee hathe freely adopted the churche to himself. Howbeit forasmuch as feyned prayses sounded in many mens lips, he therwithal also exhorteth the people to addict themselues sincerely, earnestly, and wholly vnto God: and to testifie by their life that they are not elected in vain. And to the intent to shake of al hipocrisie, he sayth that their fathers had ben thanklesse & disobedient vnto God from the beginning, and reporteth that they were touched with horrible punishement which ought of right to fray their posterity frō folowing their stubbornesse.

The. xcv. Psalme.

COme let vs reioyce vnto the Lorde, let vs sing lovvde to the rocke of our vvelfare.

2 Let vs come before his face vvith praise, let vs sing loude vnto him in songs.

3 For the Lord is a great god, & a great king aboue al gods.

4 For in his hande are the borders of the earth, and the heyghte of the hilles is his also.

5 For the sea is his, & he made it, & his hands formed the drie lande.

1 [Come let vs reioyce &c.] Thys Psalme is fit for the Saboth daye, in which wee knowe that solemne assemblies were peculiarly kept too set foorth the glory of God. For hee exhorteth not eche one of the godly too prayse God alone

lone by himselfe, but he willeth it to bee doone in the open congregation. And so he sheweth that the outward worshipping of God consisteth not in dead ceremonies, but chefly in ỹ sacrifise of praise. Also hee requirethe cheerlynesse at the hands of the faithfull, therby to testifie that they perfoym this dewty willingly. For ỹ word Kadam which he vseth, signifieth to make hast or to hye one a pace. Therfore he biddeth them make hast to come into Gods presence: which was a thing right needfull too bee doone in so greate slouthfulnesse as is bred in vs by nature, at suche times as God calleth vs to giue him thanks. Now like as ỹ prophet doth indirectly nip the slouthfulnesse of the people of old time in singing praise vnto God: so let vs know that we haue neede of the same spurre at this day also, bycause we be no lesse vnthankfull than they were. Neither booted it a little too the stirring vp of the peoples deuocion, when he bade them [come forth in Gods presence.] For nothing is more to be wished than to offer in Gods presence the sacrifise that God auoucheth to bee most acceptable too him. For thys maner of speeche importeth as muche as if he had said, that God is present before their faces as a witnesse, least they might think thẽselues to lose their labor. And as for gods presence in the sanctuarie, I haue shewed elswhere in what sorte it was.

3 [For the Lord &c.] By these words the Prophet dooeth vs too vnderstand, that there is plenty inough of matter to praise God for, so as hee needeth no forged commẽdacions after the maner that Rhetoricians are wont to flatetr kings. First he extolleth Gods greatnesse, couertly matching him against all the surmized gods that mẽ forge to themselues. Wee knowe there hathe alwayes bin a greate rable of Gods in ỹ world, wherupon cometh the saying of saint Paule 1. Cor. 8. c. that many on earth are called Gods. We muste therefore consider the matching of contraries betwixt the God of Israel and al the other Gods whiche mens lust hath forged to themselues. If any man take exception ỹ an idoll is nothing. 1. Cor. 8. 4. I answere ỹ by this sentence the prophet reproueth the fonde errors of mẽ that foolishly imagin godheads at their own pleasure. Neuertheiesse I could like wel ỹ angels should be comprehended vnder this name of gods: as if he should say, ỹ God excelleth in such wise that he farre surmounteth aboue al heuẽly glorie & whatsoeuer is diuine, no lesse thã he surmounteth al erthly forgery. In deede Angels are no Gods. Howbeit forasmuche as they approche more neerly vnto God, this name [God] is vnproperly conueyed vnto them, specyally in respect of men, who through vnmeasurable ouerliking aduaunce them superstitiously. But if ỹ maiesty of god alone doo compell the Angels of heauen to obedience, what a shame is it that forgeries of right nought should withstãd his glory? Afterward he setteth forth a hansel of this greatnesse to be seen in the workmãship of ỹ world, inasmuch as he saith, [it is ỹ work of gods hãds] & subiect vnto him. And it is a generall prayse ỹ god hath manifested his glorie in the creation of the world, & will be knowne dayly in the gouernmẽt therof. For whẽ he saith ỹ [the intrailes of ỹ earth are in his hand] he meneth ỹ it is ruled by his puidẽce & subiect to his cõmaũdmẽt. Other some trãslate it [bozders] but he rather betokeneth [depths] ỹ which he mateheth against ỹ highths of ỹ mountains.

6 Come let vs vvorship and fall dovvne, and kneele before the face of the Lord our maker.

7 For he is the Lord our God, and vvee are the people of his pastures and the flocke of his hande: if yee heare his voyce to day.

6 [Come let vs worship &c.] Forasmuche as the Prophete dooth now exhort the chozen people to thankfulnesse, for that they by the free benefite of God excell all the heathen: hys talke is the more vehement: according as GOD myniſtreth vnto vs more fulsom matter of prayse when he vouchesaueth spirituall honor vpon vs, & without our deseruing preferreth vs beefore all other mẽ. Therfore he marketh out one thing by thze wozds, verily to the intent ỹ the

childzen of Abzaham should addict themselues wholly vnto him. True it is in deede, that the seruice of God which the Prophete preacheth of, is of so greate weight, that it worthily claymeth al our endeuers. But the circumstance muste be noted, namely that he cõmẽdeth gods fatherly loue wherewith he imbzaced the childzen of Abzaham onely, so as he adopted them to the hope of the spirituall and euerlasting lyfe. This also is to bee noted, that not only the thankfulnesse of ỹ hart is intreated of here, but also that therwithal is required the outward profession of godlinesse. For the thing that is expressed in the three wordes [Come, worship, and kneele,] is that the faithfull discharge not themselues of their duetie, onlesse they openly offer themselues in sacrifise vnto god, both with bowing of the knee, & with other signes: I take [the face of GOD] in the sense that I spake of euen nowe, that is to wit, that the people should cast themselues downe before the Arke of couenant, bicause he speaketh of the Law worshipping. Nevertheleesse, this exception must alwayes be added, ỹ the faithful must lift vp their eyes to heuen, & worship god spiritually.

7 [For he is our God. &c.] Albeit that all mankinde were created to this ende: yet not without cause is the church termed gods planting, plãted to his praise. Of good right therfore doth the prophet require this duetie specially of his elede people. And this is the cause that hee putteth the childzen of Abzahã in minde of their inestimable priuiledge whyche GOD vouchsaued vppon them when hee tooke them into his tuition. For although this thing might after a sorte be referred to al mankinde: yet is it certein that God is called the sheepherde of his churche, not in such sorte as hee feedeth, vpholdeth and gouerneth the residue of men without difference: but bicause he hath distinguisht it frõ ỹ whole world, to cherish it in his fatherly bosom. Therfore they are called [the people of his pastures,] whom God defendeth with his peculiar care, & whom he endueth with all kinde of benefites. Verily he mighte haue spokẽ more distinctly in calling thẽ the flock of his pastures, & the people of his hand: yet has he put but only ỹ name of the lawe, it would haue run in continual metaphor. But he passed not somuche for the finenesse of speech, so he might put the people in remembzaunce of their inestimable grace of adoption, the ende whereof was, that they should liue vnder the custodie and tuition of God, & enioy all good thyngs. They are termed [the flock of Gods hande,] not so muthe bycause they were created by him, as bycause they be gouerned by his hand. In Frenche they terme it, Le troupeau de sa conduite, that is to saye, the flocke of his leading. Howbeit although the matchyng of contraries, which many obserue (namely, that God is bedeful in feeding his people himselfe, & vseth not hyred shepherds) be peraduenture somewhat more curious than the natural meaning of the Prophet purporteth: yet it is not to bee doubted, but the prophet ment to expresse that neere & familiar maner of gouernement, whiche at that time appeared in that one people onely. Not that God did vtterly disbarre all seruice of men, for he cõmitted the gouernement of his people to priestes, Prophets, Iudges, & afterward to kings: but bicause he executed the charge of a shepherde after an other sorte among that people, than hee did by his generall prouidence in the rest of the world besides. [If you heare his voyce [To day.] According to the Hebrewes, this condition is added to the laste sentence before: as if the Prophet should tel the people, ỹ they should not else continue in the possession of their dignitie & priuiledge, onlesse they cõtinued in their obedience towards god. The greke translater hath knit it to ỹ verse following: that is, [Harden not your harts:] which sentence closeth very well with it. Neuerthelesse if ye like of the distinction which the Hebrues make, the prophet ment to declare that the children of Abzaham are therfore the flock of Gods hand, bicause God had set vp his lawe, as it had ben a shepherds hooke in the middes of them, therby to shewe himself to be their shepherd. And so the particle Im, if, shall not import a condition, but an expolitiõ: or else it shall be taken for an aduerbe of time: as if it had ben sayd, ỹ the badge of dis-

difference betweene the Jewes and the Gentiles is, bicause GOD directed his voyce to the Jewes, according as it is sayde in an other place, that hee hathe not delt so with all other nations. Psal. 147.20. And Moyses Deu.4. 6.7. had said before. That it is your nobleneſſe in the sight of other natiõs. For what nation is ther vnder heuen, that hath their gods so neere about them? Now ỹ prophets are wont to borrow many thynges of Moyses, as it is known welinough. And in the aduerb [To day] the prophet declareth with a vehemencie, that the Jewes are gods people seeing that they heare his voyce: & that they neede not to seke far for witneſſe, sith it appeareth in the preſent case, & abydeth still in ỹ sight of their cies. He biddeth them therefore to acknowledge him for their shepherd, in that they here his voyce, bicause it cõmeth of his singular grace that he vouchsauceth to speake to them so familiarly. Wheras other some translate it [woulde God] and wil haue it to be an aduerb of exhorting, I am afrayde it is too muche constreined. But the other rũneth trimly, that seing Gods voyce soundeth continually in their eares, and that he hath not shewed a token of his shepheardly care to their fathers once onely, or reneweth a memoriall of it onely once a yeare, but continueth this his charge without ceassyng: it is made euident inough, that the Jewes are chozen to be his flocke.

8 Harden not your hart as in Meriba, according to the daye of Maſſa in the vvylderneſſe.

9 When your fathers tempted mee, and proued me, vvhen notvvithſtanding they had ſeene my vvoorke.

10 Fortie yeares long vvas I at ſtryfe vvith this generation, and I ſayd, They are a people that erre in harte: and they haue not knovvne my vvayes.

11 Wherfore I ſvvare in my vvrath, If they shall enter into my reſt.

8 [Harden not. &c.] Bycause they were stiffenecked & harde to be brought to obedience: after he hath exalted & cõmended gods grace in the office of shepherde: so on the other side he counselleth them to proue themselues to be his flock of shepe, by their willingneſſe to learne, and by their gētle meknesse. And to the intent they may be touched the better, he vpbraydeth them with the stubbornesse of their fathers. Now although ỹ word Meriba may bee a noũne appellatiue, so as it may signifie strife or contention, yet notwithstanding forasmuch as there is no dout but the Prophet hath an eye to the storie which is recorded in Exod. 17.2.&.7. I chose rather to referre it to the place: which selfsame thing befalleth also to ỹ word [Maſſa.] Neuertheleſſe for asmuch as in the second mẽber, there is added the name of Wilderneſſe, too mark out the place of the temptation: if any man like better to translate it, [according to the day of temptatiõ] I wil not striue with him. Neyther in good sooth is it needful that we should be curious in so small a matter. But wheras some wold haue them to be two diuers places, therto agree I not. Afterward he vttreth the harde hartednesse of the people in many wordes: and to the intẽt his talke may haue the more force, hee bringeth in God speaking. And no dout but that vnder the hardning of the hart the prophete betokeneth any manner of contempt of Gods word, although ther be many & sundry sortes of it. For when it is layde out to the world, wee see it is of some harkened too but coldly, of some lothingly refused: of some prowdly reiected: and of other some also furiously (yea and not without reproche and blasphemie) rayled at. Therfore where as of hearers, some bee slouthfull, some squeimish, some scornful, some brayniſh and some starke mad, the prophet compriseth all these vices in one worde. For our hart shall not bee counted softe and pliable to heare God, onleſſe we receiue his doctrine reuerently, & with affectiõ

forward to obedience. But if his authoritie be no whit able to wey with vs, we esteeme no better of him thā of a mortall man. Wherin our hardnesse of harte bewrayeth it selfe, whither it proceede but only of slouthe, or whither it proceede of pride or of stoutnes. And he vsed a hatefull terme for the nonce, to the intente to make the cōtempt of ỹ worde to be more abhorred: like as in the lawe, vnder the name of aduoutrie, he cōdemneth al maner of lecherie & vnclean lustes: and vnder the name of murther, all kind of violence and wrong, yea and euē hatred and priuie grudge too. Therfore whosoeuer ouerpasseth gods word negligently, & is not bent to obey, although he be not opēly stubborn, yet is he said to be stonehearted. And yet so fond are the Papistes, ỹ they endeuer to builde Freewil vpō this place. First it is to be noted, that by nature al mēs harts be stony. For the scripture, when it speketh of stonehartednes Ezech. 36. 26. restraineth not that vice to a few, but denounceth in general what ỹ nature of mā is: nevertheles although there be such a corruptnesse bred within vs, by nature: yet notwithstāding forasmuch as the same is wilful, and that we be not senseles as stones be: whosoeuer suffereth not him self to be ruled by gods word, hardeneth his owne hart, whiche was already stonie before, & so is cōuicted of his stubbornesse by his owne conscience. And yet it followeth not that it is in our hand to haue a hart soft and pliable to either parte. For the corruption of nature maketh the whole will of man to be inclined, yea and to be carried away to euil. Yet notwithstanding, euery man hardeneth himselfe as oft as he obeyeth not god, for he can not father the default of his naughtinesse vpon any thing else than himselfe.

9 [When your fathers. &c.] The prophet covertly giueth vs to vnderstande (as I haue tolde before) that the Iewes were of a froward & in maner vnsubduable nature, euen from the beginning: yet was it necessary for two considerations, that the children should be put in remembrance of their fathers faulte. We know how forward we be to slip in the following of their example. For both it seemeth lawfull that hath once gotten roote, and antiquitie alwayes chalengeth some reuerēce to it self, & the examples of mennes auncestors bleare their eyes, so as they that come after, do without any choyce making, take vp for vertue, whatsoeuer hath proceded frō their auncestors. And therfore we see how ouerboldely the authoritie of the fathers is wont to be sette ageinst the worde of God in the Papistrie: yea & the Iewes also, with whome it was an ordinarie matter to glorie of theyr fathers, myght more easily haue ben deceiued in this behalfe. And therefore not without cause doth the Prophet withdraw them from their fathers, because their vnkyndnesse was detestable. The other reason is, ỹ which I haue touched hertofore, to ỹ intēt they might know how they had need of warning. For if there had ben no rebellionsnesse in their fathers, they might soone haue replied: to what purpose cōmaundest thou vs that wee shoulde not harden our harts, seeing oure auncetors haue hitherto bin willing to be taught, & redy to obey? But in asmuche as their fathers had ben hardharted & stubborne from the beginning, ỹ Prophet sheweth that it is not for nought that he standeth now so earnestly vpon the correcting of this fault. The things that folowe may be expounded two ways. For seing that to tempte God is nothing else than too burst out through leude & vnlawful desire to seeke a trial of his power or ableneste, it may be red in one streyn [They tempted me, & proued me, although they had sene my working already before.] And surely this cōplaint of gods was rightful, ỹ although he had by so many proofes notably auouched his abilitie amōg them: yet they sought newe tryals still. Neuertheles the word [proue] may be taken otherwise also after this maner: your fathers tempted me at suche time as they could not see my so many benefites, but demaunded where God was. They proued therefore, that is to say, they founde by experience, because I ceassed not to vtter openly the signes of my presence among them, and so consequentely they sawe my worke. Whethersoeuer of these senses a man choose, the

the Prophets meaning tendeth too this effect, that ẏ Jewes wer lesse excusable, bycause they required to haue Gods puissance manifested vnto them, whereof they had bin warranted so often by experience afore, as though they had not knowen what hee was able too doo. In demaunding why god had left them destitute of meate & drink, although there had bin none other signe shewed, they bewrayed their owne vnrulynesse. But seing god had with stretched hand plucked them out of Egipt, and by so many euident tokens shewed himselfe to be at hand to them: inasmuche as they doubt of his presēce as though he had bin hidden from them before: their froward forgetfulnesse augmenteth their cryme. Therfore (all things considered) I had leuer vnfold the Prophets words thus: your fathers tēpted mee, whē notwithstanding they had inough and more than inough proued mee (that is too saye, by true and euident assurances found mee) to be god, or rather when my works had bin apparāt to their eyes. And this doctrine perteineth indifferētly vnto vs also. For the better that Gods grace and power hath bin testified vnto vs, if wee still seeke for new trials of him, so much the worse is our wickednesse: lyke as at this day we se many to craue miracles, & some to quarell with God, if he graūt not their desires. But here riseth a question wherfore the Prophet passing ouer so many stories maketh mentiō only of Meriba. For seing that euen in the very passing of the read Sea they began alredy to stirre ageinst God, & neuer left from that day foreward: in vpbrayding them with ẏ one fault alone, he seemeth by his silence to acquite thē from ẏ rest. But seing that Synecdoches be rife in the scripture, it wil be none absurditie if we say, that many kynds are betokened vnder one. Neuerthelesse there seemeth to be some other reasō why the Prophet chose this example afore others. For it is easie to gather by ẏ writing of Moyses, that ẏ vttermost income of ẏ peoples vnkindnesse and stubbornesse was whē they quarelled for water. I know ẏ interpreters think otherwise. But yet the matter is so in deede, that at that time they finished vp their iniquitie to the ful so as that only one quarelpicking, being as it were the vpshot of al their doings, did openly shew that their wilfull stubbornesse was past cure.

10 [Fortie yeeres long &c.] The prophet exaggerateth the crime of their obstinate malice, in that God had so long time striued with it, & could not auaile. For it is wont to happen now & then ẏ som leudnes starteth out, which cooleth win a litle while after. But god cōplaineth ẏ he had cōtinual strife wt this people whole forty yeres togither: wherupō it may be gathered ẏ their naughtinesse was vnable to bee tamed. And he vseth the term [generatiō] to ẏ same end. For Dor signifieth an age, or the space of a mans life. And he transferreth it to the men of one whole age, as if the prophete shold say, as long as the Israelits liued whome God had deliuered, they coulde not be subdued to obedience. Some trāslate the woorde Akoth, [I was despised:] And the Greke interpreter translates it, [I was angry or sore greued.] But the hebrues keepe ẏ natural sense, that God through theyr quareling had continuall strife with them: which thing was a notable proof of their vnrecouerable stubbornesse. Afterward he sheweth his owne iudgement: as if he should say, after they had so many wayes beewrayed theyr wickednesse, theyr madnesse was to well knowen And he putteth not the [errour of hart] in too lessen their fault, but he auoucheth them to bee dizards and mad folks: as if he shold say he had not to deale with men endewed with wit and vnderstanding, but rather with beastes. And the reason is bycause they had giuen no heed to so many workes of GOD, and specially to his teaching. For vnder the word Derek, he cōprehendeth aswell the law and the continuall warnyngs, as the miracles by whiche God had instructed them. Seing then that the Lord had dwelled familiarly in the midds of them, and manyfested his glorye, as well by woorkes as by woorde, it was a marueilous madnesse of them too passe ouer all thynges wyth theyr eyes shut. This is the cause that the Prophet cō-

demneth their dulneſſe of madneſſe, bycauſe that in ſo greate light they erred as if they had bin blynde.

11 [Wherfore I ſware &c.] If ye like too take the ralatiue Asher in his owne ſenſe, I am not ageinſt it: accoȝding alſo as many haue trãſlated it. The greke interpreter taking it too bee a marke of ſimilitude, hathe tranſlated Os, and the inferring ſeemeth not too miſagree, not that they were then firſt depriued of the promiſed heritage, whẽ they had tempted G D: but after that the Prophet hath ſpoken of their ſtubbornneſſe, in the perſon of God, hee gathereth that they were not for nought prohibited by an othe from entering into the holy land. For inaſmuche as it appeered ynough and to muche by their continuall proceding in their wickednes, that they could by no meanes be amẽded: they were not without good conſideration baniſhed from the reſt of God. For the meaning will bee the more apparant, if yee read it in the time ouerpaſt [I had ſworne:] for, before that falling out, God foreſeeing their naughtineſſe alredy, had excluded them from ỹ promiſed heritage. To what purpoſe this clipped maner of othe ſerueth, I haue alredy ſhewed heereto-fore. Alſo why the land of Canaan is called his reſt, the reaſon muſt bee fetched out of the promiſe. For Abraham and his poſteritie wandered as ſoiȝners therin, till the full time was come that they ſhold poſſeſſe it: & Egipt was their harboȝough and as it were theyr place of baniſhment for the meane time. Inaſmuche then as God, accoȝding too couenãt, was redy to ſettle the Iewes in the land of Canaan as their rightfull inheritance, he dooth right to call it his reſt. Which notwithſtanding is too bee vnderſtood as in the way of doing: namely, bicauſe it was his ſingular benefit, that the Iewes ſhold dwel there as it were in their natiue ſoyle and quiete home. Now it is behouefull to conferre the place of the apoſtle in the thirde and fourth chapters to ỹ hebȝues, with the wordes of the prophet. It muſt not ſeme any abſurditie, that the apoſtle foloweth the Greke trãſlation. For he taketh not ỹ place of ſet purpoſe to intreat of it: but onely ſtandeth vpon the aduerb [to day] & vpon the nowne [reſt.] Firſt therfore he ſheweth, ỹ that ſame [to day] is not reſtrayned to the time of the law, but is properly applyed to the goſpell, in whiche God began to ſpeake more fully. And the perfection of the doctrine doothe iuſtly require more heede. Certeſſe ſithe that God hath not ceaſed to ſpeake, but calleth vs to him daily by manifeſting Chriſt: wee muſt vſe the occaſion that wee may obey his voyce. In the ſecond place hee reaſoneth more ſubtilly vpon the word [Reſt] thã ỹ Prophets wordes impoȝte, ỹ or he taketh this for a principle, that ſith that vnder the manacing of puniſhmente there is included a conert promiſe: there is promiſed vnto Gods people a better reſt than in the lande of Chanaan. For after the Iewes were come in thither, God put his Church in hope of a newe reſt. The Apoſtle concludeth that the denyall of ourſelues is the thing wherby wee keepe holyday from all our owne woȝks, through the woȝking of God in vs. And vpon this occaſion hee compareth the old Saboth of ỹ law, which was but ſhadowiſh, with the ſpiritual newneſſe of life. Wheras he ſaith [he ſware in his wȝath] he doth vs to vnderſtand ỹ he was in maner inforced to lay this plage vpon them: as if hee ſhould ſay, it was no light or ſmall prouocation: but it was their deteſtable frowardneſſe that kindled mine anger, and in ſo doing enforced me to ſweare.

The contents of the. xcvj. Pſalme.

It is an exhortation to prayſe God, which is directed not only to the Iewes, but alſo to all the Gentiles. Wherby wee gather that this Pſalme is referred to the kingdome of Chriſt. For vntill he was manifeſted to the world, his name could not be called vpõ elſwhere thã in Iewry, & then as in reſpect of this

of this dewty of deuotion, the gentiles were bothe dumb and deaf. In the meane while, no doubt but that vnder the Law the holy Ghoſte ſtirred vp the faythfull too ſet foorth the prayſes of God, vntill Chryſt enlightning all corners of the worlde with his glory, did ſpred out the light of the true doctrine euen thither alſo.

The .xcvi. Pſalme.

SIng vnto the Lorde a nevv ſong, Sing vnto the Lorde all the earth.

2 Sing vnto the Lorde, prayſe his name, ſhevv foorth his ſaluation from day to day.

3 Declare his glory among the heathen, and his vvonderouſe vvoorkes among all people.

1 [Sing vnto the Lord. &c.] This enterance ſheweth (as I ſayde) that the Prophet exhorteth not onely the Iſraelites, but alſo all the whole worlde without exception to teſtifie their deuotion. Which thing could not be done vntil god was made knowen euery where by his Goſpell. For we muſt alwayes beare in mind that ſaying of Paules. Ro. 10. 14. How ſhall they call vpon him on whom they haue not beleeued? And inaſmuche as the ſame Paul in another place. Ro. 15. 10. prooueth the calling of the Gentils by this text, Prayſe him yee heathen together with his people: it foloweth that there is felowſhip of fayth in the conſent of prayſe. Beſides this, the prophet requireth not a common or ordinary ſong, but a new one. Whereby we gather that here is inkling giuen of Gods vnaccuſtomed and extraordinary grace: Like as Eſai. 42. 10. where he ſpeketh of the ſetting vp agayn of the Church, becauſe it was an incredible miracle, ſayeth: Sing vnto the Lorde a new ſong. The Prophete therefore warneth them that the time will come that God will rayſe vp his kingdome after an vnlookedfor maner. Agayne he expreſſeth more clerely, that all people ſhall be partakers of Gods grace, willing them too ſet foorth his ſaluation euery where. And he aſſureth them that this ſaluatiō is not tranſitory or fading, but that it floriſheth euerlaſtingly: for he will haue it commended from day to day.

3 [Declare his glory. &c.] He ennobleth the ſayde ſaluation with other names, that is too wit, with the names of glory & wonders, as if he ſhould ſay, it ſhal be gloriouſe and wonderfull. By the which tytles he putteth a difference betweene it, and the deliuerances of olde time. As doubtleſſe God ſhewed a much more noble and excellent proofe bothe of his vnmeaſurable goodneſſe, and alſo of his power, at ſuche time as the Redeemer appeared too all the whole worlde, than euer theretofore. But this ſaluation (as I ſayde euen now) coulde not haue ben preached too the Gentiles, yf they had no parte of it them ſelues. Now wee bee warned by theſe wordes, that we do not ſufficiently acknowledge the redemption purchaſed by Chriſt, according too the deſert of it, except we lift vp our wits to the incomparable miracle that ſhineth foorth in the ſame.

4 For the Lorde is great and much too bee prayſed, he is too hee feared aboue all Gods.

5 For all the Gods of the Heathen are but vanities: but the Lord made the heauens.

6 Povver and beautie are before him, ſtrength and vvoorship are in his Sanctuarie.

4 [For the Lord &c.] He painteth out the God whom hee will haue prayſed, leaſt the heathen ſhould wander in their errors according to their woont. Then to the intent the whole world may caſt away ſuperſtition and hye them too the true religion, hee ſheweth that the only one God is worthye of all prayſe. And this ſtandeth men greatly on hande: for onleſſe they reſtrayne themſelues with this bridle, the more labor they beſtowe too prayſe God, the more they ſhall rob him of hys glory. Therefore wee muſte keepe this order, leaſt wee rafhly diſhonor Gods name as the vnbeleuers doo, in decking therwith ẏ falſe gods which they themſelues haue forged. The name of Elohim may bee taken as well of Angels as of Idols, as I haue ſayd in the pſalme. 95.3. And I abide in the ſame mind that I was in there, that is to ſay that in that word is comprehended euery kynd of thing that is a God, or is taken for a God. For bycauſe god enlightneth the whole world by his Angells, there ſhyne forth in them ſome ſparks of the Godhead. Now whē men make Idolls to themſelues, they deuiſe themſelues Gods of nothing. Thy Prophet therefore teacheth how they are fowly deceyued, which yeeld more glory than they ought to doo, eyther to the Angells or too their owne Idolls, whiche maye lead them away from the true and only one god. Afterward he purpoſely reproueth the madneſſe of the heathē, bycauſe it is but vanitie and a thing of nothing whatſoeuer they call G O D. For that dooeth the hebrue worde Elilim importe, the whiche in way of deſpite is tranſferred vnto Idolls. The effect is, that inaſmuche as the true and ſubſtantiall Godhead is no where elſe ſaue only in the maker of the world, the religions that corrupt ẏ pure worſhipping of him are but fond and foliſh. But heere it is demaunded whither angels ought to be counted as vanitie or things of nought: bicauſe many ar deceyued in thē, thinking them to be gods. I anſwere that the Angells are wronged when the maieſtie of God is tranſferred vnto them: and yet that their nature is not therefore brought to nothing, but that whatſoeuer is giuen them for an ouerplus by mans imagination, the ſame is nothing. Howbeit here is intreated onely of the groſſe errours of the Heathen, whyche boldely imagined Gods too themſelues. But before the Prophete dyſproued their forgeries, he ſayde wyſely, that God is greate and muche too bee prayſed: that is too ſay, that he excelleth in ſuche wiſe, as that the infinitenеſſe of his glory did eaſly ſwalow vp whatſoeuer men dreamed of their Idolles. Alſo the Prophetes boldeneſſe is too bee noted, where he neglecting the conſente of all men, dothe ſtoutly maynteine the glory of the true God. A great and ſore encounter had the true worſhippers of God in thoſe dayes againſt ſuche a rable, and ſuche a heape of ſuperſtitions wherwith ẏ whole world was fraughted. For the true God lay hid in Iewry as it had bin in a darke nooke. Iupiter was euery where right renoumed, all Aſia, Europe, and Africa, rong of royaltie. Whereas euery Countrey had his peculiare Gods: yet obteyned they renowme in other places alſo. Onely the true god went without honor. Althogh then that the whole world had cōſpired in lyes, yet ẏ prophet here taketh ſcorne to looke from aloft what all men liuing think, or what they allow by their verdits, bicauſe their vanity is no derogatiō at al to the glory of ẏ one god. Wherupon it foloweth that it is but a frowardneſſe to giue iudgement of religiō by the conſent of the multitude. For were it ſo that either religion might be ſtabliſhed by the verdites of men, or that the worſhipping of God hung vppon mans appointment, then ſhould this meaning of the prophet quaile. Therfore how many men ſoeuer without number do conſent vpon error, we may freely cry after the holy Ghoſte, that they can not dimpniſh Gods glory, bycauſe that lyke as they them ſelues bee vanytie, ſo is it vayne and deceytfull whatſoeuer commeth from them. Now when he hath auouched gods glory, he alſo confirmeth it, bycauſe the image thereof ſhyneth forth in the frame of the world. For in aſmuche as it is the properttie of a God too bee of himſelfe, and too ſtande by his owne

owne power: it foloweth that all those are but counterfet Gods, which are not the makers of the world. And by the figure Synecdoche he hath put the heauens for the order of Gods garnishment and beautie, bicause that in them his power is most apparant.

6 [Power and beautie. &c.] Forasmuch as Cheuod signifieth puisance, we thinke the translaters do not well consider the reason of the text, when they trãslate it glory. For surely in the seconde member there is a repetition of the same sense. And there it is sayde [strength and glorie are in his Sanctuarie.] By whiche words he meaneth, that God can not be knowen aright, but that there will shyne in him incomparable power and maiestie. And he nameth power and strength in the foreparde place, as the matter or ground of glorie. And bicause God is of him selfe inuisible, the Prophete calleth backe the faythfull too the Sanctuarie, whiche was the assurance of his presence, as wee haue seene heretofore. For inasmuche as the weakenesse of our minde clymbeth not vp too the height of heauen: the prophet telleth vs his glory is not hid from vs, bycause it was his will to haue the cognisances of his presence remayne in the Temple, in the Sacrifices, and in the Arke of couenante. Howbeit as ofte as mention is made of God, let vs lerne to conceiue in our minds this glory whiche shineth in his face. For they ỹ seperate this power from him, doo rather imagine a certayne being without life, than a liuing godhed.

7 Bryng vnto the Lorde yee congregations of people, bryng vnto the Lorde honor and strength.

8 Bryng vnto the Lorde the honor of his name, take vp an offering, and enter into his courts.

9 Woorship before the Lorde in the beautie of his Sanctuarie: tremble at the sight of him all the earth.

7 [Bring vnto the Lord. &c.] Considering that in those dayes God was to bee praysed in Sion, and that that place was halowed to set foorth the glory of God in: and also that the onely posteritie of Abraham was adorned with the Priesthood: it is not to be doubted but that the Prophet poynteth out here the renuing of the Church, which at length came to passe by the comming of Christ. It is therfore a matching of contraries betwixt the people of olde time, and the families of the heathen, which should at length bee made parteners of the same adoption. Moreouer to bring glory and strength, is as much to say, as to yeld the glory of strength. And too the intente he might shew how men bring nothing of their owne, but that they wickedly defraude God of his due prayse if they honor him not: he addeth afterward, that it is [the glory of his name,] by which saying he meneth that he borroweth it not at other mens hands, but that the prayse whiche he requireth to bee giuen him, is resident in him selfe. And he wittingly calleth the Gentiles to the yelding of the same honor vnto God, as well as the Iewes: not that we must now worship God with the outward ceremonies that were appointed of olde tyme in the law, but his meaning is, that there shalbe but one rule or forme of deuotion wherunto all people shal agree. But if the wal had not ben broke down, it had not ben lawfull for the Gentiles to haue entred into the courts of the sanctuary as intercommoners with Gods children. Also it is a manyfest prophesie of the calling of the Gentiles which was then to come: who could not be gathered into the cõpany of the holy ones, till their vncleannesse was purged away. Truely Minhah was but one particular kinde of sacrifice: but yet the prophet comprehendeth vnder it the whole seruice of God, bycause the same was a more ordinary profession of deuotion. And it appeareth by this place, like as by many other places, that wheresoeuer the prophets intreat of the kingdom of Christ, they marke out the inwarde worshiping, vnder ỹ ceremonies of their own time. For it was not gods minde to haue sweete cakes offered him after that

Christ

Chryst was once come. But it is al one as if the Prophete shoulde say, that the dores of the temple which had bin kept shet ageinst the heathen in times past, should bee set open too them. And with what sacrifices God will be worshipped in these dayes, the Apostle teacheth breefly in the epistle to the hebrues. So much the lesse therfore are the Papists to bee borne withall, when they wrest these texts to their masse or other gewgawes of theirs. By the way, wee may aptly gather of this place, that the true worshippers of God come not empty into his presence: according as wee bee commaunded to yeld our reasonable seruise vnto him, by offering ourselues and al ỹ is ours, in sacrifise to him. 1. Pe. 2. 2

9 [Worship before the Lord &c.] Hee purseweth still the same matter. For wheras God required oblacions of his people in old time, he did it not bycause he had neede of mens seruise, but too the intent they shoulde vtter their faith too the world. The Prophet therfore teacheth too what purpose offerings perteine, namely that the faithfull should cast themselues downe afore God, and acknowlege that bothe themselues and all that euer they haue is his. And once ageine he maketh mencion of the beawty of the temple, of purpose to shew that the heathen should be enabled to a newe honour, so as they and the chozen people might make all one bodye. But at the time that the psalme was made it was not a thing too bee beaten into all mens heads, that the heathen nacions should without difference be admitted into the temple with the holy offspring of Abrahã. But so muche the more ought wee of good reason to bee assured in our selues of oure calling, whiche in those days was counted as a mõstrouse thing bycause we be wel assured that the gate of saluaciõ was not opened vnto vs but by the appoyntment of God. And by the title of beauty, the Prophete procureth reuerence to the temple, that men should not rush rashly into Gods presence, but that they should bring feare and lowlynesse with them. To the same purpose maketh the closing vp of ỹ verse [tremble before the face of him:] namely, that considering how gret the maiesty of god is: they should bow themselues downe humbly before him. And yet he mente not too put the worshippers of God in feare, that he might chase them from approching too him, (whereas nothing ought too bee more sweete or pleasante too them than to seeke him,) but bicause it is requisite that we should be meekened, to the intent wee may worship god truly and earnestly. And the goodlinesse or beautie of the temple consisteth not in siluer or golde, nor in costly tymber or square stones, nor in suche other glistering and riche stuffe, but in the resemblance of the heauenly paterne that was shewed too Moyses vppon the mount. Exod. 25. 9.

10 Say among the heathen, the Lorde is king: verily the vvorlde shall bee set fast, and shall not bee moued, he shall iudge the Nations in righteousnesse.

11 Let the heauens bee glad, and the earth reioyce, let the Sea rore and the fulnesse thereof.

12 Let the feelde reioyce and vvhatsoeuer is therein, and let all the trees of the vvood sing aloude.

13 Before the Lorde: for he is come, he is come too iudge the earth: he shall iudge the vvorlde in righteousnesse, and the Nations in truthe.

10 [Say among the heathen. &c] Agayne he threapeth vppon vs that the worshipping of God thriueth not, but where as he him selfe is master of the schole too rule it. For as long as Gods throne was in a corner of Jewry, the Gentiles could not professe his religion aright, seeing they were not vnder his dominion. The Prophet therfore extendeth his kingdome to ỹ vttermost costes of

of the worlde, that thole which were heretofore disperſed, might grow into one vnder his gouernement. And by the worde [ſay] he doth vs to vnderſtande, that Gods will is to haue the borders of his kingdome enlarged by his worde and his doarine. And that which he addeth concerning the [ſetting fait] or ſtabliſhment of the worlde, is worthy to be noted. For although we know that the order of nature was ſtabliſhed by God frō the beginning: that the ſame ſunne, moone, and ſtarres, did always ſhine in the heauen, that the vnbeleuers haue always ben ſuſtayned with ỹ ſame foodes that the faithfull be: and that they haue always ſucked in the ſame breth of ipſe, yet notwithſtanding it is to be conſidered that all things are confuſed, and that a horrible meany holdeth al the world vnder foote, drowned in darkeneſſe like a waterflood as long as vngodlineſſe poſſeſſeth mens harts: for what can be ſtable without god? Not vnworthely therfore doth this place teach, that the world is ſtabliſhed, ſo as it ſhall not wauer any more, when men be brought vnder gods obeiſance. Wherby we muſt alſo learne, that although ech creature do their duties, yet is nothing in the worlde in order, vntill God haue ſet vp his chaire of eſtate among men to gouerne them. For what waſtneſſe can be more ougly, than when the creator of all things himſelf is not knowen? Furthermore, how muche ſoeuer the miſbeleeuers ſtande in their own conceits, yet muſt they nedes be alwayes waning, and their life muſte alwayes hang by a threede, becauſe their ſtate is not grounded vpon God. And here it behoueth to call to remembrance that which we haue ſeene in the pſalme. 46.6. [God is in the middes of his holy City, and therfore ſhal it not be moued.] Neither do I miſlike (conſidering how all things were as yet in ſuſpence vnder the law) that the full eſtate of happineſſe which was then to come vnder Chryſt, is indirectly compared with thoſe forereſemblances. Afterwarde he ſayth, that this kingdome ſhalbe ful of vprightneſſe like as we haue ſene in the pſalm. 46.6. The rod of thy kingdome is the rod of vprightneſſe. By the worde [iudge] is betokened among the Hebrues any maner of gouernement. Now if the maner of Gods reigning bee to frame and ſettle mans ipſe too vprightneſſe: firſt a man may gather, that although men like neuer ſo well of them ſelues: yet are all things crooked, till Chryſt ſubdue all things to himſelf. And this vprightneſſe not onely is referred too the outwarde deedes of the life, but is an inward newneſſe of the hart, becauſe it dependeth vpon the regeneration of the ſpirit, wherby wee bee reformed according to the Image of God.

11 [Let the heauens. &c.] To the intent he may the better enlarge the greatneſſe of Gods grace, in that he vouchſafeth to gather all men vnder his hande: he calleth alſo the dumbe creatures, as the trees, the earth, the ſea, and the heauens, to the felowſhip of the ſame gladneſſe. And he ſpeaketh not by way of miſtermyng of Angelles or menne: for he willeth the very Fyſhes too make a noyſe for ioy. It is therefore an ouerreaching kinde of ſpeeche, whereby he meaneth that nothing is more deſirable or bleſſed, than to be vnder gods tuition. By the way he giueth vs to vnderſtand, that God reigneth not after a tyrannicall and terrible maner, but that his gouernement is full of pleaſure and gladſomneſſe. For whereas ỹ vngodly ar aſtraught aſſone as a throne is ſet vp for God, that commeth to them but by caſualtie. Neuertheleſſe it is ſuche a kinde of ouerreaching, as is not without reaſon. For like as now (according too the witneſſe of Paule. Rom. 8. 22.) all the elements trauell of child and grone with vs, becauſe they be ſubiect to corruption for our ſakes: ſo is it no maruell if the reſtorement of the worlde whiche they carefully wayte for, do make them glad. By this place we gather alſo how frentike the mirthe of folke is, when they make ſporte without God. In the laſte clauſe wee bee taught more apparantly, that as long as Gods face is hidden from vs, there ſhineth no ſparke of true gladneſſe vppon vs. They leape for ioy (ſayeth he) at the preſence of God, becauſe he is come. Now ỹ the Sea, and the earth bee ouerwhelmed with heauy-

heaupneſſe, till the comming of God appeare: what shall become of vs, on whō the horrible curſe doth properly lie? And bycauſe it was a matter hard to bee beleeued: the Prophet rehearſeth it twice, and therwith defineth the ſayd vprightneſſe which he glanced at euen now, that is to wit, that God [ſhall gouerne the world with his own righteouſneſſe and truthe.] Wherupon it foloweth that the naughtineſſe and hipocriſie that are bred naturally in men, are not chaſed away and purged, otherwiſe than by the light of Gods iuſtice and truth.

The Contents of the.xcvij. Pſalme.

This Pſalme alſo deſcribeth the kingdome of God, ſuch as it was not vnder the Law. Wherevppon it folowethth, at it is a Propheſie of Ghryſts kingdome which ſhone foorth ſodainly by meanes of the Goſpell. Notwithſtanding the Prophet adorneth God with ſuche greatneſſe and glory as ought of righte too enforce all men to humilitie. Finally to the intent to make men caſt a loue and fauor to Gods kingdome, he telleth them it tendeth to none other end than to the welfare and ſaluation of men.

The.xcvij. Pſalme.

THe Lord reigneth, let the earth reioyce, let the great Ilands be glad.

2 Cloudes and darkneſſe are rounde about him, righteouſneſſe and iudgement are the place of his throne.

3 Fyre shal vvalk before his face, and burne vp his enemies rounde about him.

4 His lightnings gaue light vnto the vvorlde, the earth shall ſee it and tremble thereat.

5 The mountaynes melted like vvaxe at the preſence of the Lorde, at the preſence of the Lorde of the vvhole earth.

1 [The Lord reigneth &c.] By his alluring of men to gladneſſe hee declares ſufficiently that god neuer reigneth, but that ſaluacion and full felicitie ſhineth vpon them therwithall. And in communicating this ioy too the whole world, yea and to the nacions beyond the ſea, he booth vs to vnderſtand, that gods kingdome which as then was incloſed within the narrowe bounds of Iewry, ſhalbe farre larger, bycauſe it ſhal be ſpred vnto the Gentiles alſo. In the foure nexte verſes the Prophete garniſhing Gods glory with his titles, ment to ſubdew all men to the reuerencing of the ſame. For his maieſtie is ſet forthe terrible, to the end it ſhould throwe downe and tread vnder foot the pryde and lewd boldneſſe of the fleſh. We know there is more terror in beholding the wether when it is cloudy than when it is cleere and lightſome, bycauſe that darkſomneſſe maketh our harts too ſhrinke. And therefore I doubt not but the Prophet ſtriketh mē in feare with his allegacion, to the intēt the world ſhould receiue God the more reuerētly. Others expound it more ſutlye, how there is a cloude round about god, to reſtreine the raſhneſſe and ouerboldneſſe of mans wit, leaſt they that are to curiouſe ſhould wade too farre in ſerching out Gods miſteries. Although this expoſition conteine a profitable leſſon: yet notwithſtanding forasmuche as I delight not in quiddities, I hold mee ſtill to the mening of the prophet, which was to ſtrike mēs harts with the grim countenance of God, ſo as they ſhoulde quake

quake at it. Which thing is also confirmed by the sequele of the text, where he sayeth that [syre walketh before him] to burne vp his enemies, and that his thunderclappes shake the earth, yea and also melt the mountayns. If any man make exception that this dreadfulnesse agreeth not with the gladnesse, wherof he made mention euen now: I answere first, ỹ although God by setting vp hys throne is ready, (as muche as in him lyeth) to make all men happie: yet are not al men apte to receiue his benefite. Agayne wee must beare in minde that which I touched erewhyle, how it is an auayleable doctrine to the faythfull, too make them cast away the fatelynesse of the flesh, and to worship God with lowlynesse. Now by setting his throne in [iustice and iudgement] he commendeth Gods kingdome for the fruite that wee receiue by it. For inasmuch as there is no greater wretchednesse than to liue without iustice and iudgement, the prophet chalengeth it vnto God for a special prayse, that by his reigning he alone restoreth iustice too the worlde, as doubtlesse it is banished from vs all, vntill God by the spirite of meekenesse boweth and taméth vs to the taking of the yoke of his worde vpon vs. Howbeit forasmuch as a great number of men doo wilfully refuse and shake off the commaundement of God, the prophet is faine to paynt out the face of God sterne: that he may teach vs that the vngodly shal not scape scotfree with their stubborne maliciousnesse. And seeing that the wickednesse of men is doubled, if they doo not reuerently & mylduy receiue god when he drayweth neere vnto them: this denouncing of vengeance is iustly applied to the kingdom of Chryst. And as for them that despise God in the person of his onely begotten sonne, the prophet sayth, ỹ at length (wil they, nill they) they shal fele how dredful his maiestie is: for so meaneth he by the worde [see.] For when the wicked see, how all their heauing agaynst God, and all their frentike headinesse is to no purpole, they begin to seke shifts & lurkingholes: but yet the Prophet denieth that this blockishnesse of theirs can auayle them too hide them from Gods sight.

6 The heauens haue declared his righteousnesse, and all people haue seene his glory.

7 A shame take all the seruers of imagerie, that glorie in forgeries: let all Goddes vvorship before him.

8 Sion heard it, and vvas glad of it, and the daughters of Iuda reioyced bicause of thy iudgements O Lorde.

6 [The heauens &c.] Hee affirmeth that the glory of Gods iustice shalbe so notable, that euen ỹ very heauens shall shew forth the same. But yet that which is sayd heere from the sentence that is written in the psalme. 19. 2. The heauēs declare the glory of God &c. For in that place Dauid sheweth onely that there shyneth forth in the frame of the heauēs an image or resemblance of Gods wisedome and puissance: as if God should auouche thē by record of his owne voyce. But heere hee sayeth that the spirituall Iustice whiche God shall shew openly vnder the kingdome of Chryst, shalbe so great, that it shall fill bothe heauen and earth. And there is great force in this seyning of person, when he bringeth in the heauens speaking of Gods iustice, as though the feeling thereof should perce euen vnto them also.

7 [A shame take all. &c.] Here the Prophet (like as in the Psalme before) doth openly discerne the true God from all the deuises of men, least euery man might draw the commendations by him alleaged too a surmysed Godheadde. Wee easely admitte GOD too bee praysed. But as wee bee forewarde too superstition, scarse the hundreth person holdeth him selfe too the pure worshipping of God, but assoone as mention is made of God, we slip aside to our owne dotages. And although euery man fayne a peculiar god to himself, yet we like wel of our selues in our so confused varietie. This is the reason why the Prophets, when they exhort men to ỹ worshipping of

of God, doo therewithall so warely describe which is the true God, least they should worship false Gods. But in the Prophets order this also is worthy to be noted, that wicked superstitions cannot otherwise vanish away, but if the true religion beare ỹ bell. For inasmuch as they attcine not too the true God by reason of the dulnesse of their wit, they must needs ouershote thẽselues in theyr owne lesings: the which are shaken out & clenzed by the only knowlege of god, in like maner as the sonne chaseth away darknesse, with his brightnesse. There is a certeine feare of God bred in men by nature: howbeeit inasmuche as not only the feeblenesse but also the blindnesse and dulnesse of our mind is suche that it streightways corrupteth the perceiuerance of the Godhead conceiued: therby it commeth to passe that the feare of God is the beginning of all superstitions, truely not of it owne nature, but because mens minds be ouer darkened, so as they are not able too discerne the true God from Idols. But as soone as the truthe of god commeth to knowlege it is of sufficient power too put too flight and to chace away all superstitiõs a far of. For if the sunne (as I sayd) swalow vp all impediments that dim the aire, what shall not the countenance of God himselfe doo? No maruell therefore if the Prophet hauing spoken afore of the kingdome of God, doo set foot againſt the heathen which glory in their grauen images: according as Esay. 19. 1. where hee speaketh of the rising of the light of the Gospell, addeth by & by after, then shall al the grauen images of Egipt decay. Moreouer, seeing that the knowlege of God was hid from men, let vs not maruell though so sundry superstitions ouerwhelmed the world from the beginning. And ỹ same reason is of force now also. For wee know that the light of true doctrine is quite quẽched among the Turks, Iewes, & Papists. Wherefore it can none otherwise bee but they must ly rotted in their own errors, because it is vnpossible for thẽ to returne too their right wits, so as they should repent them of their errors, onelesse they know and acknowledged the true god. For by the worde [thame] the Prophete meaneth, that it is time that they which haue ben giuen to superstitions, should amend, & apply them selues to the worshipping of the only one true God. Not that all men are alike touched with true repentance, (for wee see many Lucianlike men at this day, which hauing shaken off superstitions, become as shamelesse as an harlot.) But the knowledge of God bringeth foorth this fruite of itselfe, that men condemning their errors, conuert them selues vnto God. As for suche as wilfully resist God, (according as we see many to remayne obstinate in the Papacie now a dayes) there is no doubt for all that, but they be cast down in themselues, so as they lye confounded with their stubbornesse. Whereas afterwarde he sayeth [let all Gods worship afore him:] although it properly agree to the Angels, in whom there shyneth foorth some percell of the Godhead: yet may it vnproperly bee extended too the feyned gods: as if he had sayd, whatsoeuer else is counted for a god, let it giue place and submit it self, that the one true God may be exalted. And hereby may be gathered a true definition of godlynesse, that is too witte, when the true God is woorshipped substantially, and in suche wise hath his preeminence, as that no creature doo deface his Maiestie. And except wee will haue the true Religion go to wracke among vs, wee must holde vs to this principle, that wee aduaunce not any creature aboue measure.

8 [Sion heard it. &c.] Although hee had earlie made it a common ioy to all the world: now he speaketh peculiarely too the chosen people: first biceuse that vnto them were offered the first fruites of the gladnesse: and secondly for the takyng away of all spighting and enuy. Albeit then that he haue sayd that the Gentiles should be made felowlike with the chyldren of Abraham: now he addeth, that the Iewes haue no hinderance at all by this felowship: but rather that they haue iust cause to be glad, that God watreth the whole world out of their fountayne. Howbeit the Prophet speaketh but only of the lawfull children of Abraham, who had a double ioy, when god extẽded

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his dominion and glory from the sunne rising to ỹ sun going downe: first because god did then fully performe in christ the redẽption that he had promised, & secõdly for ỹ they saw gods glory which had lien hid in Iewry, too be spred abrode euery where. And it was no smal strengthning of their fayth, when the heathen (according too the Prophesie) did bielde them selues in the seede of Abraham, and the religion that had ben eyther hated or despised, was euery where receiued. But why sayth he rather that Sion heard it, than that she saw it? I answer, that the Prophet vsed this worde for two causes: that is too wit, that the faithfull, before that that were fulfilled, should notwithstanding conceiue gladnesse aforehand by hope: & secondly he doth to vnderstande, that the glory of the gospell shalbe spred abrode far & wide, so as ỹ Iewes should know of it rather by report, thã by sight.

9 For thou O Lorde art high aboue all the earth, thou art greatly exalted aboue all Gods.

10 You that loue the Lorde, hate that vvhiche is euill: he preserueth the soules of his meeke ones, and he vvil deliuer them out of the hand of the vngodly.

11 Light is sovven for the righteous, & gladnesse for the vpright in hart.

12 Be glad yee righteous in the Lorde, and celebrate yee the memoriall of his holynesse.

9 [For thou O Lord &c.] Forasmuch as I haue expounded the wordes hertofore, I will stand no longer vppon thẽ. Only we must mark the comparison betwixt God, and the Angels, and whatsoeuer excelleth. For the Prophet bringeth all highnesse vnder obedience in such wise as that all maiestie should be resident in the only one God. Which thing fell out more fully at suche time as God appeered in his only begottẽ sonne, who is his liuely image, for like before that time, the knowlege of him was the more darkesom, so was his exaltatiõ lesse sene.

10 [You that loue &c.] Heere hee exhorteth the worshippers of God too followe vprightnesse, like as Paule also. 2. Tim. 2. 19. sayth, let euery one that calleth vppon the name of the Lord depart from sinne. Therfore he proueth by the nature of God, that none are acknowleged or accounted in the number of his seruants, but such as depart frõ naughtinesse, so as they giue themselues wholy to vpright dealing, for inasmuche as he is the welspring of all righteousenesse he must of necessitie hate al iniquitie, bycause he cãnot denye himselfe. And therfore he holdeth vs bownd vnto him vnder this condition, that we should be at vtter debate with all vnrighteousenesse. Notwithstãding forasmuch as ỹ shrewdnesse of our enemies doothe oftentimes stir vs to reuengement, and it semeth to vs that wee cannot scape safe but by euill shifts: too the intent the Prophet may counterpeise these temptacions, he auoucheth that God is the preseruer of those that be his. For they that are perswaded in themselues that they dwell vnder Gods tuition, contend not with the wicked, nor requite the wrongs that they haue receyued, by dooing hurt if they be hurt themselues: but cõmit their case too the faithfull maintener therof. And so is there a bridle cast vppon vs that it should not greeue vs or be a peine to vs too abstaine from euill dealing, and to keepe cleane hands, although ỹ wicked prouoke vs, considering that God vouchsaueth too take our liues into hys custodie.

11 [Light is sowẽ &c.] He confirmeth the former sentence, and therwithal preuenteth an obiection that might be brought against it. For we see the righteouse oftentimes misused and vnworthely delt with, as though they were giuen vp too the luste of their enemies. The Prophet therefore answereth, that although God deliuer not his seruants presently, yet he defendeth their welfare by his secret power. And in ỹ first part of the verse there is a double metaphor. For by the worde [light] he betokeneth gladnesse or prosperous successe (which maner of speche is

ryse to be met withall in the scriptures) like as aduersitie is likened to darknesse. The latter metaphor in the word [sow] seemeth somewhat with ẏ hardest. Some say that gladnesse is sowed for the righteouse, in like wise as seede, when it is cast into the ground dieth or lieth hid for a season, before it spring agayne. Whiche exposition although I disalow not, yet if I be not deceiued, this sense shuld be the simpler. That although ẏ righteous can scarse finde place vpon earth, or at least wise dare not come abrode into the face of ẏ world, but lye hid like drowned folke, yet dothe God disperse their felicitie far & wide like seede: or else will bring forth the lighte of their top, which is hyed vp. The seconde member of the staffe is an exposition of the first: for he putteth gladnesse for light, and [the vpright in heart] for the righteouse. And this definition of righteousnesse is too bee noted: namely that it is not a visor, but that it requireth an vncorrupted pureneſſe of the heart, so as it is not enough to refrayne mens tongs, hands, and feete from euill dooing, if wee desire to be counted righteouse before God. At the length in the laste staffe he exhorteth the godly vnto thankefulnesse: that is too witte, that assuryng them selues that God is their defyuerer, they shoulde thynke them selues beholden too his gracious goodnesse for their life: and holde them selues contented with his defence, what socuer shall come of it.

The contentes of the. xcviij. Psalme.

This Psalme is of alliance to the foureſcore and ſixtenth Pſalme, and not only the ground of them is like, but alſo they agree in words. The effect is, that as ſoone as the knowledge of God ſhalbe ſpred ouer al the world, his glory ſhal be more apparant, than it hath ben heretofore, both bicauſe that when the redeemer is exhibited, the effect of the promiſes giuen to the offspring of Abrahã will appeare more fulfylled: and alſo bicauſe that ſaluation ſhall ſodeynly riſe vp to the whole world, in which reſpectes he willeth Gods renoume too be ſetout royally.

The. xcviij. Pſalme.

A Psalme. Sing vnto the Lorde a newe song, for he hath doone wonderfull things, his owne hande, and the armeof his holyneſſe hath gotten him the victorie.

2 The Lorde hath made his saluation knowen: in the sight of the heathen hath he vttered his righteousneſſe.

3 He hath remembred his goodneſſe and truth towarde the houſe of Israell. Al the ends of the earth haue seene the saluation of our God.

1 [Sing vnto the Lord. &c.] I haue told you, how that by these wordes is betokned an exquisite and singular thanksgiuing, which thing appereth also by the reason that is added streight after, namely bicause god vttred his saluation in the face of the world, by a wonderful and incredible meane. For speaking of miracles, he restrayneth them specially to one poynt, which is, that God had purchased himselfe victorie by his owne power. By whiche wordes he meaneth that the church had ben preserued, not by worldly meanes, or by accustomed order, but by suche meane as had not ben earst heard off. Esay. 59. 16. aduaunceth these miracles with many wordes. The Lorde looked backe, if there were any body too helpe: and hee marueiled that no man dyd set in hys foote. And therefore hee

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gate him selfe victorie by his own arme, and fortified him selfe in his owne righteousnesse. In bothe the places Gods arme is set agaynst ordinary meanes: whiche although they bee no derogation at al to Gods puissance: yet bicause they darken the sight of it, as if they were a certayne veyle; it is all one, as if the Prophet had sayde, God wil not vse ordinarie meanes to saue the worlde, but he himselfe will come abrode, that it may appeare how this saluation is his wonderouse worke. Rightly therefore doth he conclude that this wonderfull goodnesse of God, which is incomprehensible too mans wit, is too bee set foorth with moste highe prayses. In the seconde staffe he layeth foorth the same thyng more apparantly, saying, that his saluation and righteousnesse was opened too the Gentyles. For what coulde haue benne lesse hoped for, than that lyghte shoulde sodaynely haue risen vp in that thicke darknesse of ignorance and blindnesse, and that righteousnesse shold haue taken place in the deepe seagulfe of iniquities? Now wheras [saluation] which is the frute of righteousenesse, is put in the formost place, although the order bee inuerted: yet is that no rare thing, neither may it seme any absurdity (whenas talk hath ben had concerning gods benefits) that the maner of ẏ doing of a thing (which in order goth before) is placed after in way of expositiō. Moreouer, gods righteousnesse, out of which floweth the saluatiō of mē, consisteth not in requiting ẏ which they haue deserued, but it is the hansel of his goodnesse, grace & faithfulnesse, as hath ben sayd heretofore.

3 [Hee hathe remembered &c.] After hee hathe spoken of the generall reuelement of saluacion, he commendeth with a seuerall title Gods peculiar grace towards his chozen people. For although God offered himselfe to be a father to the Gentiles & Iewes bothe alike: yet began he at the Iewes, that they might be as his firstbegotten. For the glory of the Gentiles is thys, ẏ they were adopted & greffed into the stocke of Abraham: and that the vniuersall redemptiō of ẏ whole world is flowed out of the promise made vnto Abraham: according also as Christ sayeth Iohn.4.22. Saluation commeth of the Iewes. Wherfore, worthely doth the Prophet say, that God in redeeming the world [remēbered ẏ promise] which he had made to the people of Israell. By which words he teacheth also, that there was none other cause to induce him too doo so, but bycause hee would faithfully performe that which hee had promised. And to the intent he may ẏ better shew that this promise is not founded vpō the deseruings or righteousenesse of men: he setteth mercy in the first place, and then ioyneth therunto [faithfulnesse] which dependeth vppon it. The effect is, that God departed not out of himselfe (as men say) but found the cause in his own free goodnesse & meere good will, which thing hee had made good alate to Abraham and his posteritie. The word [Remember] is referred to mens vnderstanding, bycause his continual delay might seeme to be a certeine forgetfulnesse. For from the day of the promismaking there had passed aboue two thousand yeeres, before Christ was exhibited: and in the meane while the faythfull were afflicted with so many miseries and displeasures from time too time: that it is no maruell though they sighed right sorowfully, as if they had bin disbarred of all hope of seeyng and enioying their redemption. Wheras by and by after there is added [that all the endes of the earth sawe the saluation of God] it not only perteineth to his cōmendacion, as if he had sayd it should be a famouse kynd of saluacion, the renoume wherof should come to the vttermost bownds of the earth: but also it signifieth that the Gentiles whiche heretofore had benne bewitched in their own dotages, shold be partakers therof.

4 Reioyce vnto the Lorde all the earth: make a noyse, and leape, and clap your hands.

5 Sing prayse vnto the Lorde vppon the harpe, vppon the harpe, and vvith the voyce of singing.

6 With Trumpets,and vvith the ſound of Shalmes ſing prayſes before the Lorde the king.
7 Let the Sea rore and all that is therein: the rounde vvorlde, and all that dvvell in it.
8 Let the Riuers clap their hands,and let the mountaines skippe.
9 At the ſight of the Lord: for he is come too iudge the earth: he vvill iudge the vvorld in righteouſneſſe,and the nations vvith equitie.

4 [Reiopce. &c.] He repeteth the exhortation whiche he had vſed at the beginning, by directing the whiche too the Gentiles, he ſheweth ſufficiently that there ſhalbe but one Church through the whole worlde,in the which god breaking down ỹ midwal,ſhal gather al men into one ſelf ſame vnitie of faith. In the muſical inſtruments,doubtleſſe he alludeth to the maner of his time. And by ỹ wap he ment not to binde the Gentiles to the ceremonies of the law. Neuertheleſſe in the doubling of the words there is a behemency,as if he had ſayd,how feruētly ſo euer men enforce them ſelues to commend the redemption of ỹ world,yet can no commendations be able to match the greatneſſe of the grace. which thing appeareth the better alſo by the ſequele, where he giueth ſenſe to vnliuing creatures. But forasmuche as all thys whole Texte hathe benne expounded heeretofore, I ceaſe to ſpeake any more of it.

The contentes of the.xcix.Pſalme.

This Pſalme differeth from the former Pſalmes in one thing, namely that it extendeth not to the kingdome of God,and the bliſſednеſſe that foloweth the ſame,without the borders of Iewry. But rather ſeparating the children of Abraham from the reſte of the world,by reaſon of the priuiledge of their adoption,he prouoketh them peculiarly to the prayſing of God.

The.xcix.Pſalme.

1 THe Lorde reigneth,let the people tremble: dvvelling betvvixte the Cherubines,let the earth be moued.
2 The Lorde is great in Sion, and highe is he aboue all Nations.
3 They shal acknovvledge thy gre at and terrible name,it is (holy.
4 And the kings povver loueth iudgement: thou haſte ſtablished righteouſneſſe: thou haſt done iudgement and iuſtice in Iacob.

1 [The Lord reigneth. &c.] He doth but will the people to tremble,whom he had called to gladneſſe before. For maſmuch as the Iewes were beſeged roūd about with enemies,it was requiſite for them to haue Gods puiſſaunce aduaunced among them, that they might know that by his defence they ſhuld euermore be preſerued againſt the hatred and outrage of al men. The word Ragaz (as we haue ſeene heretofore) ſignifieth among the Hebrues ſometimes too quake or tremble,and ſometime to be angry: and conſequently it is referred to any maner of motion, whether it ſpring of preſumpteouſneſſe or of feare. The Prophet therfore meaneth now, that God will ſhewe ſuche power in deliuering his chozen people, as ſhall trouble all nations,and make them feele at length how muche they had played the mad men too their owne deſtruction. For God is ſayde too reigne too mans reſpecte, when hee auaunceth himſelf aloft by royall prooſes of

of his puissance: bycause that as long as hee hideth away his help, ronne at ryot the more boldely, as though he were no body.

2 [The Lorde is great &c.] We must beare in mind the sayd matching of contraries that I spake of, how that God is greate in Sion too destroy and bring to nought the enemies of his Churche. And wheras immediatly after he addeth that he is high aboue all people: it must not bee so taken as though he sate ouer them to their welfare, but to disappoint their deuises, to distrubble their attẽpts, and to ouerthrow their whole strength. As for that which foloweth concerning the praysing of Gods name, it belongeth not to all nacions: but in my iudgement the prophet requireth thankfulnesse only of the faithfull. For although god enforce his vãquished enemies to acknowlege him: yet notwithstãding forasmuch as they cease not to repine at his glorye and also too spit out blasphemies, it cannot agree to them that he sayeth, prayse the name of god, for it is holy. It is the faithfull then that hee properly speaketh too, whom the knowlege of holynesse of Gods name allureth to prayse it of their owne accord.

4 [And the kings &c.] It might be a threate to put the enemies in feare: as if he should say, that God is armed with power to reuenge wrongs, bycause hee loueth righteousenesse and equitie. But I had leuer to referre it to the Church, as who should say that it is subiect too Gods dominion, vpon condicion that it shoulde exercise righteousenesse and vpright dealing. Also there is another sense that wold not misagree, that is to wit, that it is vnlawful to imagin any tirannicall gouernement in god, bycause there is a perpetuall cõsent betwixt his power and his vprightnesse. But when I wey the whole text, I doubt not but that the Prophet after hee hathe placed God in his seege royall, doth now intreate of the maner of his reigning. For hee addeth that he hathe stablished righteousenesse and equitie: which notwithstãding may bee taken two wayes, eyther that God hath cõmaunded perfect equitie too hys people in his law, or else that he hath always giuen profe of his rightfulnesse & equitie, in cherishing and defending his people. And although it be moste true, that perfect righteousnesse hath always shined foorth in gods works and iudgements: yet notwithstanding it seemeth more probable that it should bee vnderstoode of his doctrine, namely that God, who loueth rightfulnesse, instituted a forme of gouernement among the people of Israell, which should be the best rule wherby to liue honestly & vprightly. And so the word [doo] shal vnproperly be taken to charge or commaũd. Onlesse perchaunce any man like too take this laste part to be ment of gods gouernement seuerally by it self, which thing I mislike not. For there is nothing that more encorageth the faithful to obey god, or that confirmeth thẽ more in the willingnesse to kepe his law, than when they finde by experience that GOD hath a care of them: and looke what rightfulnesse he requireth in woords at his seruaunts hands, the same they performe in their doings one toward another.

5 Exalte the Lorde our God, and vvorship at the footestoole of his feete: for he is holy.

6 Moyses and Aaron among his Priests, and Samuell among them that called vpon his name, they haue cryed vnto the Lorde, and he vvill ansvvere them.

7 He spake vnto them in a piller of cloude, they kept his testimonies, and the lavv that he gaue them.

8 O Lorde our God, thou diddest ansvvere them, thou vvast a fauorable God vnto them, and a reuenger vpon their vvorks.

9 Exalt the Lord our God, and vvorship at the mountaine of his holinesse, for the Lorde our God is holy.

5 [Exalt the lord &c.] This exhortacio is properly directed only to ỳ Church to the intent that hauing had experience of Gods graciouse goodnesse, it should enforce it selfe so muche the more cheerfully to the obseruing of godlynesse. The Iewes then are they whom he calleth to the exalting of God who had so notably succored them, and bee biddethe them too pecile the worshyp that is commaunded in the lawe. The temple truly is oftwhere else called Gods seate, or house, or rest, or dwelling place. Now whereas it is called here the footstole of his feete, the reason of this metaphor is very good. For it was Gods will too dwell in such wise in the middes of hys people, as that hee might not hold theyr minds fixed vppon the outward temple and the Arke of couenāt, but rather lift them vp to heauen. Then was the terme of house or dwelling place an enforcemēt to faithe, too the intent all the faithfull might be bold to approache vnto God familiarly, whom they sawe to meete them willingly. Howbeit forasmuche as mēs minds are forwarde vnto superstition, it was behouefull that this faut should be corrected, to the intent they should not conceiue any fleshly or earthly imagination of God, nor sticke stil in the outward signes. The Prophet therfore in calling the temple Gods footestole, hee biddeth the godly mount higher: for hee filleth bothe heauen and earth with hys vnmeasurable glory, but by this meanes he dothe vs to weete, ỳ rightfull worshipping cannot be pecided to God other where than in Sion. For hee so tempereth his stile, that although hee lift the godly minds aboue the world, yet dothe he nothing impeache the holynesse of the temple so farre forthe as God had chosen that only place vppon earth wherin he wold be called vpon. Hereby we perceiue how fondly many besides Austin disquiet thē selues to find in what wise the Prophet commaundeth Gods foteestole to be worshipped. Austines answer is captiouse. If wee haue an eye too Christs manhod (sayeth hee) the meane is found how Gods footestole may bee worshipped without breache of godlynesse. For he tooke his body of the earth in the whiche it is hys will too be worshipped, and yet is not any thing worshipped in the sayde earth, but G O D: for both that earth is the dwelling place of the godhead, and God him selfe hath vouchsafed too become earth. Truely all this gere is delectable too bee spoken, how bee it nothing too the meaning of the Prophete, who mynding too put a difference betwixte the law worshipping, (whiche was the onely worshipping that God allowed) and the superstitions of the Heathen: calleth out the children of Abraham too the Temple, as it were too their standarde, whereas notwithstanding he commaundeth them too worship God after a spirituall maner, bycause he dwelleth in heauenly glorie. In these dayes when shadowes are abolyshed, I confesse that G O D is not rightely worshipped, but when wee hye vs foorth right vnto Chryste, in whom dwelleth the fulnesse of the Godhead. But it were vnproperly and awkely done for any man too terme him a feotestoole. For by this maner of speaking the Prophete ment, that God was not inclosed in the visible Temple, but was too bee soughte aboue all heauens, according as he is aboue all the worlde. But too filthely did the maddebrayned Byshoppes of Grece abuse this place in the secende Councell of Nyce, too proue that G O D was too bee worshypped in Images and Pictures. The rendering of the cause contayneth a matchyng of contrarves. For the Prophete in hallowing the name of the one G O D, vnhaloweth all the Idolles of the Heathen: as if he shoulde say, althoughe the Heathen chalenge an ymaginatiue holynesse too theyr Idolles: yet are they but meere vanytie, abhomination, and dung hilles full of stinche. Others Translate it, [for it is holy,] but it will appeare by the ende of the psalme how it was the Prophets meaning to discerne God from al Idols by this addition.

6 [Moyses and Aaron &c.] He commendeth the peculiare grace of God, whiche he vouchsafed vppon the seede of Abraham by thys marke, that oute

of

of it he chose him Prophets and Priests to be as it were daysmē betwixt him and the people, to strike vp the couenante of saluation. And he nameth three that excelled in the first times. For Moses was as it were a spokesman to get the people Gods fauour. Aaron supplyed the same office: and at length Samuel played the same part. And yet no doubt but that vnder these three persons he comprehended the whole people with whom God made his couenant. But he openeth these by name which were (as ye would say) the keepers & keepers of this incomparable treasure. Whereas he sayth, that Moses was one of the Priests, it might seeme an absurditie, considering that his sonnes were but amōg the ordinary Leuites, and that he himself neuer toke vpon him the honor of the high priesthode after the Law was giuen. Howbeit forasmuch as the Hebrues cal Cohenim chiefmen, suche as kings sonnes bee, there is no impediment why the Prophet should not honour Moyses with this title, as if he had sayde, he was one of the sacred nobilitie. Agayne if wee haue an eye too the firste originall, certaynly before the law was giuen, Moyses was endewed with the high Priesthod. And the Prophetes meaning is to be considered, how that God not onely adopted the offspring of Abraham, but also (to the intent the credite of the couenaunt might be of the more certaynte) he would they should be certayne mediators, on whom he laied the charge of calling vpon his name. For the [calling vpon] whiche he maketh mention of, is not too bee taken for any maner of [calling vpon,] but for such as was don by the Priests, namely bicause they were as Imbassadours chosen by God, to come into Gods presence in the behalf of the whole people, and to speake for them all [They cryed vnto. &c] He vttereth more playnly that which I haue sayde euen now, that God prosecuted the children of Abraham with singular benefits from the beginning, and that only in respect of the free couenant. For looke how many benefits soeuer he bestowed at any time vpon the Iewes, they flewed all out of that fountayn. And therfore as oft as they found God fauorable, it behoued them to renue the remēbrance of that first fauour. Also the prophet maketh mention expressely of the visible token of the [cloudy Piller,] wherby gods will was to haue his presentnesse registred to all ages, according as God vsed temporal signes, not only for their sakes too whom they were shewed, but also for their sakes that folowed after. Although then that God did not alwayes shew a cloudy Piller too the eyes of the people in olde tyme: yet notwithstanding forasmuch as the dulnesse of men is suche, that they perceiue not Gods presence, except they be put in minde by outwarde signes: the prophet doth right to call backe the Iewes too this notable token. For God had appeared openly to their fathers in the wilderneſſe, too the intent their posteritie should be certainly assured that he would be at hande with them also. And of set purpose he addeth that they had kept Gods testimonies, to the intent he might hold other ages vnder the same obedience.

8 [O Lorde our God. &c.] He doth vs to vnderstande that they were heard, bicause there was a mutuall consente betweene Gods grace and their godlinesse. Then followeth it, that their posteritie ought by their example so too call vppon God, not onely as that his name may sound vpon the tippe of their tungs, but also as they may keepe his Couenante with vncorrupted affection. By the way he doth vs to vnderstand, ỹ whereas god setteth not forth his glory so louingly and abundantly in all ages: that betydeth through the faulte of men, bycause their posteritie doo moste commonly either fall quite away, or at leastwyse slip aside from the fayth of the parents. For it is no meruaple when godlynesse waxeth colde in the worlde, thoughe GOD also withdraw hys hande, or at leastwyse stretche it not out in so apparant maner. [Thou wast a fauourable God vnto them. &c.] That the thing which he spake heretofore of Moyses, Aaron, and Samuell, perteined too the whole people, it appeareth more euidently by these words. And truely they were not Priests there for their owne cases, but for the common welfare of the whole

people. Wherefore not vnfitly dothe the prophet passe from those three to the body of the rest of the people. For neither do I restrayne the relatiues to the sayde three persons, neither doo I interprete them precisely of the same men: but I rather suppose the state of the whole Church to be betokened: that is to wit, that God at the prayers of his Priests was fauourable to the Iewes, and yet did sharply punish their offeces. For on the one side he commendeth gods fauor, in that he cherished that people so tenderly, and bare with their sinnes so mercifully. And on the other parte he openeth the dreadfull examples, wherby he punished their thankelesnesse, too the intent their posteritie should lerne to submit them selues to him obediently. For it is alwayes to be remembred, that ioke how much the more bountifully god beateth with vs, so much the lesse can he abide that his liberalitie should bee scorned. In the closing vp of the Psalme he repeteth the sentence that we had in the fifth staffe, and in stede of the word fotestoole, putteth [the hil of his holynesse.] And wheras through breefnesse he had earst more darkly sayde Kadush hou, now he openeth it more fully, saying: [The Lord our god is holy.] For his meaning is that god is not worshipped at aduenture by the Israelites, (like as the religion of the hethen hung al vpon opimō) but that the worshipping of him is founded vpon assuredenesse of fayth.

The Contents of the. C. Psalme.

The tytle muste suffyse vs for a Contente: and agayne the shortnesse requireth no long treatise. He precisely allureth the faythfull too prayse God, bycause hee hath chosen them too bee his people, and taken them into his tuition.

The. C. Psalme.

A Psalme to prayse. Be ioyfull in the Lorde all the earth.
2 Serue yee the Lorde in gladnesse, come intoo his presence vvith ioyfulnesse.
3 Knovv yee that euen the Lord is God, he hath made vs, and not vve our selues, vve are his people, and the sheepe of his pasture.

1 [Bee ioyfull. &c.] He toucheth but that part of Gods seruice, which consisteth in the considering of his benefites and in thankesgiuing. And bicause hee speaketh to the whole earth indifferently, he seemeth to haue had an eye, by the spirite of prophesie, vnto the tyme in which a Church was to be gathered of diuerse nations. He cōmandeth therfore that God should bee worshipped with gladnesse, meaning that he is so beneficial towards his seruāts, that he ministreth abundāt matter of gladnesse vnto them. The which thing he expresseth better in the third verse, where first he chastiseth mens ouerboldenesse, whiche wickedly step aside frō the true God, both in making many Gods to them selues, & also in setting vp manyfolde worshipping of them. Forasmuch thē as the multitude of gods ouerwhelmeth and buriech the true knowledge of the one God, & defaceth his glory, the prophet doth well to warne all men to returne to their right wits, and to leaue to rob God of his honor. And he reproueth their madnesse, in that they being not cōtent with the one God, do vanish away after their owne conceits. For howsoeuer all the packe of them is compelled too acknowledge in word, that there is some one god ✝ was the maker of heauen & earth: yet do they streight after disperse his glory hither & thither. And by that means the goodhead (asmuch as in them lieth) is brought to nothing. Seeing then it is a matter of great difficultnesse to retaine men in the pure worshipping of God, the Prophet not

not without cause calling ỹ world back from: they accustomed fondnesse, biddeth them consider that God is God. For wee must beare in mind the shorte definitiõ of the knowlege of him, which is whẽ his right is left whole vnto him, & no Godhead is countermatched with him, to deface his honour. In deede in the papacie there is left him his name of God: howbeit forasmuche as his glorye is not included within one syllable: it is certeine that they acknowlege him not for God. Be it knowen therfore that the worshipping of God standeth not vpright, vntill the wicked defacing of his honoure, which superstitiõs bring with it, bee reformed. Afterwarde hee publisheth his singular benefit, in the cõsidering wherof, he will haue the faithfull to spende their labour cheerfly. It seemeth to be a thing too well knowen, [that god made vs:] but (to say nothing of mens generall thanklesnesse) that scarce one among a hundred doothe in good earnest thinke himselfe beholden to God for his syfe) although that when they be driuen to the pinch, they deny not but that they were made of nothing: yet notwithstãding euery manne is his owne god, and worshippeth himselfe, in imputing euery man to his owne strengthe the thyng that God auoucheth to be his. Agayn it is to be considered that the Prophet intreateth not here of the generall creation as I haue said heretofore: but of the spiritual regeneration, wherby he maketh his owne image new agayn in his elect. It is the faithful only therfore, whome the Prophete auoucheth here to bee the worke of God, not in respecte that they be made men in their mothers wombe, but in the same sense that Paule Ephe. 2.10. calleth them the workemanship of God, bicause they bee created to Good workes, whiche hee hath prepared for them to walke in. And that appeareth better by the text it selfe. For where as he sayth wee be his people, and the sheepe of his pasture, certesse hee betokeneth the speciall grace wherthrough GOD hath segregated his children for a peculiar possession to himselfe, to the intente he may cherishe them as it were vnder his wings: which is a farre excellenter matter than to be borne men. Nowe if any man should glorie that he was made man by himself, who would not abhorre so ranke treason agaynst GOD? Neyther is it lawful to vnpute it to our earthly parents, that they should beget vs of their owne strength: For what were rotten sede able to do? And yet the more part of men sticke not to drawe to themselues the praise of the spiritual life. For what else mean the publishers of Free-will, but to persuade vs, that we atteyn to be made of Adams impes, the sons of God by our owne trauel. But the Prophet in calling vs Gods people, teacheth that it is through his free goodnesse ỹ wee be spiritually regenerated. And by terming vs [The sheepe of his pasture] he doothe vs to vnderstande, that thorough the same grace, the thyng that was once giuen vs, remayneth whole vnto vs vnto the end. It might also bee redde otherwise [He hathe made vs his people. &c.] But for as muche as the sense is not changed, I kept me to that whiche was moste receyued.

4 Enter yee into his gates vvith prayse, and into his courtes vvith reioycing: prayse yee him, and blisse yee his name.

5 For the Lorde is gracious, his mercie endureth for euer, and his truth from generation to generation.

4 [Enter ye into his gates &c.] The closing vp is in maner like the begining, sauing that he intermedleth a mẽtion of the lawe worshipping: wherby notwithstanding hee doth no more but warne hem, that the faithefull discharge not themselues aright in giuing thanks too god, except they also exercise themselues in the solemne profession of godlynesse. In the meane season, by the name of the temple hee doothe vs to wit, that God will not be worshipped but according to the appoyntment of his lawe. Wherouer too the intent wee may know that wee haue continuall occasion giuen vs too prayse god: he sayth that [his mercy en-

dureth for euer, and that his truthe also is euerlasting] Seing then that he ceaseth not to deale in such wise with vs: it were too too muche shame for vs, to be wearye of paying hym the sacrifise of praise. Why he ioyneth truth with mercie I haue told hertofore. For like asse heads as we be, we feele not Gods mercie, no not euen with groping, when it offreth it selfe openly, vntill he open his holy mouthe to testifie his fatherly loue towards vs.

The contents of the. Cj. Psalme.

Although Dauid were not yet settled in the kingdom, yet notwithstanding forasmuche as he was alredy created king by gods apointment, he frameth and addresseth himselfe to the best maner of gouernement. And he not only stirreth vp himselfe to the performing of his kingly office, by this godly foreconsideration: but also making a vow vnto God, he promiseth to become his faithful minister, to the intent he may obteyne speedie possession.

The. Ci. Psalme.

A Psalme of Dauids. I vvill sing of mercie and iudgement, vnto thee O Lorde vvill I sing.

2 I vvill deale vvisely in perfect vvay, til thou come vnto mee: I vvil vvalk in the soundnesse of my hart in the mids of my house.

3 I vvill set no vvrongfull thing before myne eyes: I hate the vvorke of them that step asyde, it shall not cleaue vntoo mee.

4 A frovvard harte shall departe from mee, I vvyll knovve none euill.

5 Whosoeuer backbiteth his neyghbor priuily, him vvill I destroy, who soeuer is haultye of countenance, and vvide of harte, him can not I abyde.

1 [I will sing. &c.] Wheras he speaketh of singing, the readers must vnderstande it thus: that he vttereth in this psalme, the thing that he had mused vpon with himselfe, that is to wit, what maner a king he intended to be as soone as he should haue obteyned the promised kingdome. Therefore to sing of mercy and iudgement importeth as muche as to testifie by solemne protestatiō of wordes, that he wold become a iust and vpright king. Iustin taketh it suttly, that God is to be praised, whether he punish men sharply, or whether he shewe hymselfe mercifull to them. But Dauid intreateth not here of Gods secret iudgements, but of the lawfull gouernement of the kingdome, so as he myghte fulfill his calling as well in worde as in deed. Where as he sayth [vnto thee O Lorde will I sing,] he acknowledgeth himself to haue bene appoynted to so noble and honourable a charge by the benefite of God: for it had ben a poynt of prowde rashnesse to haue thrust in himself vpon his owne head. And not vnfitly doth he comprehende all Princely vertues, in these two parts of mercy and iudgemēt. For like as it is the chiefe duetie that belongs to a king, to yeld euery man his ryght: so also is there required in him a carefull loue and gentlenesse towardes his subiectes. And therfore not without cause dothe Salomon say, that a kings throne is holden vp with mercye. Prouerb. 16.12.

2 [I wil deale wisely &c.] Here Dauid doth vs to vnderstand, that he weyeth throughly howe sore a burthen was layde vppon hym when hee was made king.

king. We knowe, yea and experience sheweth, howe almost all Kings are drunken with their owne glorioufneffe: neyther was it for noughte vfed as a bywoord in olde tyme, that a King muft be borne eyther a lorde or a loute, whiche saying was doutleffe misconstrued, verily bicaufe it commonly falleth out that fuche as haue the foueraintie fhoulde be fooles and dolts. And truly it is a notable vengeance of God, that beafts and fuch as are vnworthy to bee counted in the number of men, are commonly ftalled in the higheft roomes of gouernmēt. But although kings be not born fooles in deed: yet doothe their dignitie blynde them, fo as they think they are no whit indetted to their fubiects, but may vaunt themfelues after the lordlyeft manner, welter thēfelues carelefly in their owne vices, and at length vtterly forget themfelues. Dauid therefore fayeth, he will deale wyfely, or (whiche is all one) bee very ware and well aduifed, becaufe it is a rare vertue for him that maye doo what he lift, to haue fuch a ftaye of himfelfe, as to doo no more than he ought to doo. He then that hathe the law in hys own hand, and yet trieth not what hee is able to do by doing amiffe, but brideleth himfelfe by his owne myldneffe: is endued with the true vnderftandyng: and confequentely fheweth that he will not be like other kings, whom their own dignitie maketh fooles: but according to the greatneffe of his charge, will put to his diligēce to fulfill his duty aduifedly. And it is to be noted that he maketh the [perfect way or Vprightfulneffe] to be the groundeworke of wyfedome. Whereby wee gather, that to Godward, tyrantes haue no wifdome at all, whiche implope their wits to wicked wyles, in deuifing daply new policies to burthen & greeue theyr fubiects, & finally which ar fharpwitted in nothing, but in doing harme. How many fo euer miflike of fuche craftineffe, certeffe it is deemed to be the beft wifdome and aduaunced with the higheft commendations, if kings be bent too enlarge the bounds of the Realmes, and alfo be able to deuife crafty polices. But Dauid coueteth none other wifedome, than fuche as if the miftreffe of vprightneffe. [Till thou come.] Theie wordes are red two ways. Some translate it in the maner of asking a queftion: [when wilte thou come?] as thoughe Dauid fhold requeft to be put of vñ no lōger delay. And truly he had iuft cauſe to grone and lament, when hee fawe himfelfe fo long pinched with penurie & miferably toffed with ofte fhifting from place to place. For it had bin beter for him to liue an vnknowen life in his fathers corage, as he did before whē he was a herdmā, then to be anoynted king to be driuen out of his coūtry, and to liue in vtter difhonor and hatred. But I had leuer to read it without interrogation [vntill o lithe that:] which felfelame translation neuertheleffe, I interpret fomwhat otherwife than moft men doo: that is to wit, that although Dauid continue ftyll a priuate perſon, and enioy not as yet the princely eſtate that was promifed him, yet ceaſeth he not to folow vprightneffe, all the meane whyle. The fenſe therfore is this: Lorde, although thou hold mee fomwhat vñ the lōgeſt at the ſtaues end: yet will I neuertheleffe apply my felfe vnto vprightneffe. And fo hee matcheth the mids of his houſe againſt palaces & publik buildings, as if he fhold fay with in the walles of his owne priuate houſe.

3 [I will ſet &c.] After that he hathe proteſted to become a folower of vertue and righteouſneſſe in his owne feuerall life, according alſo as it becommeth good Princes too beginne at the ſame point: nowe hee addeth, that in bearing the office of Prince, hee will become an enimie to wrongfull dealyng and wickednefſe. For to ſette before ones eyes the thing that is wrongfull, importeth as muche as too purpoſe to doo the thing that is wicked. Therfore he ſaith flatly that he wilbe vtterly againſt al wickednefſe: as doubtleſſe no man can become a iuſt and vpright puniſher of miſdealing, but hee that vtterly abhorreth it in his harte. Whereuppon it folowethe that kings execute not their dewty, except they be cleere from all wycked aſſente. Some toyne Gnaſhoh too it, ſupplying the letter Lamed as if he had ſayd, I will not agree to the doing of any thing yͤ is wicked, or I will not like of any iendnes

to

to execute the same. But more allowable is the other sense, that after Dauid hath protested that he will suffer no iniquitie in his sight, he addeth immediatly, that hee will become an enimie to all misdoings. In the last member there is a shifting of the number, if ye referre it to the persons of them that step asyde. Neuerthesesse it may fitly be expounded of the worke it selfe: as if he had sayde, he woulde haue no allyance at all with any maner of vngodly backslidings.

4 [A froward hart &c.] Wheras some men take a froward hart to be spoken of falseharted men, I reiect it as constreyned, and the text it selfe refuseth it. For in asmuch as he hath added immediatly, [I wil knowe none euill:] doubtlesse in the former member hee auoucheth, that he will be free from falsehod and naughtinesse. And the effecte is, that Dauid will doo his endeuer to rid his hands of all misdealyng: and also to be ignorant what it is to do wrong to his neybors.

5 [Whosoeuer backbyteth. &c.] In this verse he intreateh more euidently of the dutie of a king which is armed with the swoord to holde shorte the euill dooers. For although backbiting, pryde, and all vyces be iustly mislyked of al good men, yet belongeth it not to euery of them to cut of the proude or the backbyters, bycause they are not indued with publike authoritie, but haue their handes tyed vp. And this distinction must be borne away, to ẏ intente Gods children maye holde themselues within the boundes of myldenesse, and none of them passe beyond ẏ bounds of his owne calling. For surely as lōg as Dauid liued in ẏ state of a subiect, he neuer durst take this thīg vpō him. But assoon as he was stalled in the chaire of estate, he receyued a sword at Gods hand, which he myght draw to punyshe misdoings with. And he poynteth out certeine specialties, ẏ he might by implicacion giue an incling howe hee woulde be a punisher of all wickednesses. Priuie and theeuish backbiting is a noysome plague aboue all others. For it is all one as if a man should kill a body by treason: nay rather, a backbiter dispatcheth menne vnwares no lesse than a poysoner. And it is the right poynt of a frowarde and trayterous nature so too hurte an other mannes good name as the partie may not know how to defend himselfe. Forasmuche therefore as this mischief raungeth to commonly abrode, and yet is in no wyse to be born withall in mans lyfe: Dauid taketh vppon him to punish it. And afterward he marketh out the proud men by two maner of speches. He calleth them [haultie of countenance,] not bycause that euery proud body loketh alwayes aloft: but bycause they cōmonly bewray the haultinesse of their harts by ẏ loftinesse of their looks. And hee termeth them wideharted, bycause they must needs bee puft vp and swolne whiche gape after great things. For nothing is inough with thē, onlesse they may swalowe vp the whole world. And herby we gather ẏ right order can not florish, onlesse princes watch narowly to suppresse pride, which of necessitie draweth with it both fiercenesse and crueltie, and ingēdreth reprochefulnesse, rauin, and all kynd of misdealing. Whereby it will come to passe that simple and quiet men shalbe set open to the lust of the mightier sort, except princes set their authoritie ageinste it too represse theyr boldnesse. Now seing it is Gods will that princes should hate pride, it is certain that he himselfe also hateth it. And therfore he requireth a gentle meeknesse at his childrens hands, bycause he is at vtter defiance w̄ al such as seke to perke higher than their estate may bear them.

6 Mine eyes are toward the faithfull of the land, that they may dvvell vvith mee: he that vvalketh in the sound vvay shall serue mee.

7 He that vvorketh vviles shal not dvvell in the midds of mine house: hee that speaketh vntruthes shall not abide in my sight.

8 Betimes vvill I destroy all the vvicked of the land, to thrust all the vvorkers of iniquitie out of the citie of the Lord.

6 [Mine eies &c.] He setteth downe another example of a wise prince, saying he will indeuer to haue the faithfull men of the land neere about him too vse their aduise, and also to haue honest and trusty seruants. Some take this percel [that they may dwell with mee,] generally, in this sense: I will not neglecte the good and vertuous persons, nor suffer them to be vexed wrongfully: but I will bring to passe that they shall liue in quiet state vnder mee. Howbeit, his meaning is rather that hee will make his choyce, and not take tag and rag without respect, but discern euery man what he is, to the intēt he may haue those that be of godly conuersation neerest aboute him, and put them in the chief offices of the common weale. And he placeth the [Faithfull] in the firste ranke, bycause that although a manne excell in qualities, yet if hee bee not giuen to Faythfulnesse and vncorrupt dealing, he shall neuer behaue him selfe well in iudgement. And it is a thing worthy to be noted, bicause that although the Prince be neuer so good, yet shal his subiects hardly be partakers of his vncorruptnesse, except his officers be accordyng to himselfe. For inasmuche as the vnder officers are the handes of the prince: looke whatsoeuer hee determineth, that will they trapterously ouerthrowe, if they be eyther couetous or craftie, or extorcioners: which thing is too well knowne by experience. Most kings in deed passing ouer the good and vertuous men, or rather biddyng them farewell afarre off, doo of set purpose seeke officers lyke themselues, and fitte men for their owne tyrannie. Yea and euen the good & well disposed princes also are founde to be so tenderharted, that they are ruled by the worst meanes aduyses, and bestow the common offices fondly, without consideration.

7 [He that worketh &c.] This verse may be taken as well of all magistrates that execute publike iudgements, as of houshold seruants. Howbeit forasmuch as he had spoken euen now generally of all officers, hee seemeth nowe to speake peculiarly of the Kynges trayne. For hence come all corruptions: if ỹ kings chiefe Counsellers and other his dayely wayters which are alwayes in his eare, be deceptfull and craftie, then will they by their example as it were display the banner of licentiousnesse. And it is not possible that he whiche can not hold his owne house in good order, should be able to hold a whole realme in awe. For the authoritie whiche is not able so muche as to holde vp his heade within doores, doth soone lose his estimation abroade.

8 [Betymes. &c.] In the end he concludeth, that hee will do his endeuer to the vttermost, to clense the lande from naughtie packes and wicked men. And he sayth betymes, bycause if princes be slacke and slouthfull, they shal not encounter the mischeues to remedie them tyme inough. They must therfore withstand the beginnings, prouided alwayes that the iudge do nothing vpon priuate displeasure, nor run headlong withoute aduisement. Also by the plural number is betokened stoutnesse, bicause it were not inough for a iudge to punish naughtypacks once or twice sorely & sharply, except he were full bent to go thorough with the same charge still from tyme to tyme. And by this saying is condemned the slouthfulnesse of princes, when they see wicked men runne boldly to doo mischeef, and yet either for feare or for affectiō wink at them frō day to day. Therfore let kings and magistrats beare in mind how they be armed with ỹ swoord, to the intent they should execute Gods iudgements stoutly and spedyly. Dauid could not in deede purge the land from all defilements though hee had buckled himselfe neuer so couragiously to ỹ matter. But hee promiseth only to become a streight iudge in taking away all the vngodly without respect of any mans person. Oftentimes fearfulnesse is a hinderance vnto iudges that they cannot mightily inough suppresse the malapertnes of the naughtipacks. Wherfore they had neede to bee endewed with the spirite of inuincible stoutnesse, so as vppon assurāce of gods helpe, they may go thorough with the charge enioyned vnto them. Ageine, ambition & fauor make them pitiable ỹ they hold not on all after one rate in punishing offences when neede is

Hereby

Hereby we gather how greatly ỹ sharpenesse that exceedeth not measure, pleaseth God: and againe howe God liketh not the cruell hyndhartednesse whiche giueth the bridle to naughtypackes: as in good sothe there is no greater incitemẽt to sinne, then is vnpunishment. Therefore they muste remember this saying of Salomons, Prouerb. 17. 15. He that acquiteth the wicked and he that condemneth the giltlesse, are both of them abhominable before God. Right terrible also is that whiche hee addeth, [that I may thruste all the offenders out of the Citie of God.] For if euen the heathen kings bee commaunded in generall too punishe wyckednesse: Dauid knewe himselfe to be bound with a surer bond, considering howe he was sette ouer the Churche of GOD. And truely they that holde that place of honour, if they imploye not all their endeuer, to purge awaye all vncleannesse, beside Gods holy place, so muche as in them lyeth: and not only behaue thẽselues vnfaithfully towardes men by betraying theyr welfare, but also committe high treason agaynst God himselfe. Now forasmuche as Dauids kingdome was but a darkesome image of Christes kingdome, we muste set Christ before vs, who although he beare with many hypocrites: yet notwithstanding forasmuche as he shall be iudge of the whole worlde, will one day cal all men to account, and set the Lambes asunder from the Goates. And if he seeme to make somwhat with the lõgest tarrance, wee muste bethinke vs of that morning whiche shall rise vp sodeinely, when all filthynesse shall bee clensed awaye, and true cleannesse shall shyne agayn for euer.

The contentes of the. Cij. Psalme.

This prayer seemes to haue ben giuen out to the faithfull, when they pined out of their countrey in Babylon. Firste they sorowfully and humbly bewayle their owne afflictions, and afterward betake the restitution of the holy citie and of the Temple vnto God. And to the intente they maye make their prayers with the greater affiance, they bethink them of Gods promises, concerning the happie setting vp againe aswel of the kingdome as of the priesthode: and they not onely assure themselues of deliuerance from captiuitie, but also pray God to bring kings and natiõs vnder their dominion. Finally intermedling agein a short complaint concerning their sorowful and miserable state, they seeke comfort at Gods euerlastingnesse, bycause that in adopting his seruauntes to a better hope, he hath separated them from the cõmon lot of all other men.

The. Cij. Psalme.

A Praier for the afflicted vvhen he shal be in distresse, and povvre out hys thoughts before the Lord.

2 O Lord here my prayer and let my cry come vnto thee.

3 Hide not thy face from me in the day of my trouble: bovv dovvne thine eare vnto mee: in the day that I call make haste, aunsvvere mee.

1 [A prayer. &c.] Whiche of the Prophets ſoeuer was author of this pſalme, it is certain that he indited it in forme of praying for the repairing of the Temple and the cite. Whereas ſome reſtrayne it to the tyme, wherin the building of the temple was hindred by the nations that bordered vpon Iewry: I like not of it: but rather I thinke the Pſalme was made beefore the returne of the people, when the tyme of their promiſed deliuerance was nowe at hande. For then began the prophets to be more buzie in lifting vp the hartes of the godly, according to this prophecy of Eſays. 4. 1. Be of good chere my people, be of good chere ſhal your God ſay. And it was the prophets purpoſe, not only to cheere vp the peoples hartes to hope well, but alſo to make them haue a care and regarde of the welfare of the churche. And the intitling of the Pſalme ſheweth to what vſe and ende it was foreappointed. For they that trãſlate it in the tyme paſt, [A prayer for the afflicted when he was in trouble, and poured out his thoughtes] ſeme to render the mening amiſſe. May rather he ment to comfort the ſorowfulneſſe of thoſe whoſe hartes he ſawe diſmayde, as if he ſhould ſaye, Althoughe they were ponched with heuineſſe and deſpaire, yet was there reſpite for them to pray. Some tranſlate the worde Gnaſaph [when he ſhall hide himſelfe:] and thinke that there is metaphorically expreſſed the geſture of him that prayeth, whē daring not lift vp his face for grief, he ſhrinkes himſelfe in, and as it were, hydes his head in his boſome. But in my opinion it ſemeth a trimme alluſion, when on the one ſide are ſet downe anguiſhes of mynde and diſtreſſe: and on the other parte the pouring out of prayers, to the intent we may know how the gate is ſo little ſhutte againſt our prayers when wee are ſo diſtreſſed with ſorow, that we ſhunne the light and companie of menne, that euen then is the very fit tyme to pray, becauſe the onely eaſe of oure greſes is, that we may freely poure oute our hartes before GOD. In deede the worde Shuk is ofte tymes taken [to praye:] howbeit foraſmuche as it ſignifieth to thinke vppon a thyng, the woorde that is deriued of it is properly here a muſing or thinking vpon a thing. Furthermore it is to bee noted, that by theſe wordes the Iſraelits were admoniſhed in what ſort it ſhoulde become them to bee ſetled in their myndes when they thought vpon thys maner of praying, as if he had ſayd, he appoynted it to none other than ſuche as were greeued for the myſerie of the Churche.

2 [O Lord here &c.] Thys earneſtneſſe ſheweth ageme, that theſe wordes were not penned for them to poure out when they were careleſſe and mery: for that had bin a groſſe mocking of God. For in ſo ſpeaking they auouche themſelues to endure ſore gripes, and to burn with greate longing too obteine releaſe. Wherefore no manne myght vtter theſe wordes with his mouthe, but hee muſte blaſpheme goos name, onleſſe there wēt an earneſt affection of the minde with it. And the circumſtance of the place that I ſpake of is too be noted, how wee bee wakened vp by the holy Ghoſt at ſuche time as God is to bee ſewed too for the common welfare of the Churche. For when eache man hath charge but of his owne priuate matters, ſcarce ỹ hundreth perſon is greeued at the miſeries of the Churche as hee ought to be. So muche the more therefore haue wee neede of ſpurres, according as wee ſee how the Prophet heapeth a greate ſort of wordes together to correct oure colonneſſe & ſlowneſſe. I graunt it were the deuty of the hart too moue and direct the tong vnto praying. Howbeeit foraſmuche as it oftentimes fainteth or elſe executeth hys duety ſlowely and lazely, it hathe neede of the tung to helpe it. Heere is therfore a mutuall reſpect, for like as ỹ hart muſt go before the wordes and frame them: ſo alſo noothe the tung help the dulneſſe of the hart. In deede it may often come too paſſe that the faithfull may pray not only earneſtly but alſo fervently, and yet that voyce ſhall not paſſe out of theyr mouthe: neuertheleſſe it is not too bee doubted but that by calling, the Prophete meaneth the behementeneſſe into whiche, forowe compelleth men to burſt foorth.

3 Hide

3 [Hyde not. &c.] Wheras they desire God, that he should not hide his face, it is not superfluous. For in as muche as the people had languished now almoste three score and ten yeares in captiuitie, Gods fauour myght seeme to be vtterly turned away from them. But in their vttermost affliction, they are willed neuertheleſſe to reſorte vnto Prayer, as to their only remedie. For they say they call in the day of their trouble, not as hypocrites are wonte, whiche beſtirre them with chafyng, but bycauſe they they feele themſelues to bee called euen then by God. [Make haſte, anſwere.] For aſmuch as I haue ſpoken elſwhere more at large of the maner of ſpeeches, it may now ſuffyce to vnderſtand briefly, that God dealeth ouer tenderly with vs when he grueth vs leaue to diſcouer oure infirmities before him withoute ſhame, and beareth with our fondneſſe. Surely it were to muche vnbeſeeming his maieſtie to whimper before him like babes, onleſſe he of his own accord gaue vs leaue to doo ſo. I vſe the ſayd terme of [whimpering] for the nonce, to the intent the weaklings that are afrayd too preace vnto God, may knowe how they are allured ſo gently, leaſt any thing mighte hinder them from comming familiarly vnto him.

4 For my dayes are conſumed as ſmoke, and my bones are burnt vp as a harthe.

5 My hart is ſmitten and vvithered as graſſe, bycauſe I haue forgotten to eate my bread.

6 By reaſon of the noyze of my groning, my bones are clung to my flesh.

7 I become like a Pellicane of the vvylderneſſe, I haue bene lyke an Oule of the deſerts.

8 I vvatched, and vvas as a ſparovv alone vppon the houſe toppe.

4. [For my dayes &c.] The ſpeeches are in deede ouerreaching, but yet ſuche as notwithſtanding doo truly expreſſe how ſore the deſolation of the Churche ought to wounde the minds of the godly. And in this behalfe let euery man examin himſelfe throughly. For except we preferre the Churche before all other cares, we be vnworthy to be counted among the members of it. And as oft as we meete with theſe formes of ſpeeche, we muſt beare in mind that wee be vpbrayded with our own ſlouthfulneſſe, in that we be leſſe greeued with the inconueniences of the Church than we ought to bee. Hee likeneth his dayes too ſmoke and his bones to the ſtones of the harth, which are conſumed in proceſſe of time by the fyre. And by bones hee meanethe whatſoeuer ſtrengthe is in manne. And doutleſſe, if they were not voyd of feeling, it could not be but that the ſorowfull ſight of gods wrath muſt needs dry vp their bones and waſt away all their luelineſſe.

5 [My hart is &c.] Now foloweth a third ſimilitude, wherin hee ſayeth hys hart is withered and vterly dryed vp like an herb that is ſmitte And the prophet ment to expreſſe ſome further thing than if he had ſayd that his hart had bin withered and his bones brought vnto a drineſſe: that is too wit, that like as the graſſe whē it is cut downe, can no more receiue ſappe of the earth nor reteine the like which is receiued from his roote: euen ſo meaneth he that his hart being as it were pluckt vp or cut vp, is deſtitute of naturall nourifhments. [I forgate to eate &c.] That is to ſay, my ſorow was ſo greate, that I neglected mine ordinarie meate. Truly the faithfull did eate in their captiuitie, and to haue ſtarued themſelues for hunger had bin a token of wicked deſpaire. But his meaning is that he was ſo diſtreſſed with ſorowe, that hee refuſed all delights, inſomuche as he pinched himſelfe of his meate and drink. Now although the faithfull forſake their accuſtomed foode, when they pray humbly for the turning away of Gods wrath, by willing abſtinence: yet doeth

doothe not the Prophet speeke heere of that kind of fasting, but of suche fasting as extremitie of sadnesse bringeth togither with the lothing of foode and a misliking of all things. In the end hee addeth that hys body was as it were pyned away so as he was nothing but skin and bone.

7 [I became like &c.] In sted of the word [Pelicane,] some put an Estriche & some a Cuckow: and in sted of [Oule] the greeke translater hathe translated it [a nightcrow.] Howbeit forasmuche as they be birds vnknowen to the Iewes also, it is inough to vnderstand simply, that by this verse are beetokened foules of sorowe which keepe in the couerts of mountaines and wildernesses, whose singing is so farre from all delighte and sweetenesse, that it rather striketh folke in feare: as if he should say, hee was remoued from the company of mē, and become in a maner like a wilde beast in the woodes. And truly although the faythfull dwelt in a lande well inhabited and frutfull: yet is it a certeinty ẏ all Chaldea and Assyria was to them as a wildernesse, considering howe the Temple & their countrey out of which they were cast, hild theyr minds as it were in fetters. The third similitude takē of a sparowe betokenethe moorning full of vnquietnesse: For although Tsephor signifie any maner of bird: yet doubt I not but it is taken here for a Sparowe. And he termeth him [alone] in respect that hee is vncoupled frō his make: and we knowe that those kynd of birds take the want of their makes so sore to hart, ẏ their sorow in a maner surmounteth all sorow.

9 Mine enemies reuiled me dayly, and being mad vpon me haue sworne by mee.

10 For I haue eaten dust as bread, & mingled my drink vvith vveping.

11 At the sight of thy displeasure and thy vvrath: bycause thou haste lifted me vp and cast mee dovvne.

12 My dayes are like a shadovve that goeth dovvne, and I am vvithered as grasse.

9 [Myne enimies. &c.] The faithfull procure themselues mercie by this circūstance, in ẏ they not only are a laughing stock, but also a cursing stock to their enimies. Of this vnsemelinesse (ẏ is to wit, that ẏ vngodly beare thēselues so reprochefully ageynst ẏ chosen people of god, that they borow their misfortunes as a pattern to sweare by) the Prophet complayneth in this place. And it was all one, as if they shoulde take the Iewes for a singular patterne of cursednesse. At this daye then, when the vngodly giue themselues the brydle to all malapertnesse asmuch as they did then, lette vs learne to arme our selues with these weapons, therewith to vanquishe this kinde of temptation beeit neuer so sharpe. For the holy ghoste by inditing this forme of praying, ment to lette vs vnderstand, that by suche manner of reuilings God is moued too succour vs, according as it is to be seene in Esaye 37.23. Whome haste thou reuiled? and on whome haste thou rayled? ageinste whom hast thou lift vp thy voyce? euen ageinst the holy one of Israell. And in the verse that wente nexte afore, he had sayd, he hathe despised thee O daughter of Sion, ageinst thee hath hee shaken his heade, O daughter of Hierusalem. Certesse it is an inestimable comforte, that God through the malapertnesse of our enemies is the more kindled to be in a redinesse too helpe vs. In the seconde member he expresseth more plainely the crueltie of his enemies, saying they bee mad. And forasmuch as the word Hallel, signifieth for the most part [to prayse,] it mighte be construed by the contrary, [They disprayzed mee.] Howbeeit it is better to folowe that which is most receiued. And wheras some suppose that they were called mad which bewrayed their owne lacke of wit, so as it appeered by the very deed, that they were but naughtypacks, or rather but dregs and draff: it semeth to much wrested. Ther-

fore let men holde themselues contented with ỹ former sense, that is to wit, that the faithfull fynde fault with the cruell tonged persones for their spitefulnesse or outragious hatred.

10 [For I haue eaten. &c.] Some thinke that the order is transposed, and that the signe of likening Caph whiche is put afore Zecheni, ought to be set afore Akper, as if it had ben sayde, I fynde no more sauour in my bread than in duste, verily because the heauinesse of the hart engendreth lothing of meate. But the playner meaning is, that they which lay flat agenst the grounde, so as they did as it were licke the earthe, ate duste in stede of bread. For we know it was an ordinarie matter with such as mourned to lye flat vpon the grounde. Howebeit the Prophet mente too speake an other thing, namely that when he should go to his meales, there was no table sette for him, but his breade was vncerimonily cast him vpon the grounde. Therfore in the person of the faithfull he sayth hee was so nayled to the grounde, as he rose not vp so much as to take his meat. Wherunto also pertayneth the latter member [that he mingled his drinke with weeping.] For whereas mourners are wont to restreyne their sorow for a little time whyle they refreshe them selues with meate: the Prophet saith there was no respite at all from mourning, with him. Some read not in the first member [As bread, but in breade:] and forasmuch as there is a great likenesse betweene Caph and Beth, I lyke better of the same reading, because it answereth better to the seconde member.

11 [At the sight. &c.] Now the Prophet expresseth better how the greatnes of his greef grew not simply of his hurtes and miseries, but of the feeling of the punishment layde vpon him by god. And surely nothing oughte to wounde vs so sore, as when we fele god displeased with vs. It is asmuch therfore as if the Prophet should speake thus: Lord, I not only cõsider ỹ things that worldly folke might bethinke them off, but rather I turne mee to the consideration of thy wrath: for onelesse thou wert agenst vs, we shold enioy ỹ heritage that thou gauest vs, wherof thy displeasure hath iustly dispossessed vs. Truly it is a profitable admonishment whē god striketh vs with his owne hād, not only to grone at the stripes as foolish men are wont to do: but chiefly to wey the cause that we may be hūbled in good earnest. The latter mēber admitteth a double sense. For in asmuch as we lift vp the things aloft which we myght to dashe more hardly agenst the ground: a violente throwyng down myght be betokened in such wordes as these: Thou hast crushed me sorer with throwing me headlong from aloft, than if I had bin but thooued down frō my stāding. But it semeth to be another maner of enlarging of his greef. For inasmuch as nothing is more bitter thā to be pluckt down from happy state, & to be cast into vtter miseries: the prophete cōplaineth lamentably heere, that gods people wer bereft of the notable benefites wherwith they had ben garnished in times past, so as the very remēbrance of Gods benefites which shold haue bin to their cōfort, did more inforce their sorow. Neyther was it a point of vnkindnesse, to make Gods former benefits a matter of greater greef, seing they acknowledged thēselues to bee brought to that miserable and shamefull bareneesse through their owne faulte. For God delighteth not in changeableneesse that he shold disappoint vs of his goodnesse assoone as he hath giuen vs a short taste of it. But like as his goodnesse is vnconsumable: so also shold his blessing flowe continually vpon vs, if our sins did not breake off the course of it. Therfore where as ỹ remembrance of gods benefits ought to assuage our sorrowes: it is no let at all, but that it may the more greue vs to be faine from aloft when we see we haue prouoked gods displesure, so as he was fayn to withdraw his liberal & bountiful hand from vs. So when we bethink vs of the image of God which in Adam was apparant to be ỹ brightnesse of his heauenly glory: and on the cõtrary part remember the shamefull misshapednesse whiche GOD hathe brended in vs, in token of his wrathe: certesse it can not otherwise bee but thys comparison must nedes woūd vs the more sharply.

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Therefore as oft as God stripping vs starke naked out of the ornaments which he had bestowed vpon vs, giueth vs vp to reproche: let vs lerne that wee haue so muche the greater cause too lament, bycause wee haue through our owne fault turned the light into darkenesse.

12 [My dayes are &c.] Wee knowe that whyle the sunne hangeth ouer our heads, that is to wit, at the very pitche of noone tyde, there are not seene so fodein alterations of mens shadowes: but when the Sunne draweth toward going downe, the shadowes vary almost euery turning of a hand. And this is the reason why hee termes it expressely [a shadow that goeth downe.] Now albeit that the thing which the Prophet attributeth too the persone of the afflicted Church, seeme to belong to all other mē without exception: yet was it a speciall reason that tooke speciall place in ŷ misery of the people whē they were in captiuitie. True it is to bee, that euen as we droope to old ageward, wee decay within a little whyle. But the Prophet maketh his moane that it befell so to the people of God in the cheef floure of their age. For vnder the name of dayes he betokeneth the whole race of their life: as if he should say, that the captiuitie was as it were a sunne going downe too the godly, bycause they decayed apace. In the end hee repeateth ageine the similitude of the withered grasse which he had vsed a litle afore, meaning that their life in the captiuitie was bewrapped in sorowes that burned vp euen ŷ very sappe of life. And no marueil, considering how that state of lyfe hadde bin worse than a hundred deathes, if they had not bin vnderpropped with hope of deliuerance too come. Nowe although they were not vtterly ouerwhelmed with temptation: yet could it bee no light greef that they conceiued for being banished by God.

13 And thou Lord shalt dvvell for euermore: and the memorial of thee to generacion and generacion.

14 Thou vvilt arise and haue pitie vppon Sion: bycause the time to pitie hir, bycause the appointed tyme is come.

15 For thy seruants haue a loue to hir stones, and vvill haue pitie of hir dust.

13 [And thou Lord &c.] Whereas the Prophet minding to cheere vp himselfe with good hope, setteth before himselfe the eternal state of God, it seemeth a far fet comfort. For what is that too vs if god sit vnchaungeable and alwayes the selfe same in his heauenly throne, seeing that in the meane while our brittle and transitory state suffereth not vs to stand stedy one momente? May rather by the knowlege of the blessed stedinesse which God enioyeth, it appeereth ŷ better that our life is but a very top. But the Prophet in calling to remembrāce the promises wherby God had auouched that he wold haue regard of the Church, and specially that notable article of the couenant Exod. 25.8. I will dwelle in the midds of you: douteth not vppon truste of that holy and vndissoluable band, too make al ŷ godly (which lay as forlorne) felows & partakers of the heauenly glory which god dwelleth in. And hereunto also perteineth ŷ terme [Memoriall.] For what good should it do vs, ŷ Gods being continueth euerlastingly: onelesse the knowledge therof wer fresshe in our harts, I meane ŷ same knowledge ther of which being conceiued by his free couenant, engendreth affiance of mutuall conunction betwixt him & vs. Let this therefore be the summe: that although we be like withered hay, decaying euery minute of an houre, & being alwayes at deaths doore, or rather dwelling alreddy, as it were in the graue: yet notwithstāding bicause God hath entred couenāts with vs, wherby he hath promised to be defender of his people, and hathe alyed himselfe vnto vs, vppon condition too dwell alwayes among vs: we must bee of good cheere: and albeit as long as we staye in our selues, there remayneth nothing but vtter despaire: yet muste wee lyft vp our myndes to the heauenly throne, from whence GOD will

at length reache out his hande vnto vs, whosoeuer is but meanly practized in the scriptures, will acknowlege that as oft as we are beseeged with neuer so many beaches, we muste think thus: that is too wit, that inasmuche as God continueth alwayes like himselfe, and no glaunce of any shadowe can light vppon him: nothing can let him from helping vs, and he will doubtlesse do it bycause we haue his worde by which he hath bound himselfe vnto vs, and bycause he hathe lefte with vs hys owne counterpayne that conteyneth the holy and inseparable societie.

14 [Thou wilt arize &c.] The consequence that I spake of is this, God is eternall, Ergo, hee will haue mercy of Sion. And the eternitie must be be hild in his memoriall or worde where he hath bound him selfe to take vppon him the mayntenance of our welfare. Moreouer in asmuche as he wanteth no ablenesse, nor it is possible that he shold be cõtrary to himselfe: it is not to be mistrusted but he will in tyme conuenient performe ŷ whiche hee hath promised. I haue told you heretofore, that the worde [aryse] is referred to the very experience whiche appereth vnto vs. For although he rest vnchaungeable: yet notwithstanding whē he executeth his power, he sheweth his maiestie by outward act as we term it. And the Prophete certesse when hee intreateth of the repairing of the church, setteth downe gods mercie as the cause of it: howbeit hee maketh the same of two sortes, and therfore vseth diuersitie of woordes. As concerning the first kind of mercie, the manner of it is this. Bycause mens deseruings beare no swaye in this behalf, and that there is not any other thing that can leade God to buyld vp his churche: he taketh cause at his owne free goodnesse. Afterward, he addeth the seconde mercie which was tyed to his promises: [Thou then wilt haue pitie, bycause the tyme foreselette by thy good pleasure is at hand.] In the mean whyle it was the prophetes meaning to aduaunce Gods mercy, that the faithful might know how their welfare was included in it onely. But nowe it is to bee seene what tyme hee meanethe, for Mognad, amõg the Hebrues significth al manner of set or appointed days. There is no dout then but he hath an eye to the prophesie that is reade in Ieremie. 29. 12. and repeted agein in the second boke of the Chronicles the laste chapter and tenth verse. For least the faithful might haue quapied by reason of the long continuance of their miseries, it behoued them to haue this hope too leane vntoo, that God had foreselette an ende of theyr captiuitie, so as it shoulde not last aboue threescore and tenne yeres. And we see howe Danyell was buzied in thinking vppon the same, when he ment to praye for the repairing agepne of the churche. Dan. 9. 2. In lyke wise also it was the Prophets purpose at this tyme, (to the intente to incourage himselfe and others too praying vnfearefully) to alledge the sayde notable prophesie vnto God, that he myght make an ende of their sorowful captiuitie. And verily onlesse in praying we alwayes bethinke vs of Gods promises, wee doo but thruste vpoure requests into the aire like smoke. Herewithall it is to bee noted that althoughe the time of the promised deliuerance approched, or were alredy fulfilled: yet the Prophet ceaseth not praying: whervnto God stirreth vs vp by his worde. And although the time were couenanted: yet doothe the Prophete in suche wyse call vppon God for performaunce of his conenant, as he ceaseth not to flee still to his meere goodnesse: bycause the promises wherewith he bindeth his credit, doo in no wyse darken his grace.

15 [For thy seruauntes. &c.] That thys shoulde bee restreyned too Cyrus and Darius, it is a meere fondnesse: and I maruell that some of our tyme haue subscrybed too so colde a conieture. For it is no straunge matter for the Rabbines to hunte ouer greedily after foolishe quiddities. I knowe that in some places the wycked are called gods seruantes, as in Ieremie. 25. 9. bycause hee executeth his iudgements by the hands of them. May rather I cõfesse that Cyrus is by name called gods chosē seruãt Esay. 44. 28. but yet wold not the holy Ghoste haue vouchsafed so honorable a tytle eyther vpon him, or vpon Darius, with-

without a circumstance. Agayne it is to be proued, that the Psalme was made before the publishing of the commission for the returne of the people. Therefore only the faithfull are reckened simply in the register of Gods seruantes, because their purpose all their lyfe long is to bee obedient to gods calling. Truly I dout not but he speketh generally of ỹ whole church: as if he should say, it is not the wishe of some one manne alone, but the whole body of the Church is of the same mynde. For to the intente hee maye the better winne God to his purpose, he calleth al ỹ godly to him, as many as were at that time in ỹ worlde, to be his fauters with him. And certesse it booteth not a little to increase hope, when prayers are made of all men togither, as it were in one person: lyke as Paule noteth in the second Epistle to the Corinthians. i. ii. There is in the words a couert weighttines, for he termeth the misshapē stuffe that remained of the defacings [the stones of Sion:] to the intēt to giue an inkling not only that ỹ faithful in old time were taken in loue with that outwarde gloriousnesse of the temple, considering how it was able not only to allure mēs eyes, but also rauish all their wittes in wondring at it: but also that although the Temple be beaten downe, and there bee nothing to bee seene, but pitifully defaced, yet the faithfull continue tied to the loue of it, and acknowledge gods glorie in the rottē stones and foule rubbish. And surely inasmuch as the temple was buylded by Gods appointment, & the repairyng thereof promised by the same God: it was not meet that the affections of the godly shoulde haue bene plucked from the rubbish therof. In the meane while, leaste the skornings of the heathen should discourage them: it bode them in hande to looke into Gods word for some other thing than they saw with theyr eyes. For inasmuche as they sawe the place was halowed vnto God, and that the Temple shold be buylded there ageyn: although the stones lay mangled and brokē without order, and the stuffe laye scattered heere and there vseete for no purpose: yet do not the faithful shake off their reuerence towards the temple. The sorowfuller then that the desolation of the Church is, so muche the lesse ought wee to bee withdrawne from the loue of it. yea rather this pitiyng muste enforce vs to sighing and groning: and would God this lesson were not so fitte for our dayes as it is. For although god haue his churches in some places where there flourisheth some purer worshipping of him: yet if we looke vppon the whole worlde, forasmuch as gods word is euery where trampled vnder foote, and his seruice defiled with innumerable abhominations: doutlesse his holye temple is euery where laine down with sorowfull decayes: yea and euen these little churches in which God dwelleth, are torne and scattered. And what are these cotages in respect of that gorgeous buylding whiche is described by Esaye, Ezechiel, and Zacharie? But no desolation must let vs from louing the very stones and dust of the churche. Lette vs giue the Papists leaue to take pryde in their Altars, their huge buyldings, and other their pompes: for all that heathenishe gloriousnesse is nothyng else but abhomination before God and his Angels: but the ruinous defacings of the true churche are holy.

16 And the heathen shall feare the name of the Lord, and all the kings of the earth thy glory.

17 For the Lord hath builded vp Sion, and is seene in his glory.

18 He hath had an eye to the prayer of the solitary, and hath not despised the prayer of them.

19 This shalbe vvritten to the generatiō that is to come, & the people that is created shall prayse God.

16 [And the heathen &c.] The Prophet setteth forthe the fruite of the deliuerance, that is to wit, that therby gods glory shalbe made renoumed among nations

tions and kings. Wherin he giueth a secret inckling, that when the church is oppressed, Gods glorie also is throwne downe therewithall: like as out of all doute the vngodly scoffed at the God of Israell, as who would say, he wanted power to succour his people. The Prophet therfore saith, that if God shal once redeme his people, it will be suche a notable auouchement of his mightinesse, as may compel the Gentiles to reuerence him who they now scoffe at. For he saith that God is sene in his glorie, when he hath ledde his churche out of the darknesse of death, according as it is sayd of the firste deliueraunce in an other place. Then became Iuda his holynesse, and Israel was his mightynesse. Psalme 114.2. So also in this place God by gathering vnto hym agein his people that were scattered abroade, and by rayling his Church as it were from death, appeared in his glorie. And it is no slender comfort, that Gods loue is so greate towards vs that he will haue his glory shine foorth in oure welfare. Nowe although that Gods mightie working were hidden from the faithful, whē they wer in ȳ mids of affliction: yet notwithstanding they alwayes beheld it with the eyes of faithe, and in the glasse of his promises.

18 [He hath had an eye. &c.] This is a thing worthy to be noted, that the deliueraunce of the godly is ascribed to the prayers of the faithful. For although nothing but gods own mere mercy led him to deliuer his churche, according as hee had freely promised to do it: yet notwithstanding to stirre vp the Faythefull too the loue of Praying, hee beareth them in hande that hee doothe the thyng at their intreataunce, whyche hee was myndeb too haue doone of his owne accorde. Neyther doo these two thyngs fight one agaynst an other, that GOD preserueth hys Churche of his owne free mercye, and that in preserupng it, hee is fauourable too the sutes of hys seruauntes. For in as muche as the Prayers are tyed to the free promises, the effecte of the one floweth oute of the other. Nowe in saying that [the Prayers of the Solitarie] were heard, hee speaketh not of onely one manne, for by and by after, hee will vse the plurall number. But he calleth all the Iewes [solitarie] as long as they were cast out of their countrie, and lyued as banisht in a forein lande, bicause that howesoeuer Assyria and Chaldea were countreyes singularly frutefull and pleasant: yet did the poore banished soules wander there in no better case than in a wilderneſſe, as I haue said heretofore. Howbeit like as then the solitarie people obteyned fauor by sighing: so also nowe although the faithefull bee scattered, and haue no meetynge place admytted them by law: yet will the Lord heare their sighings in this waste hauocke, if so bee it that they sue altogither with vncorrupted consent of Faith for the restorement of the churche.

19 [This shall be written. &c.] Hee aduaunceth the frute of the deliuerance the more, to the intent he may encorage himselfe and all others to hope of obteining. And by these wordes he bothe vs to witte, that this worke of Gods, the prayse wherof is to be spred abrode vnto many ages, shal be a notable one. For we knowe there bee many things worthy prayse, the memorial wherof dooth notwithstanding vanish away. But the Prophet putteth a difference betweene the welfare of the churche for which he maketh sute, and other common benefites. By the worde write, he meaneth that the thing doone is worthy to be registred in the common recordes so as the remembrance of it may bee conueyed ouer to them that shall come after. And there is a trim couert matching of contraries betweene the new creation of the people, & their present afterdeale, which thing the interpreters do amisse to ouerslippe. For when the people were banished, the church was after a sorte quyte quenched. Truely the very name of it myght seme dead when the Iewes being myngled with the heathen nations, could make no corporation of their own. Therfore their returne was as a second birth, and in that respect it is not amisse that the Prophete looketh for a newe creation, bycause that althoughe the Churche had vterly perished, hee was

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well assured in hym selfe, that God by hys woonderfull power was able too bryng too passe, that it shoulde ryse vp alyue newe ageyne. And this is a right notable place, that the Churche is not alwayes preserued in suche wyse as it maye appeare to bee alyue, but euen when it semeth deade, is sodeynly created new ageyne, as oft as it lyketh God to haue it so. Lette no desolation therefore bereeue vs of this hope, that lyke as God did once create the world of nothing: so is it his owne proper woorke to digge his Churche out of the darkenesse of death.

20 For hee hathe looked oute from the hyghe place of hys Holynesse, the Lorde hathe looked dovvne from Heauen vnto the earthe.

21 To heare the groaning of the prisoner, to sette looce the sonnes of death.

22 That the name of the Lord may be declared in Sion, and the prayse of him in Ierusalem.

23 When nacions shalbe gathered togither, and kingdoms to serue the Lord.

20 [For he hath &c.] Now the Prophet embraceth the deliueraunce whiche hee carefully longeth for, no lesse than if it were perfourmed alreadye. And least the spitefulnesse of men might darken so greate a benefite of GOD: hee challengeth too God his due prayse openly and in expresse woordes, according also as the people were by many meanes enforced to acknowledge Gods hande. For long time before they were haled into captiuitie, they were forwarned of this inconuenience, to the intent Gods iudgement should be witnessed. Therwithall also was promised them the deliuerance: and the time was set, euen at the terme of threescore and tenne yeeres. Then could not mans vnkindenesse imagin or surmise any other causes of their returne, thā gods only goodnesse. And therfore he sayeth [that God looked out of heauen,] least the Iewes should think themselues beholden to the grace and fauor of Cyrus, for their deliuerance which cam to them openly from heauen [The high place of his holinesse or sanctuary] importeth as muche here, as heauen. For like as the temple psalm 26.8. and 76.3. is called Gods dwelling place in respect of men: so also least wee might conceiue any earthly imaginaciō, of god, he assigneth himselfe a dwelling-place in heauen: not that he is shet vp in heauen: but to the intent we shold seeke him aboue the world. Afterward he repeteth ageine the thing that he had glaūced at concerning prayer, to the intent he may ageine stir vp the harts of ye faythfull too praying: and consequently that when they bee deliuered, they may perceiue how it was graunted thē for their faithes sake, bycause they had sent their sighes vpward vppon truste of his promises. And he termeth them prisoners, bycause that although they were not tyed in fetters: yet was their captiuitie as good to them as a most hard imprisonment. Nay rather, hee sayeth anone after that they were appointed to deathe, to the intente they shoulde vnderstande that theyr good dayes were at an ende, yf they were not reskewed from deathe by the extraordinarye power of God.

22 [That the name &c.] Heere is set foorth a more large and a more fulsome frute of the deliuerance than hathe bin mencioned heretofore, inasmuch as the Iewes not only shall growe togither in one to giue thanks vnto God: but also shalbe conueyed home into their country ageine and gather kings and nacions to them into the same vnitie of faithe and religion of God that they be of. In good soothe it was then a thing incredible, not onely that Gods prayses shoulde

within a whyle sound ageme in the temple that was defaced and pulled downe to the grounde, as they had done in tyme past, but also that people should repaire thither from al quarters, and in seruing God, accompanie themselues with the Jewes, which at that tyme were as a rotten carkas. Truely the Prophet (to put the people in hope of returne) vseth this reason: namely that it is impossible, that the place which God hath chosen to himselfe, should be left desolate for euer. But he telleth them there shall bee new matter to prayse God for, bycause the name of God shall be worshipped of all nations, and the churche shal consist, not of one nation only, but of all the whole worlde. Whiche thing we know hathe ben fulfilled vnder ẏ antesign of Christ, according also as it was auouched by the prophesie of holye Jacob, Gen. 49. 10. vnto him shall the Gentiles gather. Howbeit forasmuch as it is an ordinary maner with the Prophets, to continue the deliuerauice from the captiuitie of Babylon vnto the comming of Chryst: the Prophete catcheth not holde of any one peece alone, but leadeth the grace of God throughout to his full end. And although it were not of necessitie that as many as shoulde bee conuerted vntoo Chryste, shoulde goe vp to Jerusalem: yet notwithstanding according to the vsuall maner, he hath put the lawseruice as a pledge or cognisance of the true religion. Neuerthelesse wee may lerne by this place, that gods name is neuer better glorified than when his religion is spread abroade, and when the Churche increaseth, which in the same respecte is termed a planting planted to the prayse of God. Esay. 61. 3.

24 He vveakened my strength in the vvay, and shortned my days.
25 I sayde, my God take me not avvaye in the middes of my days: thy yeares endure from generation to generation.
26 Thou haste afore tyme layde the foundation of the earthe, and the heauens are the vvorkes of thy handes.
27 They shall perishe, but thou shalte endure, and they shall all vvaxe olde as dothe a garment, as a vesture shalt thou chaunge them, and they shall be chaunged.
28 But thou arte the same, and thy yeares shal not fayle.
29 The children of thy seruants shall dvvell, and the seede of them shal stand fast before thee.

24 [Hee weakened my strength &c.] Unskilfully (in my iudgement) do some men restreine this Text to the time in which the Jewes were put too trouble after that libertie was giuen them to return home. Rather there is a metaphor in the word [Jorney or way.] For seeing that the comming of Christe was the end of the auncient peoples race: it is rightly doone of them to complayne that they are weakened in the midds of their course. And so they charge god with his promise, ẏ wheras they haue not runne rashly, but haue folowed hys warrante, they were battered by his hande in the midds of their iorney. Truly they quarrell not with God as thoughe hee disappointed theyr hope: but forasmuche as they are assured, ẏ he dealeth not guilefully with his seruāts, by this cōplaynt they confirme themselues to hope well. In ẏ same sense they ad that their dayes are cut off, or brought into a narrowe roome, bycause they haue an eye too the fulnesse of the time, which always hung lingring til Christ was reueled, & therfore ther foloweth, [cut me not off in the mids of my dayes.] For they compare ẏ meane space vntill the time that Christe should haue appered, vnto the middes of a life, bycause the ripe age of ẏ Churche was thē accomplished, whē Christ was come, as I haue sayd afore. For althogh ẏ miserie of theirs were told to thē before, yet ẏ nature of ẏ couenāt required, that GOD shoulde defend and maynteyne

teyn that people vnder his hand: & therfore ye captiuitie was as it were a violēt breaking off: in which respect, the godly required with so much the more earnestnesse, that they might not be haled away in the middes of their iorney. For they did not by this meanes behighte themselues a certayne terme of life: but inasmuch as God adopting them freely, had giuen them a beginnyng of life, with this condition, that he would cherish thē euen to the comming of Chryst: it was lawfull for them to allege this promise: as if they should say, Lorde thou haste promised vs life, not for two or three days, or for a month, or for a few yeres: but euen tyll thou shouldest renue the whole world, and gather all nations togither vnder the hande of thy Chryst. What meaneth he then by cutting of in the middest of the race? The reason that foloweth, seemeth too make nothing too the present case. For although God bee euerlasting, doth it therefore folow that men shalbe euerlasting too? But in the Psalme. 90. 2. I haue declared in what wise Gods euerlastingnesse may seasonably bee called too witnesse, at what time as there is debating of assurance of our welfare. For God wil be knowen to be euerlasting, not onely in his secret being, but also in his word, according as it is written in Esay. 40. 6. All flesh is hay, and all the beautie of it is as the flowre of grasse: but the woorde of the Lord endureth for euer. Now inasmuch as he knitteth vs too him selfe by hys worde, how much soeuer our frayle state be distant from his heauenly glory: yet muste our fayth pearse through too that blessed state, from whence God hath an eye too our miseries. Howbeit there is another respecte also in the comparison betwixt the euerlasting life of God, and the short rase of mans lyfe: and God is moued to mercy in this respect also, bycause he seeth that men passe by as it were in a momente, and soone vanish away, according as it is shewed more largely anone after.

26 [Thou haste aforetime. &c.] He enlargeth that which he had sayde afore, that is to wit, that all the world in comparison of God is but a vanishing Figure: and yet a little after, he exempteth the Churche from this common lot, bycause it is founded vpon Gods worde, and shelded with the defence of the same worde. There are therefore two points: the one, that sith the very heauens do in a maner differ nothing from smoke, the fraylenesse of mankinde must needes be suche as oughte too prouoke God vnto mercy: and the other poynt is, that howsoeuer there be no steedinesse in the heauen and the earth, yet shall the welfare of the Churche stande stedfast for euer, bicause it is vphelde by Gods euerlasting truthe. In the firste member the faythfull are taught when they preace into Gods presence, humbly to consider how flightfull and transitorie their state is, least they bring any thing else with them than their owne emptinesse. For the first step too the purchasing of Gods grace, is this abasing of our selues, according also as God auoucheth that our miseries moue him to bee mercyfull too vs. Hereunto agreeth very well the comparison of the heauens. For how great is the continuance of them in respect of our lyfe, which passeth by, or rather flyeth away so swiftlie? How many ages of men haue passed away, since the heauens haue helde still their nature in continuall turning about? Agayne, that so trim and so excellent frame of them cryeth out, that they are the work of Gods hands. Yet shall neyther the long continuance, nor the beautiful decking of the heauens, exempt them from destruction. What then shall become of vs wretched men, who dye before we be fully borne, for there is no percell of our life whiche maketh not poste haste vnto death? Neuerthelesse the Interpreters expounde not the perishing of the heauens all one way. Some vnderstande it simply of the changing of them, whiche shalbe a certayne spice of perishing. For although they shall not bee brought too nought, yet notwithstanding the very alteration of their nature (as I may terme it) shall rid away that whiche is mortall and corruptible, so as they shall begin to be other heauens, and new heauens. According to others, there is to be added a condition, if it so please God,

bycause they deeme it an absurditie that the heauens should be subiect to corruption. But first no neede compelleth too take in ẏ percel, which rather hindreth the sense than furthereth it. Agayn they do amisse to attribute immortality to the heauens, sith Paule affirmeth them as wel as the earth and other creatures, to grone and labor of childe vntill the day of redemption. Rom. 8. 22. bicause they be subiect to corruption, not of their own accorde or nature, but bycause man in casting himself down, hath drawen al the world into the same decay as wel as him self. Two things therfore are to be considered: that the heauens are in deede subiect to corruption by reason of mans fall: and also that they shal be renewed, so as the Prophete dothe iustly say that they shall perish, bicause they shalbe other, and not the same. The effect is, that whither so euer wee turne our eyes, despayre encountereth vs euery where till we come at God. For what is there in vs but rottennesse? and what else be we our selues but ẏ loking glasses of death? Moreouer what else is the changeablenesse of the whole world, but a certayne foretokē, or rather foreflorish of destructiō? If the whole frame of ẏ world hast towards his ende, what shall become of mankinde? If all nations shall perish, what steadinesse shal there be in any one man seuerally? Then is not stablenesse else where too bee sought than in God alone.

29 [The children of. &c.] By these words the Prophet doth vs too vnderstande, that he seeketh the preseruation of the Church, not bicause it is a part of mankind, but bicause God hath enhanseo it without the reuolutions of the world. And surely the condition, vppon which he hath adopted vs, is to cherish vs in his own bosome. Wherfore the inferring is not far fet, that among the innumerable stormes, of whiche, eche one were able to cary vs away, the Prophet hopeth the steedy continuaunce of the church. For although that through our owne fault wee be estranged from God, and therewithall as it were cut off from the welspring of life: yet notwithstanding assoone as we be reconciled to god, he beginneth too flow downe into vs agayne. Wherevpon it foloweth, that the faythfull, inasmuche as they be begotten againe of incorruptible seede, shall ouerliue after death, bicause God continueth always one. For by the word [dwel] he betokeneth an assured & euerlasting heritage. And he sayth [before the face of God] bicause the welfare of the godly is assured, not acording to worldly respect, or according to the common order of the heauen & earth, but by reason of the holy coniunction which is betwixte them and God. By the [seede and children of the godly,] he meaneth not any of their issue without exception, (for many that bee borne of the flesh grow out of kinde) but suche as start not from the faith of their parents. And the succession is put in by expresse words, bicause the couenant is extended to the ages to come, as we shal see agayne in the next Psalme. Now if we keepe stedfastly the treasure of lyfe committed too our custodie, let vs not dout (although innumerable deaths hem vs in on all sides) to fasten the Ankor of our faith in heauen, that the stablenesse of our welfare may be stayed in God.

The contentes of the. ciij. Psalme.

In this Psalme eche of the godly is taught to giue thanks priuatly for him selfe vnto God, and afterward for the common grace whiche he hath voutsafed vpon the elect, by making the couenante of saluation with them in his Law, thereby to make them partakers of his adoption. But cheefly he commendeth the mercy wherethrough GOD spareth and forbeareth his people, although they bee woorthy of greeuouse punishementes: and that not in respecte of their deserte or woorthynesse, but bycause hee beareth with their

the iij frailtie. At the laſte the Pſalme is cloſed vp with a generall tytle of commendation.

The. ciij. Pſalme.

DAuids. My ſoule bliſſe thou the Lorde; and all my invvardes his holy name.

2 My ſoule prayſe thou the Lorde, and forgette none of his benefites.

3 Which is mercifull to all thy ſinnes, vvhich healeth al thine infirmities.

4 Which reskevveth thy life from the graue: vvhich crovvneth thee vvith mercy and compaſsions.

5 Which ſatiſfieth thy iavves vvith good. Thy youthe shalbe renevved as the Egles.

1 [My ſoule bleſſe thou &c.] The prophet ſpurring himſelfe to thankfulneſſe, teacheth by his owne example what euery man ought to doo. And doubtleſſe our ſlouthfulneſſe hath need of continual ſpurres in this behalfe. Naye rather, if the very prophet himſelfe, who was inflamed with a ſingular zele aboue others was not free from this malady of ſlouthfulneſſe, acozding as he confeſſeth by his ſtirring vp of himſelfe: how muche moze is this medicine needefull foz vs which are too wel aſſured in our ſelues of this dzouzineſſe? The holy Ghoſt therfoze by the mouthe of the Prophet dooth ouerthwartly vpbzayd vs that wee bee not moze diligent in prayſing God, and therwithall ſheweth the remedy, that euery man entering downe into himſelfe may cozrect his owne ſluggiſhneſſe. Foz being not content with the name of [Soule,] (by which vndoutedly he ſignifieth the ſeat of vnderſtanding and affections) he addeth alſo expreſſely his inward parts as it wer ſpeaking to his mind & hart, & to all the powers of eyther of them both. Now he that ſpeketh ſo to himſelf, doth as it wer commen with himſelfe befoze God, all vmpers ſet apart. And the repeting carieth with it an enfozcemẽt, as if he ſhoulde finde fault with hys owne ſloweneſſe.

2 [Forget not &c.] By this percell he admoniſheth vs, that God is not behind hand foz his part, in miniſtring cauſe abundantly too prayſe him, were it not that our owne vnthankfulneſſe were a let vnto vs. And firſt of all hee teacheth that hee dealeth ſo bountifully with vs foz the nonce, to ỹ intent his name ſhold be prayſed by vs: but yet by the way he nippeth our fondneſſe whiche haleth vs away too any thing elſe rather then too that. Foz how commeth it to paſſe that wee be ſo benommed in this chefe exerciſe of godlyneſſe, but bycauſe our foule and wicked forgetfulneſſe burieth in our harts the infinite benefits of God which appere openly both to heaue and earth. Foz were wee ſufficiently mindfull of them, the Prophet telleth vs we ſhould be forewarde inoughe to doo our ductie, ſeeing he doth but only forbid vs to forget them.

3 [Which is mercifull &c.] Now reckneth hee vp by theyr ſeuerall kinds, the benefits, in conſidering wherof he tolde vs we were to forgetfull and negligent. And it is not foz nought that hee beginneth at this point, that God forgiueth our ſinnes: bycauſe free attonemẽt is the fountaine from whence all the reſidue ſpring. Foz although Gods gracious goodneſſe ſhead it ſelfe fozthe euen vnto the wicked. Yet doth it little boot them, that they doo not ſo muche as once taſte of it. Therfoze of all benefits whereof the true & ſubſtantial fruition commeth vnto vs, the firſt entrance is this that God freely forgiuing & wyping away

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our sinnes, receiueth vs into his fauor: yea truely the forgiuenesse of sinnes, inasmuch as it purchaseth vs attonement with God, dothe also therwithall sanctifie whatsoeuer good things hee bestoweth vppon vs, so as they turne too our welfare. The second member is either a repetition of the same sentence, or else it hath a larger scope. For the fruts of free forgiuenesse are these: that God gouerning vs with his spirite, mortifieth the lusts of the flesh, and cleanseth vs frō vyces, and restoreth vnto vs the true soundnesse of godly and right conuersation. As for those which vnderstand [our infirmities to be healed by God] because that when he hathe released our sinnes, he also therwithall rideth vs from bodily diseases: seeme to restreine the Prophets meaning ouer hungerly. Wherfore I doubt not but the medecine whereof the Prophet speaketh, pertaineth too the wiping away of the filthinesse: and consequently to the healings of the vyces that sticke fast in vs: which thing is done by the spirite of regeneration. If any man will ad a third thing, namely, that when God is at one with vs, he also releaseth our punishments, I will not gainsay it. In the meane whyle wee may learne by this place, that till the heauenly phisician helpe vs, wee foster within vs not only many diseases but also many deathes.

4 [Which redeemeth &c.] Hee expresseth more plainly of what sort our state is before such time as God remedy our maladies: that is to wit, that we be but dead men and layd foorth to bee burned. So muche the more then becommeth it vs to make account of Gods mercy, because it is our deliuerance from deathe and damnation. For if the rising ageine from the graue bee the beginning of the spirituall life: what is there then left for men to like of themselues in? Afterward the Prophet ausucheth that Gods incomparable grace shineth foorth as well in the very beginning of saluatiō as also in the whole proceeding of the same. For the more enlarging of the commendatiō of which grace, he addeth also [Compassions] in the plural number. And he sayeth wee be crouned with them: as if hee should say, before, behind, on either side, aboue, and beneathe the vnmeasurable abundāce of gods grace is redye at hand with vs, so as there is no place voyd of it. The same thing amplifieth he afterwarde in saying: [our Iawes are satisfied,] in which metaphor he alludeth to the libertie of feasting, where there is more abundante store of meates. For they that haue but thin fare, dare scarsly tast of ỹ meat. Not that he alloweth rauenousnesse in deuouring Gods benefites ouer greedely, according as men commonly haue no stay of them selues, when they finde somewhat plentyfull foyson: but he toke his maner of speche of the common custome of men, thereby to teache vs, that what good things soeuer our hart can wish, the same floweth vnto vp from gods bountifulnesse, euen tyll we say ho. They that take Gnadi for decking, do with their deuise marre this place, and I maruell how so fonde an imaginatiō came in their minds, sauing that it is a common lot that befalleth all curiouse heades, too bring foorth meere topes while they practise the sharpenesse of their wittes. Afterwarde he addeth, that new courage is dropped into him by God, so as he continueth alwayes sound: like as Esay. 65. 20. entreating of the restitution of the Churche, sayth that a man of an hundred yeres olde shall bee lyke a childe. And by this maner of speaking he betokeneth that together with moste plentifull foyson of all good things, God giueth him also inwarde liuelynesse, that he may enioy them merely, as if his strength should continually florish new agayne. The comparison of the Egle gaue ỹ Iewes occasion to forge fables. For whereas they vnderstand not ỹ principles of any science at al, yet are they so brasenfaced, that what matter soeuer is intreated of, they neuer make bones in it, and assoone as they meete with any vncouth thing, there is not any so peeuish a forgerie which they threape not vpon men as an oracle from God. So in this place they surmyse that euery tenth yere the eagles stie vp to the elementall fyre, and afterwarde plunge them selues in the sea, and that by ỹ by new fethers grow vp agayne. But the plain meaning of the Prophet is picked

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out of the nature of the Egle described by ỹ philosophers, as which is throughly knowen by experience. For that foule is alwayes lustie and in good liking euen to hir old age, and is not effebled by yeeres nor subiect too diseases till at the lengthe shee dieth for hunger. Certeine it is that shee liueth long: but at the length hir beake ouergroweth so as she can not receiue meate, but only is fayne to sucke in the blud of it, or else to refresh hir selfe with drinking. Wherupon came the prouerb. [An Egles old age:] for necessitie compelleth them to be euer bibling. And because drink alone is not ynough to mainteine life, they rather pine away for hunger and want of foode, thā decay for want of strength. Now without any fable wee perceiue the naturall meening of ỹ prophet: that like as Egles continewe alwayes lustie and in good plight, so as they bee youthfull euen in their old age: euen so the godly are sustained by the secret power of God, so as they reteine their strengthe still vnappayred. And althoughe they bee not alwayes full of corage in this life, but rather while on themselues with muche a doo in continuall faintnesse: yet doth the thing that is spoken heere right fitly agree to them after their maner. Truely without all question this is a thing that toucheth all menne: namely, that beeing brought out of the graue, they feele God bountifull to them innumerable wayes. And sure if euery man did consider how muche they are in his dette, they might well say that their mouthe is filled with good things, like as in the psalme 139. 18. Dauid confesseth himselfe vnable to number them, because they are mo than the sands of the sea. And were it not that our owne churlishnesse doted our wits, we should see that euen in death we are so fed when wee bee hungry, as that alwayes God bringeth foorth the manyfold riches of his goodnesse. As concerning liuelynesse, it is too bee taken thus: that inasmuche as our outward manne decayeth, we be renewed to a better life: there is no cause why we should be greued at the decay of our strength, specially seeing he sustaineth our feeble & fayntyng soules with his spirit.

6 The Lorde executeth righteousnesse and iudgement too all that are oppressed.

7 He opened his vvayes vnto Moyses, and his vvoorks vnto the chyldren of Israell.

8 The Lorde is full of compassion and mercy, slovv to anger, and of much mercy.

6 [The Lorde executeth. &c.] After that Dauid hath reckened the benefites of God towards him selfe, from this priuate consideration he mounteth vp higher. And yet no doubt but when he declareth that god succoureth the oppressed: he maketh himselfe one of the same nūber, according as he had felt his helpe in many persecutions afore: and by his own experiēce he describeth what maner a one god is wont too shew himselfe towards al such as be wrōgfully afflicted. Howbeit forasmuche as the faythfull in this world are euermore conuersant among wolues, he commendeth diuerse deliuerances in the plurall number, to the intent we should know how it is Gods ordinary office, too reskew his seruants as ofte as he seeth any wrong offered them. For hereby are we instructed too pacience, when God taketh vpon him the reuenging of our wrongs, & feedeth vs with the sheld of his iustice, or defendeth vs with the sword of his iudgemēt as oft as we be assaulted wrongfully.

7 [He hath opened. &c.] Now do the Dauid take vpon him the person of the chosen people, and truely in very good season (as beeing put in minde by the benefites bestowed vpon him) straightwayes setteth his minde vppon the generall couenante, because he was sure he was not enriched with so many good things in any other respect than that he was a member of the church. I graunt he continueth the same sentence: for these [waies] which he sayth were shewed vnto Moses, were nothing else but the deliue-

deliuerance of the people, vntill they entred into the lande of promise. And hee chose this a notable proofe aboue all others, of Gods iustice and iudgement, therby to proue that God alwayes is a righteous aider of those ye are oppressed. But forasmuch as this thing depended vppon the promise: there is no dout but he had an eye specially to the same: as if hee should saye, that Gods iustice was playnly proued and manifested too hys chosen people which he had adopted, and with whom he had made his couenāt. And hee is sayd to haue manifested hys ways, first vnto Moyses, who was his seruant and messenger, and afterward to all the people. For Moyses himselfe is indewed with a person put vpon him by God, bycause it was Gods will to be knowen to the people by the hande and by the working of him. The wayes thē and the [works of god] are his rising vp with wonderfull power too deliuer the people, his leading of them through the read sea, and his auouching of his presence with many signes and miracles. Howbeit forasmuch as all these flowed from the free couenāt: Dauid exhorteth himselfe and others too the yeelding of thanks vnto God, for chozing them too be his peculiar people, & for enlightning their harts by the doctrine of the lawe: bycause that like as nothing is more miserable than man without the knowlege of God: so is it an incomparable treasure of perfect felicitie, that God is come downe vnto vs with record of his fatherly loue towards vs.

8 [The Lord is full &c.] Dauid seemeth to allude to ye exclamaciō of Moyses that is red of in Exod. 34. 6. where Gods nature is more lightsomly described thā any where else, according to the notable maner of the reuelacion. For at what time it was graunted Moyses to se Gods glory somewhat neerly: at the appeering therof in his sight he brast out into these words: O God, mercifull and full of compassion and pitie, slowe too wrath, and greate in goodnesse. Forasmuche therfore as in that place he hathe breefly comprehended what is behouefull for vs to knowe cōcerning god himselfe: Dauid doothe wisely to apply the sayde titles to the presente purpose. For his meaning is to attribute it only vnto god, that the people which through their own faults had from time to time falne away from the grace of adoption, dothe neuertheless kepe still their state. Howbeit, in generall it must be taken thus: that the true knowledge of god must always be referred to the feeling of fayth: bicause god will not be sought for in his secret being, but in such wise as he vttereth him selfe vnto vs: which is a thing worthy too bee marked. For as ofte as mention is made of God, wee see mens wits ouerthwartly rapt to cold speculatiōs, and to catch hold of things that are to no purpose: in the meane while neglecting the vertues that mete vs in ye face, wherin his liuely image shineth foorth. But whereaboutes so euer men apply their studie, they shal nowhere find better profit than in the continuall minding of his wisdome, goodnesse, righteousnesse, & mercy. Specially the knowledge of his goodnesse serueth well the turne, as well to the edifying of our faith, as to the blazing abrode of his prayses. And therfore Paul Eph. 3. 18. affirmeth that our heighth, length, bredth, and depth, is to know the vnspeakable riches of grace that ar opened vnto vs in Chryst. This also is the reason why Dauid commendeth Gods mercyfulnesse with many woords, as Moyses did afore him. For first there is no worser fault in vs than diuelish ouerweening, whiche bereueth God of his prayse, and is so throughly rooted in vs, that it cannot easly be plucked vp. God therfore riseth vp, & to the intent he may rebate ye trayterous statelinesse of the flesh, he royally mainteneth his own mercy, by which only we stand. Agayn wheras it would become vs to settle our selues in Gods grace, our minds do either tremble or wauer, and nothing is harder for vs to doo, than to acknowledge that God is mercifull vnto vs. Wherfore against this doubting, Dauid (after the example of Moyses) hath set these terms of one purport: that is to wit, first that god is merciful, & secondly graciouse, & thirdly a gentle and meke bearer with mens sins, and lastly of much compassion and goodnesse.

9 [He

9 He vvill not be alvvayes pleading, nor keepe *anger* for euer.
10 He hath not delte vvith vs after our ſinnes, nor revvarded vs according to our iniquities.
11 For according too the highneſſe of the heauens aboue the earth, ſo hath his goodneſſe preuayled vppon them that feare him.
12 As farre as the eaſt is from the vveſt, ſo farre hath he remoued our ſinnes from vs.

9 [He will not &c.] Dauid vpon the former titles of God, gathereth a conſequence, that God, when he is diſpleaſed, will neuertheleſſe bee eaſie to be intreated, bycauſe he is of his owne nature alwayes ready too forgiue. Needfull it was too make this enterance: for our ſinnes would ſhet the gate againſt his goodneſſe, if there ſtepte not in a meane to pacifie the ſame. And Dauid giueth an inkling, that god commenceth an action againſt ſinners, too the intent to humble them with the feeling of their giltineſſe: but yet that he by & by letteth it fall, aſſoone as he ſeeth thē tamed and brought low. It is after another ſort ỹ in Gene. 6. 3. he ſayth, my ſpirit ſhall not plead with mā any more: that is to wit, bicauſe they were conuicted of their euill dedes, & their ful condemnation was already come. But in this place Dauyd ſayth, he will not be alwayes pleading, bicauſe that accozding as he is treatable and eaſie to forgiue, he purſueth not his right. And hereunto perteineth the ſecōd wozde, which anſwereth very well too this engliſh phraſe, [I will watch him or wayt him a good turne] at what time there is purpoſed a ſecret reuēge, which is ſoſtred in the hart of him that can not forgiue iniuries, but wayteth for occaſiō to be euen with him by ſome diſpleaſure. But Dauid deuiſeth that God beareth diſpleaſures in mind after the maner of men, bicauſe he cōmeth to reconcilement of his owne accozde. Notwithſtanding it is to be knowen, that this thing befalleth not to all mankinde without exception, but is the priuiledge of the Church. For Moſes in expreſſe wozds. De. 5. 9. calleth God a dreadfull reuenger, which caſteth the ſinnes of the fathers into the boſome of ỹ children. But Dauid ouerpaſſing the vnbeleuers, vpon whom reſteth the euerlaſting and vnappeaſable wzath of God, ſheweth how greatly he beareth with his own childzē: accozding alſo as God him ſelfe ſpeaketh in Eſai. 54. 8. I haue chaſtiſed thee for the turning of a hande, but I will follow thee with euerlaſting compaſſion. Afterward he proueth the thing that he had ſpoken by experience, or by the falling out of it, bicauſe the Iſraelites had not continued ſafe vnto ỹ houre, but by the wonderfull ſufferance of god: as if he ſhould ſay, let euery of vs examine his owne life how many wayes we haue prouoked Gods diſpleaſure? Undoubtedly we haue prouoked it without ceaſſing, & yet hath he not onely forbozne puniſhment, but alſo tenderly cheriſheth vs, whom he might wozthely deſtroy.

11 [For accozding to. &c.] He cōfirmeth by a ſimilitude, that God puniſheth not the faithful as they haue deſerued, but ſtriueth againſt their miſdedes, with his louing kindneſſe. To be ſhozt, the maner of ſpeeche importeth as muche as if he ſhould ſay, Gods mercy towards vs is vnmeſurable. After ỹ wozd Geber whither yee take it neutrally or tranſitiuely, it maketh ſmall matter, bicauſe that any of both ways, the vnmeaſurableneſſe of gods mercy is cōpared to the largeneſſe of the wozlde. And forasmuche as there ſhould bee no paſſage for Gods mercy to come vnto vs, except the impediment of our giltineſſe were taken away, he addeth immediatly, that god driueth away our ſins as far frō vs, as the eaſt is diſtāt frō the weſt. The effect is, that gods mercy is ſhet out vpon the faithfull, far & wide, as great as the wozld is: & leaſt any thing might hinder the courſe of it, their ſinnes are wiped quite away. And he confirmeth that whiche I ſayde euen now, namely that he entreateth not generally what maner a one God is towards all the whole wozlde, but what maner a one he ſheweth him ſelfe to the faithful. Wherby alſo it appereth that he entrea-

entreateth not heere of the mercy by which he reconcileth vs to himself at the first beginning: but of that mercy with which he continually plieth those whom he hath once embraced with his fatherly loue. For there is one spice of mercy, by which he restoreth vs from death too lyfe whyle we be yet strangers to him: and there is another spice of mercy, by which he vpholdeth and maintaineth vs in that state: and the former would vanish away, if he dyd stablish it by dayly forgiuenesse. Whereby also we gather how grosly the Papists play the fooles, whyle they fayne that the free remission of sinnes is giuen but once onely, and that afterwarde righteousnesse is gotten, or the possession of it is holde stil by desert of workes, and finally that whatsoeuer giltinesse is gotten, is redeemed by satisfactions. But wee see here, that the mercy of God, whereby he reconcileth vs too him selfe, in not laying our sinnes to our charge, is not shet vp by Dauid within a moment of tyme, but is extended euen too the ende of our lyfe. No lesse strongely also doth this place dispyone the frantike heads that bewitche them selues and others with the brainesicke opinion of perfecte righteousnesse, so as they neede not forgiuenesse any more.

13 Like as the father pytieth his ovvne children: so hath the Lorde ben pitifull tovvards them that feare him.
14 For he knovveth vvhereof vvee bee made, he remembred that vve are but duste.
15 The dayes of man are as grasse, as a flovvre of the fielde so florisheth he.
16 Assoone as the vvynde passeth ouer it, it is gone, and the place therof shall knovv it no more.

13 [Like as the father. &c.] Hee not onely expoundeth by a similitude the thing that he hath spoken, but also therwithall assigneth the cause why God doth so louingly beare with vs, that is to wit, because he is our father. Then is it the free adoption that maketh God continually to beare with our sinnes: and therefore the hope of forgiuenesse muste bee fetched out of that fountayne. Now inasmuche as no man hath ben adopted for his owne deseruing: it followeth that sinnes are forgiuen freely. And wee know that god is compared with earthly fathers, not because he is like them, but because his incomparable loue towards vs can not bee expressed otherwise. Furthermore least Gods fatherly forbearing might be drawen too liberty of sinning: Dauid repeteth agayn, that he is not so fauorable, but too suche as worship him vncorruptly. Surely it is a poynt of no meane forbearing, that he maketh his Sunne too arise vppon the good and the bad. Math. 5. 45. But in this place he entreateth of the free imputation of the righteousnesse, whereby wee bee aduanced the children of God. But the same righteousnesse is not offered too any other, than too such as yelde them selues wholly too so bountifull a father, and submit them selues reuerently vnto his worde. Notwithstanding inasmuche as all desire of godlynesse, be it neuer so great, commeth farre short of perfection: the onely stay of our welfare, consisteth in the only goodnesse of God.

14 [For he knoweth. &c.] Here Dauid bringing to right nought what soeuer worthinesse men chalenge too themselues, auoucheth that it is the onely respecte of our miserie that prouoketh god to beare with vs so gently. Which thing is too bee marked aduisedly againe, not onely to tame the pride of the flesh withall, but also that our vnworthynesse stop not, or hinder not our fayth. For the more wretched and despisable that our state is, so muche the forwarder is God to shew mercy: as who to do vs good is contented euen with our clay and duste.

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To the same purpose pertcineth also the similitude that foloweth immediatly after: that is to wit, that al the brauenesse of man withereth away no lesse than the beautie of a fading flowre withereth at one blast of the winde. In dede it is vnproperly sayd that man floorisheth. Notwithstanding forasmuche as it may bee obiected that he neuertheleesse excelleth in some grace or other: Dauid by a maner of graunting doth rather say, he floorisheth as an herbe, than flatly denounce him too bee a smoke, or a shadow, or a thing of nought, as he might haue lawfully done. For although as long as we lyue in this worlde, wee bee garnished with naturall giftes, and (too let passe the reste) haue our beeing and mouing in God. Act. 17. 28. Yet notwithstanding inasmuch as we haue nothing but vpon curtesie, and such as may be taken from vs euery houre: it is but a pomp or shew that passeth away. Properly he intreateth here of the shortnesse of lyfe, wherof God hath a regarde in bearing with vs mercyfully: according as is sayde in another place: He remembreth that they be but flesh, a breath that passeth and returneth not agayne. Psalme. 78. 39. If any man demaunde, wherefore Dauid letting slip the minde without making mention of it (which neuertheleesse is the principaller parte of man) denounceth vs too bee but dust and clay. I answer, it is ynough for God too cause him too beare with vs mercifully, when he seeth how nothing is more fraple than our lyfe. And although the soule remayne alive after it is departed out of the person of this body: yet hath it no stedinesse in it selfe. It was created to giue life to the body, and yet is it endewed with no more life than god breatheth into it. But if God withdraw his grace from it, the soule shall be but a blaste, no lesse than the body is duste: and doubtlesse there shalbe founde in the whole man nothing but mere vanitie.

17 But the goodnesse of the Lorde is for euer and euer vpon them that feare him, and his righteousnesse vpon their children.

18 Vnto them that keepe hys couenant, and are myndfull of his commaundements too doo them.

17 [But the goodnesse. &c] The only thing that he leaueth vnto men, is too haue their beeing and continuance in the mercy of God, bycause they should play the fooles too much to seeke stay in them selues. And after he hath vtterly abaced men, he ministreth vnto them a comfort in due season: namely that although there be no inward power in them which vanisheth not into smoke: yet is God an vndrayneable fountayne of life, to releue their drought. This matching of cõtraries must be noted: for what maner of men be they whom he bestrippeth of all power? euen the faythfull, whiche are borne a new of Gods spirite, & worship him with true deuotion: and yet he leaueth them nothing too leane their truste vnto, saue the onely goodnesse of God. Howbeit forasmuch as Gods goodnesse is euerlasting, the infirmitie of the faithfull is no let to them, but that they may boast of euerlasting saluation, euen to the ende, yea and in death. For Dauid incloseth not their hope within any other bounds of time, than he incloseth Gods grace, whereuppon their hope is grounded. Vnto goodnesse he annexeth righteousnesse, by which worde I haue told you oftētimes how there is betokened gods defence, by which he maynteineth, and preserueth those that bee his. God then is righteous: not bicause he rewardeth euery man according as he deserueth: but bicause he dealeth faythfully with his seruants in shelding them with his hande. And the Prophet hath wittingly set downe this righteousnesse in the lower degree, as the effect of goodnesse. Also he sayth that the same shall be spred forth vpon their children, and childers children, according to this texte of De. 7. 9. God sheweth mercy to a thousand generatiõs. And vndoutedly it is a singular proofe of loue: that he not onely receiueth the persons them selues to his fauor, but also admitteth their offspring into the same felowship as it were by

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right of inheritãce, that they may be copartners of the same adoption. For how shold hee cast vs away, who by receuing our children and childrens children into his protection, sheweth in the persons of them, how greate account he maketh of our welfare? Howbeeit forasmuche as nothing is more easie, than for hipocrits to beguile thẽ selues vnder the false pretence of Gods fauor, or for the bastardly children to drawe wrongfully to thẽselues the thing that was promised too their fathers: the foresayde exception is set downe ageine, namely, that God will be mercifull to none other than suche as on their behalfe ageine obserue his couenant, the which the faythlesse make voyd by their own naughtinesse. Wheras the keeping or obseruing of the couenant is put for the feare of GOD, it is worth ẏ marking: bycause that by this meanes Dauid dooeth vs to vnderstãd that none other are ẏ true worshippers of God, than sutche as reuerently obey hys worde. Too too farre of from thys point are ẏ Papists, who thinking thẽselues to match the Angells in holynesse doo neuerthelesse shake of the yoke of God, trampling his holy worde vnder their feete as if they were a sort of mad beasts. Dauid then doth rightly esteeme mennes godlynesse by this: that is, if they submit themselues to Gods word, and folowe the rule appointed by hym. And bycause the couenant taketh his beginning at the commendaciõ of grace: the lawfull keeping of the same requireth cheefly faith and prayer. Neither is it superfluouse that he addeth [which are mindfull of his commaundements.] For although God put vs in mind continually: yet doo wee by and by slip backe to worldly cares, many back callings ring in our eares, and many inticements cast our minds into a slumber. And so forgetfulnesse choketh the doctrine of light onlesse the faithfull stir vp themselues from tyme to tyme. But Dauid sayeth that this mindfulnesse dooth then florish when men occupie themselues in doing. For many whose feete are too slow, & whose hands be as good as dead, haue their tungs redie inough to dispute.

19 The Lorde hath stablished his throne in heauen, and his kingdome ruleth ouer all.

20 Blesse the Lorde yee Angelles of his that are mighty in strength, vvhich doo his vvorde, in hearing the voyce of his vvorde.

21 Blesse the Lorde all yee hostes of his, yee seruants of his that do his pleasure.

22 Blesse the Lorde all yee vvorks of his in all places of his dominion: O my soule blesse thou the Lorde.

19 [The Lorde hath stablished. &c.] After that Dauid hath rehersed ẏ benefites of god, aswel wherwith he bindeth ech of vs vnto him, as wherwith he endueth his whole church. Now he extolleth his vnmeasurable glory in generall. The effect is, that as often as mention is made of god, men should lerne to mount aboue the whole world, bicause his maiestie surmounteth the heauens: and also lerne not to measure his puissance after the maner of man, bicause he conteyneth all kingdomes and dominions vnder him. And lest any man might think, that onely the earthly creatures were commaunded to obedience, he speaketh cheefly euen to the very Angels. Moreouer by calling them into the felowship of praysing God, he warneth himselfe & all godly folk, that nothing is better or more to be wished, than to praise god, considering that there is not any exercise more excellent for the Angels to occupie themselues in. Truely the Angels are more willing and cherely to this duetifulnesse than that they haue any nede of our spurring forward With what face then dare we, whose slothfulnesse is so great, take vppon vs the charge too exhorte them? Although the Angelles ranne swiftely afore, & wee come scarsly lagging after: yet notwithstanding Dauid enioyneth thẽ to sing gods praises for our sake, that he may waken vs from our drouzinesse

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by the example of them. By the way we muſte marke his purpoſe which I haue touched afore: that is, that he directeth his talk to the Angels, to the intent we ſhold know how there is none other end appointed them but to aduaunce the glory of god. Therfore on the one ſide he decketh them with ſtrength, and yet he addeth immediately that they depende wholly vpon gods beck, [you (ſaith he) which do his word:] as if he ſhould ſay, how great power ſoeuer they be endewed withal, nothing is more honor too them than their obeying of God. And he not only ſaith that the angels execute Gods cõmandements: but alſo to the intent he may the better expreſſe the willingneſſe of their obedience, he ſaith they be always ready to go in hande with his heſtes.

21 [All yee hoſtes of his. &c.] By this ſpeeche he betokeneth not the ſtarres, as ſome ſuppoſe: but he continueth his former ſentence. Neither for all that, is the repetition ſuperfluous, bycauſe that by [hoſtes] he betokeneth the millions of millions, whiche ſtanding about Gods throne, receiue all his cõmaundements. And again he calleth them his [ſeruants which do his pleaſure,] to the intent we may know they are not faſtned to ỹ vaine ſpeculation of gods glory, but maſmuch as they are appointed to be our ſeruants and keepers, they are ready to doo their worke. In ſteede of the terme [word] he putteth now the terme [pleſure,] & hath are done ſkilfully & to very good reaſon. For although ỹ ſunne & the moone: and the ſtars kepe the orders that God hath appointed them: yet foraſmuche as they want vnderſtanding, they are not properly ſayd to obey his word & his voice. In dede the word [obey] is ſometimes applied vnto dumb creatures: but it is in a borowed maner of ſpeche, that they are ſayd [herken to] gods voyce: namely when by ỹ ſecret inſtinct of nature they obey his determinatiõs: but it is rightly vnderſtãd of the Angels, whoſe purpoſe it is to obey God, according alſo as they vnderſtand at his holy mouth, what his will is. And the worde [pleaſure] dothe more clerely expreſſe a glad and cheerefull obedience: as if he had ſayd, that the angels not only are obedient to gods commaundements, but alſo receiue his commiſſions willingly, and with exceeding great delight, that they may execute hys pleaſure: for ſo doth the Hebrue worde import, as I haue ſayd heretofore.

22 [All his workes. &c.] At length he turneth him ſelfe to al creatures: bicauſe that although they want ſpeech & vnderſtanding, yet muſte they (after a ſorte) ſound out the prayſes of God. And this dothe he for our ſakes, to teache vs that there is no corner of heuen or earth void of Gods praiſes. For we are to be holde the leſſe excuſed, when all the workes of God by prayſing their maker vpbrayde vs with lacke of wit, at leaſt wiſe if wee folow not their example. And he ſeemeth to put [al places of his dominion] for the nonce, to the intent the faithfull ſhoulde imploy their labour the earneſtlier therevnto. For if in ſetting forth Gods prayſes, not euen thoſe countreis ought to be mute where no voyce of his is heard: how ſhall it bee lawfull for vs to keepe ſilence, too whom GOD openeth his mouth, preuenting vs with his owne holy voyce? Finally Dauid ſheweth to what end he reckned vp gods benefits, and aduaũced his dominion: namely to chere vp him ſelf the more toprayſe him.

The contentes of the. Ciiij. Pſalme.

This Pſalme differeth from the laſt that went afore: for neither inſtructeth it of the ſpeciall benefytes of God, whiche remayne in his Churche: neither lifteth it vs vp too the hope of the heauenly life: but paynting out vnto vs a liuely image of Gods wiſedome, power, and goodneſſe, in the workmanſhip of the world, exhorteth vs to prayſe him, ſo far foorth as he ſheweth him ſelfe a father towards vs in this tranſitory life.

The.ciij.Pſalme.

MY ſoule bleſſe thou the Lorde: O Lorde my God, thou arte become exceeding greate, thou haſte clothed thee vvith prayſe and glory.

2 Clothing him ſelfe vvith lighte as vvith a garment, and ſpreading out the heauens as a curtayne.

3 Laying the beames of his chambers in the vvaters, making the clouds his chariot, and vvalking vppon the vvings of the vvinde.

4 Making the vvynds his meſſengers, and his myniſters a flamyng fyre.

1 [My ſoule bleſſe thou &c.] After hee hath hartened himſelfe to prayſe God, he addeth that there is matter inough to do it vppon: couertly condemning himſelfe and others if they ſhould bury in ſilence the prayſes of God, than the which nothing ought to be better knowē or more riſe. And in cōparing [the light,] wherwith he ſayeth that God [is clad,] vnto a [garment] he dooth vs to vnderſtande that although God bee inuiſible, yet is his glory apparant to the eye. If yee go to his very being: truely he dwelleth in vnapprochable light. But inaſmuche as hee enlightneth the whole worlde with hys brightneſſe: the ſame is as it were the garment in which hee (who in himſelfe is hidden from vs,) doothe after a ſort appeare viſible vnto vs. And thys doctrine is very profitable to be knowē. For if men goe about to climbe too the heighth of god, although they ſtye aboue ẏ clouds, yet ſhall they be fayne to leaue of in the mids of theyr race. And truely they are out of their wits that ſeeke god in his naked maieſtie. Wherfore too the intent we may come to the ſight of him, let him come foorth with his apparell: that is to ſaye, let vs turne our eyes too this moſte goodly workmanſhip of the world in which it is his will to be ſeene of vs, leaſt we be to curiouſe in the ſerching out of his ſecret [being.] Seeing then that God offereth him ſelfe too vs clothed in light, there is no reaſon why they ſhould pretend any excuſe of theyr blockiſhneſſe, whiche ſhrink away from ẏ knowledge of him, as though he dwelt in deepe darkeneſſe. And hee termeth Heauen [a Curtain] not meaning that God hideth himſelf vnder it, but that he vſeth it for ẏ reuerēce of his maieſty: as if he ſhold ſay it is his princely pauilion.

3 [Laying the beames &c.] Dauid expreſſeth in mo words, that which he had ſpoken breefly and figuratiuely concerning Gods raymēt. The effect commeth to this point, that men muſt not perce aboue the heauens to ſeeke God, becauſe he meeteth vs in the world and ſetteth liuely pictures euery where beefore our eyes. Moreouer leſt we might imagine any incōme in him, as who ſhould ſay, he were increaſed or become bigger by ẏ creation of the world: it is to be borne in mind, that he putteth on apparell for our ſakes. Somwhat more hard ſemeth the borowing of this ſpech, ẏ god laieth the beames of his chambers in the waters: but it was ẏ prophets meaning to moue vs the more to wonder at the incomprehenſibleneſſe of the thing. For excepte beames be ſound & ſtrong, they will not be able too beare the weight of a meane houſe. Then in that god groūdſeleth his heauenly pallace with the waters, who would not bee aſtonied at ſo incredible a miracle? Now conſidring our dulneſſe, ſuch ſurmounting ſpeches are not ſuperfluous, whiche ſcarſly waken vs to any light perceuerāce. What is ment by walking vppon the wings of ẏ wind it appereth better by the verſe following, where he ſayth that the winds are gods meſſēgers. Behold how god rideth in ẏ clouds & is caried vpon the wings of the wind, verily bicauſe he driueth the winds and clouds about at his pleaſure, & ſheweth the preſence of his power, by conueying thē hither & thither as ſwiftly as he ẏſteth. And by theſe words he doth vs to vnderſtand, that the winds riſe not at al auen-

aduentures, nor the lightnings flash by casuall violence: but that God by his appointment ruleth and disposeth what so euer troublousnesse is in the ayre. Of which doctrine there is a double fruite. For if at any time there rise noysome winds, so as the south wind infect ỹ ayre, or seare vp corne: the northwinds ouerthrowe, not onely trees, but also houses: and other winds mar the fruites of the earth: we must quake vnder these scourges of God. Agayne if God assuage the ouermuche heate with some cold wind, if he purge the foule ayre with the northerne winde, or if he moyste the dry ground with the southern wind: in this case we must thinke vpon his goodnesse. Howbeit forasmuch as the apostle citeth this place to ỹ Hebrues. 1. 7. & applieth it vnto Angels: both the Greke and the Latin interpreters haue almost by a cõmon consent thought ỹ Dauid speaketh allegorically. So also bicause Paule citing a place out of the Psalme. 104. seemed to transfer that thing to ỹ Apostles, which is spoken there cõcerning the heauens: all the whole Psalm was vnskilfully drawen to an Allegory. Furthermore it was not the apostles purpose to shew simply what the Prophet teacheth in this place. But forasmuch as God is set forth vnto vs visible, as it were in a glasse, the apostle did rightly to set down the proportionablenesse that is betwene the obedience, which the winds yeld vnto god openly & after a sensible maner, and the obedience whiche he receiueth at the Angels hands. The effect is, that like as God vseth the winds as messengers, turning them hither and thither, and laying them, and rapsing them as often as he listeth, too the intent too shew his power by the seruice of them: so were the Angelles also created too execute Gods commaũdements. And truly we proceede but vnfauourably in the whole contemplation of nature, onlesse we doo with the eyes of fayth, spie out his spirituall glory, wher of the image appeareth vnto vs in the world.

5 He hath founded the earth vpon their pillers, it shall not moue for euer and euer.

6 He hath couered it vvith the deepe as vvith a garment, the vvaters shall stande aboue the mountaynes.

7 At thy rebuke they shall flee avvay, at the voyce of thy thunder shall they haste avvay.

8 The hilles shall ascende, and the dales shall descende too the place vvhich thou hast set fast for them.

9 Thou haste set them a bounde, they shall not passe it, they shall not returne too couer the earth.

5 [He hath founded. &c.] Here he setteth forth Gods glory in the stablenesse of the earth. For by what meanes keepeth it his place without remouing, seeing it hangeth in the middes of the aire, and is only vnderpropped with the waters? I graunt it is not without reson, bicause the earth possessing the lowest roome, inasmuch as it is the cẽtre of the world, doth naturally settle there. But euen in this peece of worke also shyneth forth the wonderfull power of God. Againe if the waters houer aboue, bycause they be the lighter: why do they not thẽ couer the whole earth round about? In this case truely the Philosophers haue nothing to answer, but that ỹ order of nature was mended by Gods prouidence, that men might haue roome too dwel vpon. For onlesse they graunt that the waters be restrained by the determinate appointment of God, they bewray not only their malice & vnthankfulnesse, but also their vnskilfulnesse, and so are they vtterly barbarous. Not vnfitly therfore doth ỹ prophet recke vp among gods miracles, ỹ thing which we could neuer be made to beleue, if experience did not proue it to be true to our faces. And too too ill disposed are we, if we take not

warning at this so assured proof, & learne thereby that nothing is stedfast in thys world, further forth than it is stayed vp by the hand of God. For the world hath not his beginning of it selfe: and therfore the whole order of nature depende, & not vppon any thing elfe, than vppon the appointment of God, wherby eche element hath his peculiar propertie put into it. Neyther doeth the Prophet only exhort vs too giue thanks vnto God: but also strengthen vs for the time to come, that we might not liue fearfully and forowfully in the world, as we must of necessitie haue doone, if God had not anouched himselfe to haue giuen men a sure abiding place vpon earth. And it is a singular benefite of his, that he will haue mē to dwel vpon ẏ earth with quiet minds, bycause he hathe stablished it vppon euerlasting pillers. For although it happē diuers times, that cities perish by erthquake: yet doothe the body of the earthe continue still. yea doubtlesse, whatsoeuer monings betide, the same doo better assure vs, that the earth might be swalowed vp euery moment, but that it is stayed by the secret power of God.

6 [He hath couered it &c.] This may be taken two wayes: eyther that nowe the Sea couereth the earth as it were a garment: or that at the beginning, before God had by his word gathered the waters together into a heape, the earth was couered with the deepe. Notwithstanding, it semeth to stand better with the Prophets wordes, that the Sea is now the couering of the earth. For at the first creation the deepe was not so mutche a garment as a graue, bycause nothing is more vnlike to garnishment of apparell, than was that confused wastnesse and misshapen medlye. Heere therfore (in my iudgement) is commended this wonderfull distinction, that wheras the deepe is shapeleffe of itselfe, yet neuertheleffe it is the garnishment of the earthe. Howbeit bycause ẏ sequele of the text seemeth to leade the other way: the interpreters leane most thitherward: namely, that the earthe was couered with the deepe before suche time as the waters were separated from it. But this knot is easly vntied, if (wheras the Prophet sayth,) [the waters shall stande aboue the hils] a man set it downe thus, [if, or although the waters stand about the hils:] which is a thing somewhat rife among the hebrues. And I dout not but that assoone as the Prophet hath sayd that the earth was clothed with waters: he addeth immediatly in way of exposition, [the waters would stand aboue the hils, but that they flee away at thy rebuke.] For wher vpon cōmeth it that ẏ mountaines shote vp, and the valleys sinke downe, but bicause the waters haue bounds pitched thē, so as they can not returne to ouerwhelm the earth? Now we see how the text runneth very well whole together: that is to wit, that the sea, being a deepe that striketh mē in feare with his hugenesse, is neuertheleffe a goodly garment to the earth. And the reason of the metaphor is, bycause the vpper face of the earth standeth vncouered. And the prophet anoucheth, that this thing happeneth, not by chaunce. For onleffe gods prouidence withheld the waters, would they not by and by poure out thē selues to ouerwhelme the earth? What distinction of hilles and dales should there remayne? Not vnaduisedly then doth the prophet anouch it to come to passe by euident miracle, and not by nature, that there appeareth any vpper face of the earth. For if God should giue the Sea libertie too haue full course: by and by the waters would stande aboue the mountaynes. But now bycause they flee from Gods rebuke, they turne themselues another way. And by [the rebuke of God, and the voyce of his thunder] he betokeneth, the dreadfull commaundement, whereby God repreffeth the violente raging of the Sea. For although hee haue set this distinction by his onely becke, and mainteyne the same by his becke at this day: yet if wee consider how ragingly the woorking of the Sea casteth vp his fome, it is not for nought that the Prophete hath sayde, that it is kepte in awe by the vyolente commaundement of God: like as in Jeremie. 5. 22. & in Job. 28. 25. God vaunteth his power royally in this behalfe. [The ascēding vp of ẏ hils, & the sinking down of the dales] are poetical figures, impor-

importing that if God should not inclose the deepe within bounds, there woulde be no more difference betweene the hilles and the dales, bicause it would swalow vp the whole earth. And this diuersitie maketh to the beautifying of the earth. He sayth that there is a place set fast for the valleys, bycause there should bee no firmenesse in the rootes of mountaynes, but the deepe would beare sway there, if God should not cõmaund voide roomes to be there at it were cõtrarie to nature.

9 [Thou haste set them. &c.] He enlargeth better the miracle which he had specified, for the continuall orderlinesse thereof. It is a thing that the naturall Philosophers are compelled to graunt, yea and it is one of their firste instructions, that inasmuch as the water is roũd and possesseth the middle roome betwixt the earth and the ayre: the heauenly prouidence is the cause, that part of the erth being dry, doth houer aboue for men too dwel on. And of these things the demonstration is euident to seamen: yea truly, if euen the rudest idiots would but open their eies, they should see huge lumps of water in ỹ sea far surmounting the leuel of the lande. Certesse no banks, no nor yron gates could make so strong a fence as is to be sene in nature against flowing waters. Now then like as I sayd euen now that the quakings and gapings of the earth, which turne to the destruction of some certaine places, ouerturne not the state of the whole earth: so also is it to be vnderstood of the sea, that although in some places it passe his bounds, yet doth the ordinance abide fast, so as there continueth voide roome inough vpon the earth for men to dwell in. The Baltian sea in our days hath drowned a long coast of dry lande, and done muche domage to the Flemmings & other neibours neere about them. But by this particular flud we be warned what would befall if the stay of gods hand were takẽ away. For how commeth it to passe, that we were not al swalowed vp togither, but bicause God withholde that cruell elemente by his worde? The effect is, that although the waters coulde naturally couer the earth: yet shall it not come so to passe, bycause that ayke as the truthe is euerlasting, so remayneth the order stable, which god hath appoynted by his word.

10 Sending out springs in the valleys, vvhich shal vvalke amõg the hils.

11 All beastes of the fielde shall drinke: the vvylde Asses shall quench their thirste.

12 By them shall the foules of the ayre dvvell, out of the myddes of the boughes shall they yeelde their voyce.

13 Watering the mountaynes out of his chambers: out of the frute of thy vvorks shall the earth be suffyzed.

14 Making grasse to grovv for cattel, and herbe for the seruice of man, too bring foorth bread out of the earth.

15 And vvyne gladdeth the hart of man, too make his face shine vvith oyle, and breade strengthneth mans harte.

10 [Sending out. &c.] He describeth another warrant, as well of Gods power, as of his goodnesse, that he maketh welles too spring vpon the mountayns, whiche runne downe among the valleys. For although the drynesse of the ground bee needefull for vs too dwell vpon: yet if we had not water to drinke, and that the erth opened not hir veines, all kinde of liuing creatures should decay. The Prophete therefore commendeth this temperature, that the earth although it be dry, doth neuertheless moysten vs with hir liquor. Some trãslate Nechalim [brookes or riuers:] but that which I haue set down is ỹ rightter. In ỹ which sense also he addeth immediatly after, that [they runne among the hils,] when notwithstanding it is scarse to be beleued that fountaines may spring out of rockes and stony places. But here it is demaunded wherefore the Prophete shoulde say, that the beastes of the fielde do [rather quench their thirst] than men,

for whose sakes ye world was made. I doubt not but the Prophet sayde so too amplify Gods gracious goodnesse, in that he voutsaueth to extend his care to the brute beasts, yea euen to the [wyld Asses] vnder which kind he betokeneth all maner of wyld beasts. And the Prophete speaketh of deserte places for the nonce, to the end that euery of vs should afterward compare with them ye pleasanter parts of the earth, and suche as are manured with anye tillage. For ryuers runne euen thzough the wast wildernesses: & euen there the wyld beasts enioy some blessing of God: neyther is there any cõtrey so barein, which hath not some trees growing heere and there, and birds making melody with singing in thẽ. Now then sith that euen in those forlorne places, there appeere signes of Gods goodnesse and might: how muche commendation deserueth the most plentifull fayzon of so many good things, which is to be seene in the cõtreis that be manured and pleasant? Truely wheras not some one riuer is running, nor grasse growing to feede wild beasts only, nor birdes singing vpon a fewe trees but manifold abũdãce of al good things, with varietie meeting vs euery where, our dulnesse is moze than bzutish, if we be not so muche the moze bent to the deuout minding of Gods glozy. He pursueth the same sentence still when hee sayeth, that God watereth the mountaines out of his chambers oz parlozs. For it is no trifling miracle, that the mountaines which seeme to be condemned to perpetuall bzought, (and after a sozt doo hang in the aire,) doo neuertheless abound in pasture. Therefoze the Prophet doothe iustly conclude, that thys frutefulnesse proceedeth not from elswhere, than bycause God dooth secretly manure them. Unproperly in deede dooth he attribute labor vnto God, howbeeit not without reason: bycause God blessing the earthe from his resting place, worketh moze effectually, than if all the men in the world shoulde toyle them selues out of theyr skins with continuall labozing.

14 [Making grasse &c.] Now commeth he downe too men, vppon whom as his childzen, God voutsaueth a peculiar care. Therefoze after he hath spoken of bzute beasts, he sayth that cozne is bzought foozth, and bzeade made therof to feede men withall: and not that onely, but also Oyle and wyne come in for an ouerplus: whiche two perteyne not onely too necessitie, but also too myzth. Many take the worde Legnabodoth too bee ment of the labour that men bestow in husbandzy. But forasmuch as grasse groweth on mountaynes of it owne accord, and without mans trauaple: it is well knowen, that cozne and gardeyne herbes, require the trauell and sweate of men. Therefoze according too them, the meaning should bee, that God blesseth the obedientnesse of men, whiche they perfourme in tilling the ground. Howbeit forasmuche as this deuise is somewhat too straytelaced: the sayde worde may better be taken for seruiableneesse. If any man lyke too take the woorde [Bzead] straytely, I will not stande with him. Neuertheleesse it is a likelyhoode, that in the same are comprehended all other meates also. Onely I dislyke the opinion of those that exclude bzead. Weake in good soothe is their reason, whiche is, for that by and by after there is added another sie of bzead, namely that it strengtheneth the hart of man. For in that place there is but the same thing expressed after another maner. And the Prophetes meaning is, that God bringeth foozth Herbes for men too feede them withall, not onely bycause the earth yeeldeth them sustenance in cozne, but also in herbs & other fruites. For we haue mo kinds of foode than one to feede vpon.

15 [Wine gladdeth. &c.] In these woords he doth vs to vnderstãd, that god not only prouideth for mẽs necessity, but also graunteth as muche as sufficeth for the ozdinary vses of the life: and furthermoze of his louing kindnes dealeth moze bountifully with them, in gladding their harts with wine and oyle. For certesse nature would be contented with water too drinke: ergo the ouerplus of wyne is of Gods liberalitie. Wheras he sayth, their faces are made to shine with oyle, it is diuerstly expounded. For inasmuche as sadnesse maketh ye countenance glum,

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some vnderstand it that they shyne with cheerfulnesse, when men enioy the commodities of wyne and oyle. Some more captiously referre it to lampes: which is without reason. Othersome take the letter Mem in way of comparison, as if it had bin sayd, mennes faces shyne more with wyne than with oyle. But I truly am out of doubt that the Prophete speaketh of oyntmẽts. For his meaning is this, that god not only bestoweth vpon men that which is sufficiẽt for their measurable vses: but also procedeth further in furthering their delights & pleasures. And as for the last member where he sayth that [bread strengtheneth mans harte:] I take it thus: In deede bread were sufficient to susteine mannes life withall: but god giueth them wyne and oyle for an ouerplus. Thẽ is not the repetition of the vse of bread superfluouse: but it is set downe to the commendation of Gods goodnesse, in that he bringeth men vp tenderly and deyntily, as a most kyndecharted father dothe his children. Therefore he sayeth agayne, seeing that God sheweth himself a sufficient louing fosterfather in bread alone: hee sheweth himselfe to be double and treble bountifull in giuing dainties also. Howbeit for asmuche as nothing is more ready with vs than to abuse Gods liberalitie to excesse: the more bountiful that god is towards men so much the more must they beware, ỹ through their misusage they defyle not the abundance which is offered them. Therefore not without cause doth Paule Ro. 13. 14. forbid men to be carefull for the flesh after the lusts therof. For there will bee no ho if we giue the flesh his ful desire. And certesse like as GOD dooth louingly tender vs: so also hath he set a lawe of temperaunce, that eche man should willingly restreyn himselfe in his abundance. Hee sendeth out Oxen and Asses into pastures, and they cõtent themselues with sufficiance. But vnto vs hee giueth more than wee haue neede of, and therewithall prescribeth the measurable vsage of it, least we shoulde deuoure his benefites so greedily, to try our thriftynesse in more plentifull abundance. Truly the lawful maner of vsing them, is that foode shoulde susteyne vs, and not oppresse vs. Also the mutuall imparting of them vnto others (whyche is a thing commaunded by God) is the beste bridle of riotous excesse. For riche men haue their abundance vpon condition, that they shoulde releeue the want of their brethren. Certesse in as muche as the Prophet dothe not here intermedle mẽs gluttonie with Gods prouidence: wee gather by his woordes, that men maye vse wyne not only for necessities sake, but also to make them merrie: howbeit this mirth muste be sauced with soberneſse: to the intent men do not forget themselues, & drowne their wits, and enfeeble their strength: but be merry before their God, according as Moyses willeth them. Leuit. 23. 40. and cheere vp themselues with thankfulnesse, so as they may become the welder in obeying God. He ỹ reioyceth in this wise, wil also be redy to suffer heuinesse as oft as it shall please god. For we must hold vs to that rule of Paul Phil. 4. 12. I haue lerned to haue plentie, I haue learned to suffer scarcitie. For if there come any token of Gods wrath, euen he that swimmeth in all abundãce of daintie prouision, will bee spare in his dyet, bycause he knoweth he is called too sackecloathe and ashes. Muche more rather then is hee forbidden his delightes, whome his owne scarcitie compelleth too bee thriftye and sober. To be short, if one man be cõstrayned to forbeare wyne by sickuesse, and another man haue but poore single ale, and the third nothing but cheere water: let euery man content himselfe with his owne lot, and willingly and quietly weane himselfe from the mirthe which the Lorde graunteth him not. The same thing is to be sayd of Oyle also. Wee see how oyntments were commonly vsed among the Iewes like as they were amõg the rest of the easterne nacions. But ỹ case standeth otherwise with vs at this day, bycause oyntments are reserued for surgerie rather than vsed for pleasure. Notwithstanding, the Prophete sayeth that Oyle is to this intent also, that menne should anoynt themselues withall. But it is too bee considerd, that forasmuche as men are ouer forewarde vnto plea-

sure: the law of temperance must not be separated from Gods bounteousenesse, least they turne their libertie into riotous excesse. And always this exception must be added, least any man myghte take occasion of licentiousnesse at thys doctrine. Neuertheless after that men be throughly wel warned to bryde their lust: it is profitable for them to knowe, that God permitteth measurable pleasures where abilitie suffizeth: for otherwise they should neuer be able so muche as too repaste themselues of breade and wyne with a quiet conscience. May rather at the length they would make a scrupulousnesse about the tast of water: & doubtlesse they shold neuer come to the table, but in fearfulnesse. In the meane whyle, ỹ greater part of the world wallow themselues in plesures without remorse: bicause they wepe not what it is that God giueth them leaue to doo. For gods fatherly louing kyndnesse ought to be our best scholemaister of thriftynesse.

16 The Lords trees shalbe satisfied, the Ceders of Libanus vvhich hee hathe planted.

17 For there the birds make their nests, the Stork vvhose dvvelling are the firre tres.

18 The high mountaines are for the deere, and the rocks are a den for the hedgehoggs.

16 [The Lords trees. &c.] Agein he entreateth of Gods generall prouidence in cherishing all the partes of the world. And first hee sayth, that with the sayde watering whiche he spake of, the trees are satisfied, so as they peelde harber to the birdes. Afterward he sayth there is harbor also for the wyld Roes and Conyes: so as it may appeare that no part of the worlde is neglected of oure moste dere father, nor any creature of which he hath not a care. The Prophet then passeth from men to the trees: as if he shold say, it is no maruell thoughe God do so bountifully cherishe menne, whych are created after his owne image, seyng hee disdepneth not to stretche his care euen too the Trees. By [the Trees of the Lord] he meaneth the trees that be high and which excell in goodlynesse, bycause Gods blissing is more apparant in them inasmuche as it scarse seemeth a lykelyhoode that the earth shoulde peelde any suche sappe as could reache to so greate a heighth, considering howe they renue their leaues euery peare.

19 He appointed the Moon for certein seasons: and the Sunne knoweth his going dovvne.

20 Thou makest darknesse and it is night: vvherin all the beasts of the forest creepe foorth.

21 The Lions rore after their pray, and doo seeke their meate at God.

22 The Sunne shall rise, and they shall retire, and couche themselues in their dennes.

23 Man shal go forth to his vvork and vnto his labor vntil the euening.

19 [He appointed &c.] Now cōmeth he downe to an other commendation of Gods prouidence: that is to witte, that GOD hathe so disposed the course of the Sunne and the Moone, that their interchangeable succeeding one an other hangeth most fitly togither: for the varietie in keeping their mutual turnes is so far from breaking of order: as it may easily be seene, that the time coulde not haue ben distinguished better. Where as he sayth the Moon was created for certein seasons: the interpreters agree that this ought to be vnderstode of the ordinarie and appoynted feastes. For in as muche as the Hebrues are wont to recken their moneths by the Moone: they vse hir as the director of their festiuall dayes, and as well for their holy assemblies, as for their meetings about politike affaires. Notwithstanding I dout not but there is the figure Synecdoche:

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as if the Prophete had sayde, that the Moone not onely putteth a difference betwixt the nights and the dayes: but also boundeth the yeares and moneths, and consequently serueth to many purposes, bicause the distinction of tymes is fetched out of her course. Wheras he sayeth, [the Sunne knoweth his goyng down:] I vnderstand it not only of his dayly circuit: but also bicause that in his onewhile cōming nerer to vs & another whyle going away ageyne, he knoweth how to measure his stations wherby to make Sommer, Winter, Lenton and Haruest. He sayeth that the [beastes of of the Forest] creepe forth a nights, bicause they steale fearefully out of theyr dennes. Some take the word Ramash for to walke: but the propre signification of it agreeth not amisse, bicause ẏ although hunger do ofte tymes dryue wylde beastes into a madnesse: yet they couet the darknesse of the night, in respect of whiche fearefulnesse, they are sayde too creepe foorth.

21 [The Lions rore &c] Although lyons (if hunger compell thē) come abrode and make a roring euen at noone dayes: yet hath ẏ Prophet described that which is wont to happen rifest, and therfore he sayth that Lyons dare not stirre abrode a day times but trust too the darkenesse of the night whē they will range abrode for their praye. And heerein appeereth Gods wonderfull prouidence, that so dreadfull a beast keepeth himselfe in his den, that men may the more freely walk abrode. And wheras the Lions do nowe and then raunge abrode with greater libertie: that is to be wited vpon the fall of Adam, whiche berefte him of his dominion ouer the wylde beastes Neuerthelesse in the mean whyle there remain still certain remnantes of Gods former blissing, inasmuch as he withholdeth so many cruell beasts with the lyght of the day as it were in cages or cheynes. By saying, that [they seeke their meate at Gods hand,] he meaneth not that they resort to Gods prouidence, as thoughe they acknowledged him for their fosterer: but he betokeneth the matter it self, that is to wit, that God by wonderfull meanes prouideth sustenance for so rauenous beastes.

22 [The sunne shall arise &c.] He proceedeth with his former matter: namely that God distributeth the successions of times in suche wise, as the daye serueth properly for man. For except God shold kepe in awe so many wild beasts which are enemies vnto vs: mākind wold sone be dispatched. Seeing then that now after ẏ fall of man, wyld beasts may seeme to be bred to our destruction, to rend and teare in peeces as many as they meete with: this outragiouse crueltie of theirs had neede to be hild short by Gods prouidence. And too shette them vp in their dens, he doth no more but set ẏ light of ẏ sun ageinst them to make them afraid. This gracious goodnesse doth the prophet commend for the nedefulnesse therof, bicause that otherwyse men shoulde haue no libertie to bee occupied in theyr labour and businesses. Then where as man is sheelded with the light ageynste the violence and harmes of wylde beastes: Therein is seene the incomparable goodnesse of GOD, who hathe so fatherly prouided for mannes commodities afore hande.

24 O Lord hovv manifold are thy vvorkes? In vvisedome haste thou made them all, the earth is full of thy riches.

25 So is the greate and vvide sea also: therin are things creeping innumerable, bothe small and greate beasts.

26 There go the Shippes, and that Leuiathan vvhom thou hast made to play therin.

24 [O Lord how manyfold &c.] The prophet rekneth not vp a ful descriptiō of Gods works, whiche were an endlesse thing to do: but only toucheth certen particulars, to ẏ intēt eth mā may more aduisedly wey & cōsider w̄ hīself, w̄ what ꝓuidence god gouerneth ẏ whole world & euery part therof. And therfore breaking of his talk, he cryeth out with wōdermēt, [how manifold are thy works?]

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accozding as we then only yeld God his due honour. When being at our wittes ends we confesse that oure tong and all our senses fayle vs. Now if a smal pozcion of Gods wozkes make vs amazed: howe farre too little is the capacitie of our wit to comprehend the whole hugenesse of them? And first he sayeth, that God made all things wisely: and afterward addeth, that the earth is filled and replenished with his riches. Moreouer by the name of [wisedome] he excludeth not his mightinesse, but he meaneth that there is nothing confused in the woꝛlde: yea rather he meaneth that the mixture of so many things is ozdered with singular reason, so as nothyng can be added, taken awaye, oz amended. And thys commendacion is set ageinst the lewd imaginacions that oft creepe vpon vs, when we cannot atteyn to the reason of Gods wozks. As who would say, that God were bound to our folishnesse, so as he must be fayne to beare the repzoof of suche as are stark blind in the considering of his wozks. By the same commendacion also doothe the Pzophet repzoue theyr madnesse, which dzeame that the woꝛld was blowen togither by chance, lyke as Epicurus babbled that the Elementes were made of bodilesse moates. Nowe foꝛ as muche as it is too beastly a foꝛgerie to say, that so godly a peece of woozke sette out with so inestimable oznaments, is clottered vp of the blynde clustering toogither of bodylesse moates: the Pzophet heere biddeth vs to looke moze wisely vpon Gods wisedom and incredible woꝛkmãship which shineth foozth in the whole gouernment of the woꝛlde. Under [riches] are comprehended Gods goodnesse and bounteousnesse. Foꝛ his rychenesse is not too himselfe, but his abundance is foꝛ oure behoofe, least we myght want any thing that wee haue neede of. And we muste take it foꝛ a certaintie, that the earth is not so fruitfull oz riche of it owne selfe, but that it is the mynister of Gods liberalitie.

25 [So is the greate &c.] After hee hathe intreated of the earthly recozds of Gods glozy: hee getteth him also too the sea, teaching vs that ẏ sea also is a new looking glasse of Gods mightinesse and wisedome. Foꝛ though there were no fishes at all in the sea, yet should it bee wonderfull euen in the onely respecte of his largenesse, specially to see howe one whyle it swelleth with the wyndes and tempestes, and an other whyle standeth calme. Furthermoze although sayling haue pzoceded of mannes pzactise: yet dependeth it vpon gods pzouidẽce, who hath graũted them passage thzough the waters. But the abundance & varietie of fishes doth not a little inhaunce gods glozy in the sea. Notwithstanding he cheefly renowmeth the [Walene] oz the whale, bycause this only one beast doth inough and too much to set Gods terrible power befoze our eyes: and that is the cause why there is made so long intreatance of him in the booke of Job. And bycause his stirring dothe with great abashemente trouble mennes hartes no lesse than the sea: the Pzophete betokeneth this mouing of his by the terme of [playing] as in respecte of God: as if hee shoulde saye, The sea is giuen too the whales, as a fielde too spoꝛte themselues in.

27 All these vvait vppon thee, that thou mayst giue them foode in due season.

28 Thou shalt giue it them, and they shall gather it: thou shalt open thy hand and they shalbe filled vvith good.

29 Thou shalt hide thy face, they shalbe afrayd: thou shalt take avvay their breath, they shall dye and turne ageine to their dust.

30 Thou shalt send forth thy breath and they shalbe created: and thou shalt renue the face of the earth.

27 [All these wait &c.] Heere ageine the Pzophet describeth God vntovs as a foꝛecasting householder and foster father towards all liuing things. First he had

had sayd that fodder was created on the hilles for cattell to be fed with: & afterward ỹ foode is giuen to ỹ very Lyons by the hand of the same God, although they liue vppon the pray. Now adding a circumstaunce, he expresseth the sayde wonderfulnesse of Gods liberalitie. For wheras the seueral sorts of liuing creatures are almoste innumerable, and of eche sort so great a company: yet is there none of them all which hath not neede of dayly sustenãce: and so meneth he when he sayth that all things [wait vpon god] as if he should say, they could not continewe so mutche as three dayes in good plight, onlesse God releeuing their dayly neede, should refresh euery one of thẽ. Hereunto perteineth the great diuersitie of frutes, bycause God giueth and appointeth to eche of them their cõuenient and proper foode. Now although ỹ brute beasts haue no reason and discretion too seeke redresse of their necessitie at Gods hand, but rather go groueling vppon the earth to glut themselues with foder: yet did the Prophet speake properly in saying that they wayt vppon God, whose bounteousenesse must releeue their wãt of foode, least they decay out of hande. Neither is the marking out of the time superfluouse, that God sayeth vp sustenance in store for all liuing creatures, so as they may find wheron to feede all the yeere long. For seeing that in winter time the earth shetteth vp hir compasse: what shold become of thẽ if he should not prouide them sustenance for a long time? The miracle then is the greater, in that God making the earthe frutefull at ordinary times, extendeth his blessing to the residue of the yeare, although hee make a shewe of dearth and famin. For what were in worse case than we, when the earth in winter time hydeth awaye hir foyson, if hope of new increase shold not cheere our hartes? In which sense hee sayeth fitly, that [God openeth his hande.] For if wheate shoulde grow vp dayly, Gods prouidence shoulde bee the more darkened. But when the earthe becommeth barrein, it is all one as if god should shet his hand. Wherupon it foloweth, that when he maketh it fruitfull, he after a sort stretcheth his hand out of Heauen, and reacheth vs meate. Nowe if hee giue sustenaunce in due season to the wylde and brute beasts, wherupon to feede their fill: doutlesse his blessing shall bee to vs as a storehouse of foyson that can neuer bee consumed, if so be it that we our selues hinder it not through the impediment of our own vnbeleefe.

29 [Thou shalt hyde. &c.] By these woordes he teacheth, that we stande or fall according to Gods will. For wee stand so farre foorth as he maynteyneth vs by his power: but assoone as hee withdraweth his quickening spirite, we decay. Plato also sawe this, who oftentymes teacheth in proper and expresse speeche, that there is but one God, and that all things haue their being in him alone. And I dout not but that it was Gods will to waken all men by that heathen writer, that they myght know how they borrowe their lyfe from elsewhere. And firste he sayeth they are afrayde yf God hyde his face awaye: and secondly that if he take away his breath they die, and consequently turne ageyn into their dust. By which wordes he bothe vs to vnderstande, that the eyes of God are the causers of lyfe, when he voutsafed to loke vpon vs: & that they inspire lyfe into all creatures, as long as his countenance shyneth cleere vpon them. Too too vnexcusable therefore is our blindenesse, but if wee on the other side caste oure eyes vpon that goodnesse whiche quickneth the whole worlde. And he goth by degrees in describing the destruction of liuing creatures at what tyme God draweth away his secret quickening, to the intent he may on the contrary parte the better commende his continuall inspiration wherthrough they bee quickened. And although he could haue proceded further, namely that all things shall returne to nought: yet notwithstanding he was contented with this grosse and homely maner of teaching, that whatsoeuer is not cherished by God, turneth into rottennesse. Ageyn he sayeth, that the worlde is dayely [renued,] bycause God sendeth foorth his breath. And truly in the new engendring of cattell, we see continually a newe creation of the worlde. And where as nowe he calleth

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the same breath Gods breath, whiche erewhile he sayde was the breathe of liuing creatures, there is in it no contrarietie. God sendeth foorthe the breathe whiche abideth in his power, whither he listeth: as soone as hee hathe sente it foorth all things are created: and by this meanes looke what was his, hee maketh ours. But thys helpeth nothing the olde dotage of the maniches, which that filthye dogge Seruetus hathe increased to the worse in these our dayes. The Manichees sayde, that mannes soule is a parcell of Gods spirite, and is bredde of it by conueyance ouer: but this varlet durst say, that Oxen, Asses, and Dogges, are parties of Gods being or substance. The Manichees didde at leaste wyse pretende this coloure, that mannes soule was made after the Image of God: but to conueye the same thyng to swyne and cattell, was double detestable monstruousnesse. But the Prophete meant nothyng lesse than to parte Gods spirite, so as a portion of it shoulde dwell substantially in euery liuing creature: but he termed that the breath of GOD, whiche proceedeth out from hym. And by the way he doth vs to wit that it is oures, because it is giuen vs to liue by. The effecte tendeth to this poynte, that when wee see the worlde daply decaye and renue agayn: it is a glasse wherein Gods quickening power shyneth vnto vs. For loke how many deathes of liuing things befall: so many examples bee there of oure nothingnesse as I maye tearme it: and when other thyngs growe vp in theyr stede, there is shewed a certeyne renuing of the worlde. Seing then that the worlde doothe daply dye and quicken agayne in the partes of it: it is easye to gather heereby, that they haue not anye beeing but by Gods secrete operation.

31 Glorie bee to the Lorde for euer: lette the Lorde reioyce in his ovvne vvorkes.

32 When he looketh vppon the earth it shall tremble, if he touche the mountaines they shall smoke.

33 I vvill sing vnto the Lord vvhile I liue: I vvill prayse my God as long as I haue any being.

34 Let my vvords be acceptable vnto him: I vvill reioyce in the Lord.

35 Let the vvicked be consumed out of the earth, and the vngodly till they cease to be any more: my soule prayse thou the Lorde, prayse yee the Lord.

31 [Glorye bee to &c.] Hee sheweth too what purpose he hathe hitherto commended gods mightinesse, wisedome & goodnesse in his workes, that is to wit, that he might stir vp mens wits to prayse him. For it is no meane honor, that god hathe decked the worlde with so beautiful array for our sakes, so as we may not onely be beholders of this goodly stage, but also enioy the manifold abundance & varietie of good thinges, which are set out vpō it for vs. The only recompence that God accepteth for it, is this thankfulnesse, when wee praise him hys due prayse. Whereas he addeth, [let ỹ Lorde reioyce in his workes:] it is in no wyse superfluouse. For hee desireth that the order which God hathe appointed from the beginning, may proceede in the lawfull vse of his gifts. For like as it repented him that he had made mā. Gen. 6. 6. euen so whē he seeth his blessing defiled by our corruptings, hee ceaseth too take pleasure of it. And truly ỹ confused turmoylings that happen at suche times as the elements cease to doo theyr dewtie, doo testifie that displeasure and irksomnesse driue God too breake of the euen course of hys weldooing: not that anye suche passions light vppon him, but in respect that he putteth vpō him ỹ person of a most louing harted father, who delighteth

lighteth himselfe in cherishing his chil-dren tenderly, and in dealing with them liberally. In the next verse he sheweth how the state of the worlde is founded vppon that reioycing of Gods, because that if he did not cheere the earthe with his gladsome and fatherly affection, as-soone as he did but looke vppon it with a sterne countenance, he should make it quake, and burne vp the very Mountaines.

33 [I will sing &c.] Hee goeth before others in example giuing, and declareth that hee will neuer bee weery of setting foorth Gods prayses as long as hee li-ueth And the vttermost bound of pray-sing God, he placeth in deathe. Not that the Saincts cease of this dewty of god-lynesse when they be fleeted into another life: but because we be created to the end we should blaze abrode Gods renowme vppon earthe. Howbeeit forasmuche as hee acknowledgeth himselfe vnworthy to offer so precious a sacrifise vnto god, hee humbly beseecheth hym, that [the prayses which hee wyll sing vnto hym may bee well accepted,] although they proceede out of vncleane lippes. True it is in deede that God liketh or alloweth nothing more than the setting foorth of his prayses, according also as there is nothing that hee requireth so mutche at our hands. But forasmuche as our vn-cleanesse defileth that thing which of it owne nature was most holy: the Pro-phet hathe iust cause to flee vnto Gods forbearing, least he might refuse too ad-mit our songs: and therfore the Apostle. Hebr. 10.9. teacheth that our sacrifises of thanksgiuing please God so farre forthe as they be offered through Christ. But nowe when all men without exception enioye Gods benefites: for as muche as scarce the hundrethe persone hathe an eye too the founder of them: the Pro-phete addeth also, [I will reioyce in the Lorde: betokenyng thereby a rare vertue. For nothyng is more harder than so to draw home a mans mynd from the wandryng ioyes that vanish away through heauen and earthe, as hee may hold himselfe in God.

35 [Let the wicked. &c.] This mis-wishing dependeth vpon the sayde sen-tence, [let God reioyce in his workes.] For in as muche as the wycked doo in-fecte the worlde with theyr fylthynesse: it commeth thereby too passe, that God hath the lesse delyght in his owne work-manshippe, and in a maner vtterly mis-lyketh it. For it can not otherwyse bee, but that vncleannesse muste displease hym, whiche beeing spread abrode thor-ough all parres of the worlde, marreth and corrupteth that noble worke of his. Then seing that the wicked do by their frowarde abuse of Gods gyftes bryng to passe that the worlde doth after a sort growe out of kynde and fall away from his fyrst originall: ryghtefully dothe the Prophete desyre too haue them weeded out, euen till there be none of them lefte. Let vs then beare in mynde, so to weye gods prouidence, as being wholly giuen to obey him, we may rightly and purely vse the benefits whiche he sanctifieth too our vse. Besides this, let it greue vs, ỹ so precious tresures should be so wicked-ly mispent: and let vs take it for a horri-ble mōstrousnesse, that mortal men should not onely forget their maker, but also as it wer of set purpose turn to a cōtrary & vnseemly ende, whatsoeuer good things God hath bestowed vpon them.

The Contentes of the. Cv. Psalme.

He commendeth Gods singular grace for freely adopting too himselfe one peeple out of all the whole worlde. And to the intent he might shew that he made not a couenant with Abraham and his offspring in bare words: after he had deliuered them, he ceassed not also to heape innumerable benefits vp-pon them, to the ende that when they were deliuered, they agein on the other syde should faithfully obserue his couenant, and giue themselues wholly to the pure woorshipping of him.

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PRayſe the Lorde, call vppon his name, declare his vvorks among nacions.

2 Sing vnto him, ſing prayſe vnto him, talk ye of all his vvonderous vvorks.

3 Reioyce in his holy name, let the harts of them that ſeeke the Lorde reioyce.

4 Seeke the Lord and his ſtrength, ſeeke after his face continually.

5 Be mindfull of the maruellouſe vvorks vvhich hee hathe doone, of his vvonders, and of the iudgements of his mouthe.

1 [Prayſe the Lorde &c.] This entrance tendeth to none other purpoſe, but that the offspring of Abraham ſhoulde ground all theyr whole bliſſednesſe in gods free adoptiō. For although it were no benefite to be deſpiſed, that they were created men, that they were cheriſhed in the worlde by his fatherly care, and that they receyued ſuſtenāce at his hande: yet was it a farre more excellent prerogatiue, to be chozen to be the peculiar people of God. For inaſmuch as the race of al mankynde is curſed in Adam: the ſtate of that people was ſo exempted from the reſt of the Gentiles, ỹ they might boaſt themſelues to bee holy vnto God. And that is the cauſe why the prophet thzongeth togither ſo many wordes to the cōmendacion of hys grace. For he intreateth not of the gouernment of the whole worlde as hee did in the former pſalme: but ſetteth oute the fatherly good will wherwith God embzaced the Iſraelits. Hee namethe in deede indefinitely [hys workes and his wonders:] howbeeit hee reſtreineth them bothe to the ſpirituall couenāt, wherby he choze out a Church which ſhould mynd a heauenly life euen vppon earth. For he dothe not now call them wōders, that the Sunne, Moone, and Starres, doo daily riſe to giue light to the worlde, that ỹ earth bearethe frute in his ſeaſōs, that abundance of all good things is giuen to liuing creatures too feede on, that ſo many commodities are bountifully powred out vppon all mankynde: but that out of the forlozne race of Adam, god hath chozen him ſelfe a ſmall parte, wherunto to ſhewe himſelfe a father: and therfore hee biddethe them reioyce in the name of God, and call vppon him: which to do is the priuilege wherin the church only excelleth. Wherupon it followeth that his talke is directed to none but the faithfull, whom God taking into his tuition and cuſtodie, wold haue them to glozie in his name.

4 [Seeke the lozd &c.] Although hee had euen nowe inhonozed the faithfull with this title that they ſeeke God: yet dooth he nowe exhozt them to the endeuer of ſeeking him, & not without good cauſe. For true it is in deede, that the ſame is prozperly the marke wherby the faithfull are diſcerned from the wozldelings: howbeit they came farre ſhozte as yet of ſeeking him ſo earneſtlye as they oughte to doo: and therefore they haue neede of ſpurres continually, wherwith to pricke them forward although they be running of their owne accorde. For they be neyther gadding perſons nor altogither dullerds nor ſuche as are faſte tyed to earthly dzeggs, whom the Prophet ſtirreth vp to ſeeke God: but ſuche as with a forward mynde went about it already: Verily bicauſe he ſeeth them letted with many hinderaunces, ſo as they can not runne faſte ynough. Howe well willing then ſo euer wee bee, yet haue wee neede of this pzycking forward, that it may cozrect our ſlowneſſe. Wheras he ſayeth [his ſtrength and his face,] no doubte but hee betokeneth the kynde of manifeſting, wherby GOD dzew the Faithefull vnto him in thoſe dayes, accozdyng to the rudeneſſe of the tyme. And wee knowe that in many other places, the Arke of couenaunte is wont to be termed the ſtrength and face of God:

of God: bycause the people bothe were by these pledges put in mynde that God was neere vnto them, and also felte his power by experiēce. Therfore the more homely that God sheweth him selfe, so muche the more cheerly woulde he haue our hartes to seeke him: verily as good reason would that the helpes wherwith God relieueth our weakenesse, shoulde kindle in vs the earnester desire. Wyldenesse also is commended vnto vs, to the intent that being myndfull of our slowenesse in seeking God, we may holde the way that hee hathe appoynted, and not take scorne of the introductions, by whiche he bringeth vs to himself by little and little. Also there is added [Continually,] least any manne should were werie in this race, or be puffed vp with foolishe opinion of perfection, to neglecte the outward furtherances of godlinesse, according as many do, who when they haue proceded a foure or fiue foote in the knowledge of God, exempte themselues from the common estate, as though they were better than the Angels. Agein he willeth them to remember gods miracles whiche hee wrought at the deliuering of his people, bicause wee knowe that there hee vttered hys power by straunge and vnwoonted meanes.

By [the Iudgementes of his mouth,] some vnderstande the Lawe. But for asmuche as I reade them all three in one streine: I had leuer expounde it of the signes by which god brake the pride of Pharao. Notwithstanding, there is yet still a dout of the reason of ỹ speech. Some think thē to be called the iudgements of Gods mouth, bycause he foretold thē: which is a probable thing. Howbeit, the simpler vnderstanding were, that Gods incredible power appeered in his miracles, wherby it is easie too gather, that he was the worker of thē. In good sooth I exclude not the seruise of Moyses whom God had rapsed vp to be a Prophet to the Egiptians, who in telling them what was to come should eue therby proue ỹ it was not chaunce. Notwithstanding, (in my iudgement) the Prophet alludeth too the very euidentnesse of the miracles themselues: as if he should say, although God had spoken neuer a word, yet did it openly appeere by the deede itselfe, that hee was the defender of his people.

6 O ye seede of Abraham, *which are* his seruauntes, yee sonnes of Iacob his chosen.

7 He is the Lord our God, his iudgements are through all the earthe.

8 He hathe bin alvvay mindfull of his couenāt: and of the promise that he made to a thousand generacions.

9 *Euen* that he made to Abraham, and of his othe vnto Isaac.

10 And hathe confirmed it to Iacob for a lavve, and vnto Israell for an euerlasting couenant.

11 Saying I vvill giue thee the land of Chanaan, the meete line of your inheritance.

6 [Ye seede of Abraham &c.] He calleth to his owne countrie men by name, whom (as hath bin sayd) god had bound vnto him by his speciall adoption. For it was a right assured bonde of alyance, to be preferred before all nations by the meere good will of God. And in calling them the sonnes of Abraham, and children of Iacob, hee putteth them in remembraunce, that they had not attayned so great honour for their owne wel-doing, but bycause they were descended of holy fathers. Howebeit he auoucheth therewithall, that the holynesse of their fathers issued from Gods election onely, and not from nature. For he setteth downe bothe of them by expresse termes: namely that before Abraham hadde any children borne, they were already heyres of the couenaunt, bycause they shoulde haue their originall from holy fathers: And also that the fathers

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themselues purchased not too them this prerogatiue by their owne deserte or woorthinesse, but were chosen freely: for in the same respecte calleth he Jacob [the chozen of God.] For although Abraham himselfe bee also called [Gods seruaunt.] Genesis. 26. 24 bicause hee was a pure woorshipper of him. Yet in the seconde place the Prophete testifieth that the beginning of it came not of men, but of God alone, who vouchesafed too take them to bee his peculiar possession. Upon this couenaunt he inferreth, that albeit Gods dominion stretch thorough the whole worlde, and that he execute his iudgement euery where: Yet is hee the peculiar God of that one people, according as it is said in the song of Moses. Deut. 32. 8. When the highest deuided the nations, and when hee seuered peoples, he stretched his meetelyne vppon Jacob. And once ageyne the Prophet ment to shewe, that the excellencie of the Israelites was not bicause they were better thā others, but bicause god had a loue to them. For if Gods iudgementes extende themselues through all the coastes of the worlde: the state of all nations is equall, as in respecte of them. Wherupon it foloweth, that the differēce is in the loue of God, and that the fountaine of their woorthinesse is free gift. Although then that God by his iurisdiction possesse the whole earthe: yet sayth hee, that he hath taken one people to himselfe to reigne among them. And this aduertisement perteyneth to vs also at this day. For if we weygh our calling well, vndoutedly wee shall fynde how it was no forein thing ẏ led god to preferre vs before others: but ẏ he was cōtented to do it of his own mere grace.

8 [He hath ben alway. &c.] Nowe he commendeth the reall effect of the couenant (as they terme it) and proueth the thing that he spake afore, by the deliuerance: that is to wit, that God reigneth alyke ouer all nations, and yet that hee hath embraced none with his fauoure, but the only offspring of Abraham. For wherupon commes it, that God in deliuering his people, did openly aduaunce the power of his arme with so many miracles: but onely to fulfill the promise that he had made to his seruants in time past? Certein it is then, that the former couenaunt was the cause of the deliuerance: for to the intent that God might be soothfast in keeping his promises, it behoued him first to be mercyfull afore. And for as muche as there had passed a long processe of yeeres betwixt the promise and the performance: the Prophet vseth the woord [Myndfull:] as if hee shold say, Gods promises do not weare out of remembrance by long cōtinuance of time: but euen when the worlde beleeueth them to be quite drouned or wiped awaye by forgetfulnesse, then is the remembrance of them freshe afore God, to fulfil them in due season. Which thing he cōfirmeth better in the next member, wher he cōmendeth the cōformablenesse and consent that is betwene the forme of the couenant and the effect of it. Not for a day or two (sayth he) hath God couenanted with Abraham, neyther hath he determined his couenant within ẏ life of him alone: but he hathe promised to become the GOD of his posteritie euen a thousand generations off. Therfore although the performance were delayed a long whyle: yet doth God shew by the very deede, that his trustynesse doth not decay or slippe away by length of tyme. Moreouer forasmuch as Abraham was the first that was called, yea euen when he was intermedled with idolaters, therfore the Prophet beginneth at the person of him. But he declareth that the couenant was ratified afterwarde in the hand of his sonne and sonnes sonne also. God bestowed his couenant with Abraham, and by solemne othe bound himself to bee the God of him and of his seede. But to the intent his promise myght be the more assured, it was his will to renue it to Isaac and Jacob. For suche maner of renuance bothe maketh Gods trustynesse settle the deeper in mennes hartes: and furthermore causeth gods grace to be the better knowne and spred abrode, when it is oftentimes auouched by harping still vppon it. And therfore it is expressed by degrees howe firme the stablenesse of that couenāt is. For looke what is sayd cōcerning the patriarkes, the same perteyneth alyke to all men.

The

The Prophete saieth that God swore vnto Isaac. & to her notwithstanding he too Abraham before: yea out of doubt had he. Hee saieth also that it was [confirmed to Jacob for a law & for an euerlasting couenant:] was it so for that the couenant was but temporall and transitorie before, and had then altered hys nature? That is vtterly no part of the prophetes meaning. But by his diuers formes of speech, he doth vehemently affirme the substantial confirmacion of ỹ couenant: so as, if ỹ calling were earthly one manner of way, it might bee the more enlightned by conueying ouer the auoidyng of them therof to chẽ that came after, because that in so doing the assurance therof was ỹ better ratified. Here again wee muste call to mind, that God deareth with our weakenesse ouer cockeringly, when bothe by othe and also by often words of mouth he warranteth vs the thing that he hadde once promised. Wherefore so muche the fouler is our vnthankfulnesse in distreditying hym, not only when hee bothe but speake but also when he sweareth.

11 [Saying, I will &c.] Seing that this was but a small portion of ỹ grace offered to the fathers: the Prophete seemeth to inclose within a narrowe rome the couenant of God which extended euen to the hope of the eternall heritage. But the Prophete thought it inough to shew by the figure Synecdoche, that the thing which God had promised too the fathers, was performed and fulfilled. For hys drift was thys: that they had none other right too possesse the land of Chanaan, but because it was the lawful inheritaunce of Abraham by the couenant of God. Truly if any man shewe the earnest peny of a bargayne, hee impeacheth not the bargayne. Therefore when the Prophete proueth by the visible pledge, that God made not a couenant with his seruants in vayne, nor disapointed their hope: he bothe not take away or abolish the other parts of hys grace. Nay rather, when the Israelites beere how they possesse the land by right of inheritace, because they be the chozen people of God: it becommeth them to call further, so as they may comprehend all the priuileges wherwith it hath pleased god to garnish them. And herehy it is to be noted, that when God doothe in some part fulfill his promises towardes vs, we be mistrouse and thankelesse, if thys same experience be not auaylable too the confirmation of our faith. For it is not to be doubted, but that as oft as god vttereth himselfe a father towardes vs, he sealeth vp the force and efficacie of his word really (as they term it) in our hartes. How if the land of Chanaan ought to haue led the Israelites vnto heauen, because they knew themselues to be brought into it in respect of the couenant: far more sway ought it to beare with vs ỹ god hath exhibited his Christ, in whom all his promises are, yea & Amen. 2 Cor. 1.20. Wheras he saith, [I will giue thee the possessyons of your inheritance:] the alteratiõ of ỹ number sheweth, that God made his couenant generally with all the people, although hee spake the woordes too a fewe folke, like as a little afore wee see that the decree of lawe was euerlasting. For although the holye Patriarkes were the cheefe that were put in truste with the custodie of the couenant: yet did they not embrace priuatly to themselues the grace that was offered, but in suche wise as their posteritie might haue as good part in it as themselues.

12 When they vvere yet but very fevve in number, and straungers in the land.

13 And vvalked about from nacion to nacion, from one kingdome to another people.

14 He suffred not mẽ to hurt thẽ, & reproued euẽ kings for their sakes.

15 Touche not mine anoynted, and do my Prophets no harme.

12 [when they were &c] Heere hee reckeneth vp the benefits which he had bestowed vppon the holy fathers, to the intent it might appeere that long before the deliuerance, the couenaunt was not in vayne. For the [illegible]

shall see, tendeth to this effecte, that hee had cherished Abraham wonderfully euer since he toobe him into his protection: and also that his fatherly loue and care appered in defending the other two Patriarkes. Howbeit, whereas he sayeth, they were very fewe in number: by this circumstance he not only commendeth gods puissance: but also therwithall noteth the cause wherfore god was so chare ouer his seruauntes. First and formoste therfore we must beare this in mynde, that leaste the Iewes shoulde chalenge any thyng to them selues: the Prophete in expresse wordes taketh exception too their fathers, that they had the tryall of Gods fauour by experiēce, euen then when they were as yet weak and despysed, wandering and poore, and (as in respect of the flesshe) by all meanes miserable. So also dothe Moyses caste them in the teethe. Deu. 7.7. God chose not thy fathers bicause they were mo in number than other nations, or bycause they were any nobler than they, but bycause he had a loue to them. To be shorte, in the chosing of this people ther was no regard had either of multitude, or of any excellencie. There was no mo but the house of Abrahā, and that also was barrein. Isaac hauing but two sonnes was fayne too send one of them a greate way off, and he saw the other cut off frō his familie. Although the house of Iacob were more frutefull: yet was it but a priuate house. Besides this, they wer not only vnnoble and despised, as they that were but sotourners in a strange lāde: but also derth and scarcitie of other things, compelled them too shift places oftentimes. Which thing being presupposed, the respecte of mans worthinesse is quite dashed: and it appeareth manifestly, that whatsoeuer benefits god bestowed vpon them, they flowed not out of any other fountaine than the fountain of his loue. And as for the cause of his loue, it is not to be sought for out of him. Now if the holy Ghost doo so carefully commende Gods grace in earthly benefites: howe muche rather must hee bee thought to doo so when communication is had of the heauenly heritage? Wherfore he sayth, [they fleeted from nation to nation:] by this circumstance he declareth more playnely, howe woonderfull Gods protection was in preseruing thē. If they had founde any quiet neste, the cōmoditie therof had bin a notable signe of Gods grace. But seeing they were as banished folke in diuers countreyes, and tossed from post to piller with great spyght: lyke as if the wind should tosse chaffe: therin appeareth muche more euidentlye the protection of God. In as much then as their lyfe did euery where hang by a threede: and the shifting of their harbrough made them from tyme to tyme subiect to newe iniuries: it was the onely power of God that preserued them in safetie.

14 [He suffered not. &c.] We know it was not a two or three ỹ were agaynst Abraham & his children, but they were troubled of whole nations. For asmuch therefore as many rose vp by clusters one after an other: The Prophete sayeth indefinitely, that menne were withhilde from hurting them: For heere is put the woorde Adam. Afterwarde hee auaunceth Gods loue towardes hys seruaunts in that he set himselfe against kings for their sakes. For seeing that GOD spared not the kings of Egypte and Gerar: it appeareth thereby howe greate accounte he made of the welfare of Abraham and his offspryng. For I tolde you euen now, howe the holye fathers were of no value or estimation afore the worlde: wherfore God aduanced his owne goodnesse soo muche the more manyfestly, in preferring them before kings. Now see we that the Iewes were humbled in the persone of their fathers, least they might surmise the said grace to be purchased them before God vnder some colour of theyr owne worthinesse.

15 [Touch not my anointed &c.] Now procedeth he further, ỹ inasmuch as god vndertoke warre against kings for loue of his seruants: they were defended by him, not only in suche sort as he is wont to succour mē that be in miserie and are wrongfully oppressed: but also bicause he had taken them into his protection to defend. For not only in ỹ generall respect dooth God defend his seruants: but also

b so bicause he hath professed himselfe to bee their defender in ryghte of his free adoption. This is now the reason why the Prophet ennobleth the holy Patriarkes with two titles, callyng them Prophetes, and the annoynted of God. Of other men, God woulde haue sayd, Touche not harmelesse men, hurte not sillie soules, whiche haue deserued no such thing at youre handes. But in Abraham and his children, he sheweth an other cause why he should defend them, He termeth them [anoynted,] whom he had chosen to be his peculiar people. In the same sense calleth he them prophets: with which title Abraham himselfe also is garnished. Gen.20. 7. doubtlesse not only bycause God had vttered himselfe more neerly vnto them, but also bycause they did faithfully spread abrode the heuenly doctrine, so as the memoriall therof myghte ouerlyue them, and flourishe when they were deade. In deede there was not yet any suche vse of anoynting as there was afterward vnder the law. But looke what thing God shewed afterwarde in the ceremonies of the law: that dothe the Prophet auouche to haue bin in Abraham in very deed, according as GOD engraueth the marke of sanctification in all his elect. Now if Gods inward anoynting wer of so great force at suche time as God had not published so much as the figures of the law: with howe muche greater care wil he defend his seruaunts nowe, after he hath exhibited the fulnesse of anointing in his only begotten sonne?

16 And he called a dearthe vppon the lande, hee brake all the staffe of breade.

17 He sent a man before them, Ioseph vvas solde for a slaue.

18 They nipped his feete in the stockes, the yron entered into his soule.

19 Vntyll the tyme that his sentence came: the vvorde of the Lorde tryed him.

16 [And he called a dearth &c.] Here hee setteth foorthe a most noble profe of Gods prouidence toward his elect, at suche time as the couenant might seeme to haue bin voyd and disanulled. For as I sayd afore, the inheritance of the land of Chanaan was added for assurance in stede of an earnest peny or a pawne. Seing then that the going downe into Egipt which depriued Jacobs house of the sight of the land, could not make the couenant decay: therin shone foorth gods stedfastnesse the better. And by this self same temptation God shewed more manifestly, how forecasting a father he was in defending the offspring of Abraham. But it is better to wey euery parte by themselues. First he teacheth, that the dearth which draue Jacob into Egipt came not by chaunce. And although we intreate now but of one dearth: yet must we set it downe for a generall rule, that there is none other cause of any manner of scarcitie, but for that God plucketh backe his hande, and withdraweth the sustenance. But the curse of God is expressed the more, when it is sayde that the dearth was called: as who shoulde say, it was ready at Gods commaundement as a minister of his wrath. Wherby wee be admonished, that famine and pestilence and other scourges starte not vp by chaunce, nor are led by blynde casualtie, but are directed by Gods hande whether he listeth, and are obedient too his will. Now followeth the maner of callyng the dearth: that is to wit, when God [breaketh the strength of breade.] And very apt is the metaphor of [staffe] bicause the power that God hath put into bread, and the propertie of strengthening man by a secrete stay wherwith to susteyne vs, lye hid in it as a staffe, so long as it is the Lordes wyll that our strength shall be refreshed by this mean. And this staffe is broken two wayes: eyther when hee taketh awaye the foyzon of grayne, whiche shoulde suffyze to susteyne vs: (and so seemeth Ezechiel to take it. 4.16. saying) I will breake the staffe of breade in Hierusalem, they shall eate by measure and in sorrowe,

and they shall drinke water with feare, least perchaunce they shoulde decay: or else when God pulleth vp the bread itselfe so as it may not take away hunger, but suche as seeke sustenance by deuouring it, remayne hungry still. And truly this seconde gath commonly with the barrennesse of the earth, that God taketh away the force from the bread, because bread of it selfe quickeneth not (as it is sayd in Deut. 8. 3.) but boroweth his inward operatiō at ỹ mouth of god.

17 [He sente a man before them. &c.] All this whole sequele doth (as it were by demōstration) shew that whatsoeuer befell in that nation, it was gouerned by the hand and determination of GOD. It had bene but a simple narration too haue sayd, that there came a dearth into the lande at suche tyme as Joseph was solde by his brothers, and carped down into Egypt. But the Prophet speaketh pithily, That Joseph was by Gods appointment sente before into Egypt to feede his fathers house: and afterwarde a dearth was called into the lande: and then a remedye giuen by Gods prouidēce beyonde all hope. Nowe although this thing be generally true in al worldly affaires: yet doth the Prophet mention it as a peculiar care of gouernyng the Churche, and he reciteth that thing as seconde in place, which is first in order of tyme. Therfore in the word [sending] the preterpluperfect tense wil better expresse the sense: that is to wit, that before God afflicted the lande of Chanaan with famin, hee had prepared a remedy for his seruaunte Jacob, and his housholde. For he had sente Joseph afore as a Cater to prouyde them victuals. And hee setteth downe as it were two contraries, whereby Gods prouidence may appeare the better. For how was Joseph sent of God? Verily euen by beeing appoynted vnto deathe. By chaunce it happened that his brothers had leuer to sell him than to leaue him in his graue. The very selling of him therfore, (if it be considered by it selfe) being caste in as a cloude, darkeneth and hydeth the prouidence of God. For at such tyme as counsell was taken of murthering him, Who would haue thought hee shoulde haue ben the sustayner of his fathers house? Afterwarde there was deuysed a kynd of death for him not verye cruell: but when hee was caste into the pit, howe coulde he succour others? The vttermoste hope was, that at last being sold, he scaped out of the pit? But yet euen then ageyn also hee was at the very point to haue rotted al lyfe long in prysion. Who woulde thinke that so crooked windlasses were ruled by gods prouidence? The prophet therfore meeteth at the halfe turne, saying: That in respecte of menne, he was in deed [sold:] howbeit yet sent afore by the appoyntement of God. This place is worthy to be marked, because it singularly auoucheth Gods prouidence against the frowarde dulnesse of oure flesthe. For eyther wee stoppe at the meanes that encounter vs, or we ascribe vnto mannes policie whatsoeuer is doone, or else wee thinke it happeneth by chaunce: and so no man in a maner perceyth vnto God. But the selling of Joseph is not pretended heere as a curtaine to hide Gods prouidence, but rather as a notable monument whereby wee are taughte, that when men haue practised this or that, the fallings out are in the hand of God: or rather that he boweth mennes harts this way & that waye by his hidden instinct, so as he bringeth to passe the thinges that hee hathe determined, euen by themselues either vnwitting or vnwilling. So did Joseph himselfe teache his brothers. Gen. 45. 5. it was not you that solde mee, but God hath sente me before you to bee a father to you. Howbeit god so gouerneth mens affaires wyth a couert brydle, and vseth theyr leude deuises to a right end, as that his iudgementes are notwithstāding not intermedled with their noughtynesse. The brothers of Joseph do wickedly in conspiring the death of him: wrongfully also do they sel him: the faulte abideth in them selues. God by their hande prouideth as well for them as for their father Jacob, yea and for all his churche. This holy purpose gathereth no spyle or spot by the malice of them, whiche tended vtterly too the contrarye ende: accordyng as the same Joseph witnessed afterward. &c.

50.20. True it is ẏ you ment euill toward me, but god hath turned it to good.

18 [They nipped his feete &c.] Not without cause dooth hee proceede with that windlasse which might ouercast mennes minds with a cloude, so as they might not looke vp to Gods determination. For what is lesse meete, than that God should fetche so sundrie windlasses to come to his purposed end? But gods prouidence wadethe out muche more brightsome by ouercomming so many letts, than if he should dispatche ẏ whole matter by short & easie cutting through. Had Joseph at his very first comming bin presented to the king and made ruler of Egipte: the passage vnto the second poynt had bin but easie. But seeing hee was caried away into prison, and there led his life out of the company of menne as one halfe deade, and along while after beyond all hope became knowen to the king: that sodein exchaunge enlightned the miracle after no meane fashiō. This fetching about then which the Prophet mencioneth, maketh not a little too the effect of the matter. Joseph was tenne times dead ere hee was sold: Ergo as often had God a care of his Churche by deliuering the father therof. Whereas after his comming into Egipt, hee was tossed from hande to hande tyll he came into an other graue: Dothe it not hereby more euidently appere, that GOD doothe then mooste of all keepe watche for his seruauntes, when hee seemeth to bee a sleepe in heauen? and to go better forward by these sundry windings, thā yf he shoulde haue gone streight foorth, yea or runne apace? Therefore the prophete sayeth, his feete were nypped in the stocks. Which thing although Moyses declare not, yet is it certein ẏ he speketh it as a thing known and published. And truely many things were deliuered by hande to the Jewes, of which there is no mention made in the scripture. Also it is likely inoughe that hee was not put into free prison at the first, as it happened afterward: but rather that hee was kepte streightly. Nowe whyther we reade that his soule entered into the yron, or the yron into his soule, the sense abydeth all one: namely that the holy man was so pinched with fetters, as if his life had ben giuen ouer to the sword. Whereupon it foloweth, that there was no more lyfe to be hoped for in him, than in a dead carkasse.

19 [Untyll the time &c.] Heere the prophet teacheth, that although according to fleshly vnderstanding, God seme to be too slow: yet he kepeth a very euen hand, that he maye at length in due season accomplish the thing that hee hathe determined. Doubtlesse ẏ word [Sentence] in this place signifieth not a doctrin, lesson, or instructiō, but the heauēly decree. And although the relatiue [his] may bee vnderstoode as well of GOD himselfe, as of Joseph: yet lyke I better of this latter, that is too wit, vntill Josephs ende was disclosed, which lay hid in Gods dermination. It is always to be borne in mynde, that the Prophet calleth backe mennes mindes from that heathenishe imagination, that fortune tosseth mens affaires at aduenture. For in as muche as nothing coulde bee more confused than was the welfare of the church so long as Joseph was counted but for a cōdemned person. The prophet doth here lift vs vp, & willeth vs to consider the hidden decree, whose manifestation was not yet seasonable or ripe. After the same maner interpret I that which folowethe: [The worde of God tryed him.] For too expound it of prophecying (as many doo) it seemeth ouer curious. Until the time then that there appeered a more gladsome issue, which god kept hiddē & a loofe a greate while, Josephs pacience was earnestly tryed. And looke what worldly menne (which acknowlege not God to be the gouerner of mennes affayres) call fate: the same dooth the prophet beautifie with a more proper name, terming it gods word and ethe mannes sentence. Neither is it too be misliked if we terme it by the frenche word [Destinie.] When the Stoiks dispute or rather babble of destiny, they not only besnarle thēselues & the thing it self in crabbed krinks: but also beface ẏ very true beginning, bycause that by their imagining of a wrappyng togyther of causes they take frō God the gouernāce of the worlde. It is a wicked forgerie,

so to lynke togyther causes snarled one within another, as ẏ God himself shold be tyed to them. Therefore it behoueth that our faith mount vp to the secret decree of God, whereby he freely directeth all things to their ende. By the way also, this place teacheth, that the ende of the afflictions of the godly is foresette by GOD: namely vntil they be throughly well tryed.

20 The king sent and lozed him: euen the ruler of the people and deliuered him.

21 He made him Lord of his house, and ruler of all his substance.

22 To bind his princes vnto his vvill, and to teache the old men too be vvise.

23 And Israel came into Egipt, and Iacob vvas a straunger in the lande of Ham.

24 And he incresed his people mightyly, he multiplied him aboue his oppressers.

20 [The king sent &c.] Hee beautifieth Josephs deliuerance with gloriouse words, bycause Gods singular power appeered most in a matter so incredible. For what is more vnlikely, than that a most puissant king should fetche a forrein person out of prisone, to make him ruler of his whole Realme, and to put him in cheef estate next vnto himselfe? And wheras he sayeth [too bind his princes:] they cōmonly expounde it, that the cheef soueraintie was giuen vnto Joseph himselfe, so as he might cast euen ẏ noble men of the realme into prison at his own pleasure. Others (bycause this interpretaciō seemeth with the roughest) deriue the word Lasor of the word Yasar which signifieth to instruct, so as the letter Yod should be chaunged into the letter Aleph. But I maruell that none of them bothe spied the metaphor in this saying, that is to wit, that Joseph hild the Lords of Egipt boundē vnto him at his pleasure, or subiect to his power. Hee intreatethe not here of fetters, but of the binding or knot of obedience whē as well the princes as all the residue hung vppon hys becke. And forasmuche as by and by after he addeth [to teache the elders too be wise:] he sheweth how Joseph lorded it not like a Tyrant (according as it is a hard and a rare matter for men to do nothing vppon will when they haue the lawe in their owne hands:) but was a rule & patterne of most modest gouernement, euen to the cheefest of them.

23 [And Israel came &c.] He reherseth not the whole storie, neither needed it: but only setteth before our eyes Gods prouidence, which scarce one among a hundred considereth whē they reade that which is written by Moyses. Therfore he sayth, ẏ after Joseph had ben sent afore to giue entertainmēt to his father & his houshold: thē Jacob cam into Egipt verily when things were wonderfully brought in order, ẏ they might find store of sustenance among most proud people, euen whē all other men starued for want of foode. Wherby it appeereth that gods forslowyng (as it is thought) tendeth to none other purpose than to accomplishe his woorke when occasion serued best.

24 [And hee increased. &c.] Now is Gods singular fauoure towardes his Churche cōmended by an other circumstaunce, forasmuche as that people was within short space of tyme increased beyonde the common manner: in whiche behalfe appeared the wonderfull blissing of God. And therfore so much the more peeuishe is the barkyng of some, when they malapertly scoffe at the multiplying of the people, whyche is reported by Moyses, bycause it surmountethe the common manner of Nature. But if the people should haue increased but after the ordinarie maner, they wold by and by haue made exception, that there was no woorke of God to be seene therin. So the only thing that they hunt for by their cauillings, is too thruste Gods blissyng oute of doores. But wee who knowe it is not lawful to measure Gods

power

power either by our owne reason, or by the common lawe of nature, must reuerently cõmend this extraordinary worcking of his. That whiche followeth after, is somewhat darkesome, specially if we read that the people was [strengthned.] For the Prophet seemeth not too betoken that time that the Israelites liued at ease in prosperous state: but the time that they were spitefully ouerruered as slaues. Notwithstanding wee may by preuention vnderstand it of the thing that was to come. For in the next verse the Prophete sayth, that the Egyptians chaunging their myndes, began to rage cruelly against the people. Although then that the Egyptians dyd not as yet cease vpon the Israelites openly, while they were yet increasing bothe in number of men, and also in strength: yet doth the Prophete call them persecuters. Notwithstanding, it is certayne, that the Israelites were a terrour too their enemies, euen when they were kept vnder as slaues. And Moyses. Exod. 1. 12. affirmeth openly that gods blessing was still manyfest, euen vnder their tyrannie and wrongfull oppressions.

25 He turned their harte too hate his people, and to deale craftely vvith his seruants.

26 He sent Moyses his seruant, and Aaron vvhom he had chosen.

27 They set foorth among them the message of his signes and vvonders in the lande of Ham.

28 He sent darkenesse and made it darke, and they vvere not disobedient too his vvords.

29 He turned their vvaters into bloud, and slue their fishe.

30 Their lande brought foorth frogges, *euen* in the chambers of their kings.

25 [He turned their hart. &c.] Wheras the Egyptians of good and curteouse hostes became afterward cruel enemies: that also dothe the Prophet father vpon gods determinatiõ. Certain it is in dede that their owne malicious nature, pride and couetousnesse draue them to it: howbeit, not without gods prouidence, who by incomprehensible meanes accomplisheth his worke in suche wise in the reprobates, as that he engendreth lighte, euẽ of darknesse. Forasmuch as the maner of speche seemeth with the hardest, they translate it passiuely, that ỹ Egyptians harts were turned: whiche thing neither answereth to the sequele, and yet is colde geare. For wee see how it is the Prophets purpose to put the whole gouernement of the Church vnder god for the nonce, so as nothing may fall out but according to his will. Now if the tender eares of some can not away with thys thing as somwhat with the hardest: the holy ghost doth in other places also boldly auouch that mens minds are driuen to and fro by gods secret instinct. Pro. 21. 1. So as they can neither will nor worke any thing but by his appoyntment. But how great a madnesse is it, too embrace nothing but that whiche is pleasant too mans reason? what authoritie shal gods word be of, if it be not admitted further than it liketh vs? They then that refuse this doctrine, bycause it is not so pleasant to mans vnderstanding, are puffed vp with froward ouerweening. Other some slaunder it maliciously, not for lacke of skill, or through oversight, but only to the intent too stirre vp trouble in the Churche, or else too purchase vs hatred among the ignorant. Some there be also ouerfearefull, which could finde in their harts that this doctrine were buried for quietnesse sake: certesse vnindifferente vmpers. For wee see that this was the cause in tymes past, why the writers of the Church started away from the true and native Gospel, and turned themselues too worldly Philosophie. For whence comes our free will, whence comes our righteousnesse of workes? but bicause the good fathers were afrayde least they should giue scope too rayling & malapart persons, if they should freely professe the

thing that is vttered in the scriptures? And had not God (as it were by violent hande) compelled Austin, he had benne vtterly like the rest. But god as it were polishing him with a hammer, corrected that foolish wisedome, which rayseth vp it selfe agaynst the holy Ghost. Wee see how the holy Ghost auoucheth, that the Egyptians were in suche wise euill, as that God turned their harts too the hating of his people. The fiddlers trifle out the matter, saying that he turned their harts, bicause he suffered them to be turned: or else bicause that when the Egyptians did set their harts to the sayde hatred, he vsed their naughtinesse as it were by a chaunce: as who would say, the holy Ghost was a babe, and spake one thing for an other. If this thing seme aukeward at the first blush, wee muste vnderstand how it is not for nought that in other places gods iudgemẽts are called vnsercheable. Rom. 11. 33. and a bottomlesse depth. Psalm. 36. 7. For onelesse our capacitie came short of the heigth of them, there were no maze at all. By the way it is to be vnderstode, that the roote of the malice was in the Egyptians thẽselues, so as the fault can not be fathered vpon God, I say they were inwardly euill of their owne sway, and not enforced by another bodies compulsion. And as for in respect of God, although the cause appere not, yet must gods will suffice vs. But there appeareth also a cause, which defendeth god from al vnrighteousnesse. Howbeit if we haue once caught hold of this principle, that men must reuerently rest vpon Gods worde: these misteryes which offende such as be either proud or ouerware, will doubtlesse sauor well ynough to vs. Afterward the prophet expresseth the maner of their hurting. For the Egyptians did not assaulte Gods people openly too dispatche them out of hande, but assayed too oppresse them by little and little by craft and politicie. For the prophet hath borowed the saying out of Moyses him selfe. And it is expressed for the nonce, least we might thinke that the hartsof the vngodly are caried to our destruction with full scope. This truely ought to suffice vs, that whatsoeuer the wicked and the diuell practise agaynst vs, yet doth God represse their attempts. And it is a double strengthening of our fayth, when wee heare, that not only their hands, but also their harts and myndes are holde fast tyed, so as they cannot conclude in counsell vppon any thing otherwise than god listeth.

26 [He sente Moyses. &c.] Here the Prophet briefly ouerrunneth the thinges that are worthy to be noted in the peoples deliuerance. If the Egiptians had willingly suffered the people to go their way: there had ben no neede, neither of Moseus seruice, nor of miracles. God then disposed that deliuerance after such a sorte, as it coulde not bee denyed but he was the author of it. He calleth Moses the Lords seruaunt in this respecte, that wee might know he was not chosen of him selfe, ne attempted any thing of his own head, but executed the charge committed vnto him, so far forth as he was the minister of God. The same thing is expressed more playnely in the person of Aaron, when he is sayde to be chosen. And looke what is attributed too eche of them, the same agreeth too bothe of them, and therefore the sentence muste bee vnfolded thus: that God sente Moyses and Aaron his seruaunts, not bycause they were fit for it of them selues, and that they offered their seruice of their owne free will: but bicause he chose them. And this place teacheth, that whosoeuer they bee that implop their seruice to the behofe of the Churche, they bee not prepared by their owne forewardnesse, or framed too it by their owne trauell, but stirred vp by the appoyntment of God. Moyses was a man of princely vertue. But if he bee esteemed as of him selfe, he is no body. And therefore the Prophete will haue all ascribed to God, what soeuer is spoken as well of him as of Aaron: and so looke whatsoeuer men bestow or implop too the welfare of the Churche, it is certayne that the same is the free gifte of God.

27 [They set forth. &c.] First y prophete glaunceth lightly vp those things which are declared by Moyses more at large and in mo wordes. Neyther pursueth hee the continuall processe of the storie,

storie, because it was inough for him to shew how the sayd deliuerance was the worke of god. And once again he putteth a difference betwixt the power of God, and the seruise of Moyses and Aaron. For he sayth, that these mē did in deede shew foorthe the miracles, but the myracles themselues proceded of God, so as the heauenly power appeered manifestly in the hande of them. Afterward hee mencioneth one particular, which notwithstanding was not the first in order, but yet suche a one as therby it is easie to gather, that God was the author of the deliuerance, cōsidering how all ỹ whole course of nature was chaunged in it, inasmuche as nothing is more to be wondered at than to haue darkenesse turned into light. In the second member hee commendeth the faithfulnesse of Moyses and Aaron, because they stoutly executed whatsoeuer God had giuen them in commission to doo: as if he should say, there was a singular good consent betwixt the commaunding of God himselfe, and the seruisableneſſe of eyther of his commissioners.

29 [Hee turned the water &c.] How sore a plage this was to the Egiptiās, a mā may coniecture hereby, for that the elemēt of water is one of the two foundacions of life. And Gods power shone foorthe the brighter in that wheras the countrie of Egipt is watrie of itselfe: yet were the Egiptians perished with drought, euen hauing abundance of water. Afterward hee sayeth there [were frogges brought foorth,] which passed euen into the [kings chambers,] wher by god auouched himselfe to be ỹ author of the miracle. For albeeit that al Egipt swarmed with frogs: yet ought ỹ kings courts to haue bin free. And by the name of [kings] he betokneth eyther the noble men of the realme, or else ỹ kings sonnes which were brought vp in possibilitie of the crowne. For wee knowe that at that time there reigned but one king ouer all Egipt. Herby wemay gather, how easily (yea and that not without their shame) God subdueth those that are proude in the flesh. For he gathered him not an armie to fight a fielde with the Egyptians, neither did he by and by arme his Angelles, or thunder out of heauen: but brought foorth frogges, which disdaynfully trampled vnder them, the statelynesse of that scornefull nation, of whom we knowe the whole world was despysed. It had ben honorable for them too haue sunke vnder the hande of strong enemyes: but nowe too yeelde vntoo frogs, what a dishonour was it? But so was it Gods will too shewe by proofe, that hee needeth not puissaunte armyes too destroy the vngodly, because hee can doo it, euen in spyte when he listeth.

31 He spake, and there came a svvarme of Flees, and Lice in all their borders.

32 He gaue them hayle for rayne, and a flaming fyre in their lande.

33 And he strake their vynes and their figgetrees, and tare dovvne the trees in their borders.

34 He spake and there came the Grashopper, and the Caterpiller vvithout number,

35 And ate vp all the grasse in their lande, and vvasted the fruite of their ground.

36 And he smote all the firste borne in their lande, euen the beginning of all their strength.

37 And he brought them foorth vvith siluer and golde, and there vvas none feeble among his tribes.

38 Egypt vvas glad of their departing: for the feare of them vvas falne vppon them.

31 [He

31 [Hee spake and there &c.] By the word [Spake] he sheweth that ẏ [flyes and lyce] came not foorthe by chaunce. And wee knowe that this worde was spoken by the mouthe of Moyses: bycause that although god could haue commaunded by himselfe: yet did hee put in Moyses as his spokesman. Notwithstanding, God gaue no lesse efficacie to his word when he willed it to be vttered by a man, than if he himselfe had thundered from heauen. For when the minister babbleth out nothing, but executeth his commission faithfully so farre foorth as he is Gods instrument: the inward power of the spirit is ioyned with hys outward voyce. And heere agein it is to be noted, that the Egiptians were subiect to flyes and lyce, to the intente God might subdue their stubbornesse to their greater reproche. Whereas the Prophet sayth, that their rayne was turned into hayle: hee meaneth that the hayle came with suche an horrible power, as could not be attributed vnto nature. And it is a lykelyhod that Egipt is lesse subiect to this anoyance than other countries be. Or rather, it doothe not often receiue rayne, but is watred with the Nile, and therfore it was so much ẏ more straūge to the Egiptians to haue their countrie striken with hayle. Also to strike them the more in feare, God [mingled] fyre with it. The hayle therfore was mingled with a stormie whirlwind, to the intent that the Egiptiās, which had hardned theselues agein the other miracles might notwithstanding by force of feare perceiue that they had too deale with God.

34 [And ther came the grasshopper &c.] This wasting of the felds could not be wyted vnto fortune, bycause ẏ grasshoppers came bothe vppon the sodein, and also without number, so as they ouercouered all Egipt. But the miracle was most cuidēt in the word, inasmuch as the foretelling of it dispatched al doubting. Therfore the Prophet sayeth precisely, that the grasshoppers and caterpillers rushed in at Gods commaundement, in case as if souldyers should runne to battell at ẏ sound of a trumpet. Truly whensoeuer these cutsowles anoy vs, and destroy the frutes of the earthe, they be alwayes the scurges of God: but the Prophet ment here to betoken an extraordinary worke of God. At length the Prophet reciteth the last miracle which the Angell wrought the last night before the peoples departure, in sleaing all the first borne things. I passe lightly ouer this story, like as I doo the others that went before, both bicause they haue ben intreated off more fully heretofore, and also bycause it sufficeth at this tyme too know the Prophetes meaning. Neuertheless he enlargeth this mightinesse of God by a repetition, saying, that [their firstborne, and the floure of their strēgth were destroyed.] It is ill translated by some [the beginning of their sorrow.] For inasmuche as mans strength sheweth it selfe in the age of generation: the Hebrues terme the first begotten [the beginning of strength,] as we haue sayd in Genes. 49. 3.

37 [And he led them out. &c.] On the contrary parte hee commendeth Gods grace, which preserueth his chosen people vntouched and safe from all plages. If bothe parties had felte the plages alike, Gods hande had ben the lesse notable. But now, seeing that among so many plagues they feele no inconuenience at all, this difference paynteth out Gods fatherly care towards his elect, as it were in a table. In this respecte he sayth there was none that was feeble, or that stumbled: for the worde Cashal signifieth either of both. Yet had I leuer it should be taken simply, that whereas Egypt hasted to destruction: the people of God were lustie and free from all diseases. Whereas he sayth [he brought them foorth,] and afterwarde addeth [in hys tribes:] it is an altering of the number somewhat rife among the Hebrues. For where as some referre the worde [His] vnto God, I am afrayde least it be too muche constreyned.

38 [Egipt was glad &c.] Hee setteth out Gods mightinesse by another circumstance, that the Egiptians were fayne to let the chosen people goe: when notwithstāding they ment nothing lesse. For although they wished them a hundred times at the diuel, yet they thought them

them ſelues too holde the wolfe by the eares: and ſo the feare of reuengement made them more wilfull to wipe out the memoriall of that people. Wherevpon it foloweth, that it was a ſecret worke of Gods prouidence, that they layde away their former minde vpon the ſodayn. To the ſame purpoſe pertepneth that which he ſayd in the laſt verſe afore, [that they were brought out with golde and ſiluer.] For the Egyptians coulde neuer haue found in their harts to robbe them ſelues willingly, to enriche them whom they would haue ridde out of the world with al their harts. It was therfore the liberalitie of God, in whoſe hand, and at whoſe diſpoſing all the richeſſe of the world be. And wheras he could by violence haue taken frō the Egyptians the things that he had giuen them: he bowed their harts, ſo as they beſtripped them ſelues. [For the fere of them was faine vpon them.] It is taken paſſingly: for the Iſraelites fered not the Egiptians, but were terrible to them. Neither ſpeketh the Prophet of a meane feare, for a litle afore their feare had pricked them to crueltie and tyrannie. But foraſmuch as euen vnto that day they had endeuered to ſhake off feare through wylfull woodneſſe, God did ſodenly throw them down. Wherfore not without cauſe doth the Prophete recken it for one of Gods wonderous workes, that he had quapled the violēt furie, wher with all the Egiptians boiled afore, ſo as they let them go free, whom they had carſt worne to the harde ſtumpes with ſlauiſh workes: in caſe as if he ſhould make the wolues afrayde of the ſheepe.

39 He ſpred out a cloude too bee a couering, and fyre too geue lyghte in the night.

40 They asked and he brought quailes, and filled them vvith the bread of heauen.

41 He opened the Rocke, and the vvaters gushed out, and ranne in dry places as a riuer.

42 For he remembred his holy promiſe too Abraham his ſeruaunt.

43 And he brought foorth his people vvith ioy, and his chozen vvith gladneſſe.

39 [He ſpred out a cloude. &c.] He reckeneth vp certaine miracles, wherethrough God continued his grace towards his people in ☞ wilderneſſe. And this holding on is worth the noting: for vnto that incomparable worke of deliuerance, there was added a notable confirmation, when God ceaſed not to become the guide of their iorney. Therfore after they were paſſed the red ſea, he ſpred a cloude ouer them in the day time, too defende the people from the heate of the ſunne: and in the nighte time he gaue them light by a piller of fyre, that euen in the darke there might be a bright tokē of his preſence. Surely this continuance was a riche auouchement of his continuall loue, as if he ſhould openly ſhew how he had adopted the children of Abrahā, to foſter thē vnder his protection, euen to the ende. That which foloweth concerning [quailes,] is recited by the Prophet to another end than it hath ben in other places. Certaine it is, that the bringing in of the abundance of quailes, for the people to fill themſelues with the fleſh of them, is aſcribed rather to gods wrath, than to his liberalitie: like as we haue ſene them vpbrayded with it heretofore. But now letting their vnthankfulneſſe alone, the Prophet ſetteth out gods cōtinual louing kindneſſe towards them. Vnleſſe peraduenture yee like too take the word [aſke] in euil part, becauſe the people beſought not god with humilitie, but of an intemperate humor leapt out too exacting, or rather too malaparte quareling with god. After this maner it is an enlargement, that God departing with his owne righte, dyd folow their minds euen in their naughtie luſt. Notwithſtanding foraſmuch as the fault is not ſpoken of, let vs ſuffer that to ſtande whiche is ſimpleſt: namely that Gods bene-

benefits wherby hee ratified the deliuerance which he had once giuen, are heaped vp together. Afterward it foloweth that they were filled with the [bread of heauen] for so doo they terme the [Manna] (by a prerogatiue) as we haue seene heretofore. For wheras it is naturall to haue foode brought out of the ground for vs to feede vppon: God as then opened his hande wider to the Iewes, too feede them from heauen. And forasmuch as it was not inough for them to be refreshed with meate whē they were hūgrie, except god gaue them drink also: he addeth, that the rocke was opened, and waters flowed out of it through the dry or desert places.

42 [For hee remembered &c.] Agein he alledgeth the cause, why God dest so louingly with that people, & bare with them so gently: namely that hee might make good his promise for he had couenanted with Abraham that he wold become the God of his seede. And without cause had the Prophets so singular a care to shewe, that the free couenant is the welspring from whence the deliuerance and cotinuall welfare of ye people flowed. For therby Gods grace became the better knowen, seeing that nothing happened vppon the sodein, but God did only fulfill that which hee had promised foure hundred yeeres afore. God then shone vnto them by his word, least hys grace and truthe might bee darksome. Therfore the Prophet repeteth agein, that GOD was not led to deliuer his people for any new cause: but that he ratifyed the faithfulnesse and effect of hys owne couenant: in case as it a man shold dig vp a threasure that hee had hoorded in the ground. And there is no doubt but the Prophet ment to leade the faith of his country mē yet further: namely, that all suche as were yet too come, might certeinly beleeue, that inasmuche as god had then auouched the sure & substantial truthe of his promise for many hundred yeeres after: he wold become non other than their fathers had found hym to be in times past. And therfore hee giueth a beautifull title to ye word or promise, which hild still his liuely force after that Abraham was dead. For when God had spoken it too Abraham, the force of the couenaunte dyed not with Abraham, but God shewed him selfe soothfast towards his posteritie.

43 [And he broughte foorth &c.] He maketh mention of [ioy and gladnesse,] too the intente hee may aduaunce the greatnesse of Gods grace the hygher. For it was no small thing, that when the Egyptians were afflycted by sore and greeuouse meanes, when all the Realme was full of weeping and howling, yea and when all houses were full of Corses: the people that late afore groned for sorow: or rather lay for dead, wente out mery and ioyfull. And by calling them Gods chosen people, hee putteth them in minde how it was not for their deseruing, or for the worthinesse of their stocke, that God was so fauorable to them: but bicause he had adopted thē, to the ende there should be nothing lefte for men to glory of, but they should lerne to glory in God onely.

44 And he gaue them the landes of the heathen, and they tooke the labour of the Nations in possession for their inheritance.

45 That they myghte keepe his statutes, and obserue hys lavves: prayse yee the Lorde.

44 [And he gaue them. &c] He allegeth the small cause for which God vttered his wonderfull power so many wayes in delitering his people, & ceased not too cherish and defende them in the wilderness, and gaue them the lande too enioy, according as he had promised: that is to wit, that they shoulde wholly addicte and giue ouer them selues too the woorshipping of him. And surely the ende of election is this, that GOD wyll haue a people vppon earthe, by whom too bee worshipped, and serued. Moreouer too the intente hee may the better stirre vp the Iewes too thankefulnesse, he extolleth the largenesse of the grace,

greace, ſaying that they had gotten into their poſſeſſion the landes of the Heathen far and wyde, and now held (as it were by righte of inheritance) all that euer ſo many people had gotten by great labour. And the plurall number, as well in the [Landes] as in the [Nations] dothe the more beautifie Gods benefite. Furthermore he deſireth earneſtly the maner of glorifying God: namely that they ſhould [keepe the lawe,] for it were not ynough to prayſe Gods grace with their tunges, except earneſt proofe of godlyneſſe matched therewithall. And foraſmuche as God reiecteth all counterfette worſhippinges: there is but one only way to worſhip him aright, which is to keepe his lawes.

The contentes of the. Cvj. Pſalme.

This Pſalme differeth from the laſte, for when he had ſhewed there, that God was more than a beneficiall father too his choſen people, too the intente he might purchaſe himſelfe pure worſhippers in tyme too come: now he confeſſeth, that thoſe notable benefites were ill beſtowed, bicauſe the Iewes ſhoke off his yoke from time to time, ſhamefully abuſing Gods grace, defiling themſelues with many vncleanneſſes, and trayterouſly falling away from his worde. Howbeit it is not ſo muche a rebuke or fault fynding, as an acknowledgement with deſire of forgiueneſſe. For the Prophete beginneth at the prayſes of God, too the intente hee may cheere vp himſelfe, and others too be of good hope. Afterwarde he maketh a prayer, that God ſhoulde continue his bleſſing towards the ſtocke of Abraham. Neuertheleſſe foraſmuche as the people was vnworthy of continuall fauor at Gods hande, ſithe they had ſo often times fleeted from him: after he hath acknowledged how they had prouoked Gods wrath, euen from the beginning from age to age, through their malicioufneſſe, vnthankefulneſſe, pride, falſehartedneſſe, and other vices: notwithſtanding all this, he craueth pardon.

The. Cvi. Pſalme.

HAlleluia. Prayſe yee the Lorde bicauſe he is good, for his mercy endureth for euer.

2 Who can expreſſe the mightie powver of the Lorde, or shevv foorth all his prayſe?

3 Bleſſed are they that keepe iudgement, *and* he that vvorketh righteouſneſſe at all times.

4 Remember mee O Lorde in the fauour of thy people: viſite mee in thy defence.

5 That I may ſee the bounteouſneſſe of thy choſen, that I may reioyce in the ioy of thy people, that I may glory vvith thine inheritaunce.

1 [Prayſe yee the Lord &c.] The exhortation is put as it were in ſteede of a tytle: not that the Pſalme conteyneth only a thankſgiuing, or ỹ praiſes of god bar

but too the intente the people should gather assurance of attonemēt by the benefits past, to hope that god wold be fauorable hereafter although hee were then displeased. Then in singing Gods prayses he willeth them to call suche thinges to remembrance, as may asswage the greef of their present miseries, & cheere vp their harts from dispayre.

2 [Who can expresse &c.] This verse may be expounded two wayes. For if ye read it ioyntly with that which ensweeth next it: the meaning will be, that not all maner of mē are meete setters foorth of Gods prayses, bycause the vngodly and wicked doo nothing else but blaspheme his holy name with their filthy mouth, according as it is sayd in ỹ psalm 50.16. and so should there bee added an answer to the question, which answer is this: [blessed are they that keepe iudgement] Notwithstanding, I am of opinion that the Prophets meaning is otherwise: that no man liuing, how much so euer he employ all his study and endeuer to set foorth Gods prayses, is able to goe through with so noble a matter, whose infinitenesse ouerwhelmeth all our witts. Howbeit his purpose in aduauncing gods mightie workes so high, is not to feare vs from setting them out: but rather by this meanes he exhorteth vs to stirre our selues aboue our power. For if in running neuer so lustely, we alwayes still come farre short of perfection: what roome is there left then for slothfulnesse? But the best comfort too harten vs withall, is that wee knowe howsoeuer abilitie faile vs, the prayses which we offer from our hart, do please God: onely let vs not be cold, for it were to much against reason, that bycause mē cannot attaine to the tenth parte, they should therfore forsowe themselues in the hundreth part.

3 [Blessed are they &c.] I dystinguish this verse from the last, howbeeit in suche wise as it may in some sorte hang together with it. For after ỹ Prophet hathe sayd that the vnmeasurablenesse of gods mightie workes is so greate that all tungs are too little to set foorth the prayses of them: now also he addeth, that God liketh not of the prayses that sound but in the mouthe only, except the harte agree with it, or rather the vnablenesse of the whole life answer vnto it. And it is a short definition of godlinesse, when he willeth men first too [keepe iudgement] and afterwarde [to do righteousnesse.] For I doubt not but in the former part he betokeneth the pure affection of the hart, and afterwarde commeth downe too outwarde workes. For we know that righteouse dealing is but shadowish, onlesse a man purpose goodnesse in his harte. Also he requireth perseuerance or holding out, too the intente that no man should thinke him selfe discharged, sauing he that is fully and stedfastly minded to holde on continually in the indeuer too liue well and vprightly. For wee see many caste vp a certayne froth, and other some too shew some tokēs of vertue, but they kepe not on their course all after one rate.

4 [Remember me. &c.] By these words the Prophete sheweth how his cheef desire is, that God should extende vnto him the loue wherewith hee hath imbraced his Churche, that by that meanes he might bee partaker of all the blessinges which God hath voutsafed vppon his chosen children from the beginning, and whiche he continueth towards them from day too day. Howbeit hee wisheth not this thing too him selfe alone, but he maketh a common prayer in the name of the whole Church, to the intent he may by his owne example instructe the faythfull too desire the lyke. [Remember me (saith he) in the fauour of thy people:] that is to say, make the free fauour which thou voutsafest vpon thy people too stretche vnto me, so as I may not be seperated from thy Church, but bee accompted one of thy number: For the fauor of the people is taken passiuely for the louingnesse wherewith God embraceth his chosen people freely. Neuertheiesse, the Prophete (by a conueying ouer of the terme) transferreth this woorde [fauour] too the signes of Gods loue. For Gods aduouching of his grace by very deede, and by experience floweth out of the sayd fountayn of free gift. Moreouer, the prophet grounded ỹ whole substāce of true happinesse

vpon

vpon this poynt: that is, if he may bee reckened among Gods people: bycause by that meanes he shall finde God mercifull too him (than the whiche nothing is more too bee desired) yea and he shall feele him liberall also. The worde [remember] is referred to the circumstance of time. For by the ende wee shall see that this Psalme was set together at such time as the people were in a sorowfull and miserable plighte, in so muche as the faythfull might haue mistrusted that they had ben vtterly forgotten. To the same purpose pertaineth the latter member, [Visite me in or. With thy defence.] For God seemeth to visite those, from whom hee had by all likelyhoode withdrawen him selfe. And hee addeth the former sentence in the nexte verse, saying, [that I may see the bounteousnesse of thy chosen.] For he desires to be fellow and partaker of the bountifulnesse whiche Gods chosen haue alwayes tasted. For [to see] is taken for to [enioy,] as it is well ynough knowen, as too see the kingdome of God Iohn. 3. 3. and to see good life. 1. Peter. 3. 10. For they are deceiued which expound it, that I may see thee do good to the chosen: cõsidering that neither the former sentence (wherevppon this dependeth) admitteth thys sense, and also that the sense whiche I haue alleged is cõfirmed by those things that ensue, which are, [let me reioyce in the ioy of thy people, & glory with thine inheritance.] For it is apparant ynough that the Prophet wisheth him selfe the partnership of all good things with the elect, so as he holding him selfe contente with the one god, may liue blessedly and happily vnder his protection. And although ỹ church were in wretched case at that time, yet as confused as things were, the Prophet holdeth him too this principle, that nothing is better than too be reckened among the flock & people of god, bicause he hath euermore ben a most louing father of those that bee his, and a faythfull mayntayner of their welfare. Only his desire is to be delt withall after the same maner that God is always wont to deale with his Church. By the way there is a couerte complaynt, that God did then withholde his goodnesse from his afflicted Churche, as if he had put hir away from him.

6 Wee haue sinned with our fathers, vve haue doone amisse, vve haue behaued our selues vvickedly.

7 Our fathers in Egypte vnderstoode not thy vvonders: they remembered not the multitude of thy mercies, and rebelled at the Sea, *euen* in the red Sea.

8 And he saued them for his names sake, that hee might make hys povver knovven.

9 And he rebuked the red sea, and it vvas dryed vp: and he made them vvalke in the deepes as in a vvildernesse.

10 And he saued them out of the hande of the enemie, and deliuered them from the hande of the foe.

11 And the vvaters couered their oppressours, not one of them vvas lefte.

6 [We haue sinned. &c.] Hereby it appeareth the more playnly, that although the Prophete haue spoken in the person of one man, yet he gaue foorth a common forme of praying too the whole Church, forasmuche as he now taketh to him the whole body therof. And from henceforth to the ende of the Psalme, he gathereth by the Auncient stories, that their forefathers were alwayes of a malicious and euill disposition, of frowarde conditions, rebellious, thankeles, and false-harted too Godwarde, and he acknowledgeth their offspring too bee neuer-whit better: that vpon the putting forth of this confession his suing for pardon

may take place. In as muche then as we be not mete to obteine pardon before suche time as wee haue condemned our owne sinnes: and that our own dulnesse shetteth the gate against Gods grace, worthily doth the prophet in the feare and hard chastisement of the people, humbly confesse the said giltinesse, as who shold say, if God would execute yet fearer punishment, he should do but right. There is another cause also, for which it was for the Iewes behoofe to haue their sins layd before their faces. For if God chastise vs any thing sharply, by and by we imagine that he hath forgotten his promises. But when on the contrary parte we be brought in mind, that we doo but receiue the rewarde that we haue deserued for our sinnes, therwithall also wee bethinke vs of the promises wherin god offereth his fauour vnto vs, if so be that wee amende from the bottome of our hart. Furthermore he enhanceth the heynousnesse of the wickednesse by three words, to the end (as it commonly commeth to passe) their minds should not be lightly touched, but rather throughly wounded with sorow. For we know how men be bewrapped in their owne vices, and how they beare with them selues, vntill they bee constrayned vnto earnest trial. May truly, euen then when ỹ Lord citeth them too iudgement, they doo but slightly say in one word that they haue sinned: and in the meane while hipocrisie holdeth their minds aslepe. Then is not this heaping together of words superfluous, when ỹ Prophet sayth, that [the people didde amisse in sinning,] and became vtterly vngodly and wicked. And surely if euery of vs examine him selfe, wee shall soone see how it is no whitte lesse needefull for vs too bee enforced to true confession, bycause although wee dare not acquite our selues, yet there is none of vs whiche could not finde in his harte too seeke couertes and starting holes. In the same maner almoste doth Daniel in his ninth Chapter condemne the sinnes of him selfe and his Countreymen. And it may bee that the author of this Psalme folowed his example. But wee may learne of bothe of them, that the onely way too pacifie God, is too bee frapte ouerlookers of our selues. Also it is to bee marked admirably, that although these holy Prophetes had neuer falne away from the feare and worshipping of God: yet they vndertake the common giltinesse with their countreymen: & that, not for counterfet modesties sake, but bicause they knew them selues too bee infected with many corruptions: according as it is not possible, but that when vices are a flote, and the sinke of them ouerfloweth, some infection muste needes spred it selfe euen too the beste men. For they compare not them selues with the reste of men: but comming foorth too Gods iudgemente seate, they see them selues vnable too escape. And at that tyme vngodlynesse was growen so strong among the Iewes: that it is no wonder, though euen the beste and soundest of them were carped away as it were by force of a tempest. So muche the more detestable then is the pride of those whiche thinke them selues scarse too offende lightly, or rather which fansie I wote not what a diuelish perfection, as some fantasticall folke doo at this day. Surely it is too bee beleeued, that although Daniell (whom euen the Holy Ghoste auoucheth too bee one of the holyest men. Ezechi. 14. 14.) hilde hym selfe vnder the feare of G O D: yet did he not fayndly acknowledge the sinnes of him self, and his countreyfolke, when hee confessed them with a greeuous and sore detestation before God. Truely hee was not drowned in the same gulfe that the common sorte of men bee: and yet hee knew hee had gotten many spottes. And furthermore the Prophete dothe not therefore alledge the fathers, that he myghte by their pretence make his owne faulte seeme the lesse, as many doo, (who when they bee rebuked, make this their buckler, that they were so taughte by their fathers, and their ill bringing vp is the cause of it:) but rather he auoucheth him self and his countreymen too bee in daunger of sorer punishmente, bicause that beginning at their first entrance, & as it were at their first infancie, they neuer ceased too prouoke Gods wrath against them selues

more

more and more with new wickednesses. For so doth he wrap vp the fathers and the children togither in manyfolde synnes.

7 [Our fathers &c.] Heere he sheweth how the people euen by and by after the commencement of their deliuerance, were vnthankfull to Godward, and behaued themselues stubbornely against him. For hee declareth not the story of one time only: but his talk tendeth to this point, that the people neuer stinted from their naughtinesse, although god stroue against them with incredible goodnesse. Whereby it appeareth howe vnsubduable and passe all recouerie the lewdnesse of that nacion was. And first he findeth fault with the peoples lacke of wit, which was the cause of their vnthankfulnesse. For he lesseneth not their faulte vnder pretence of vnwittinesse, (as men are commonly woont to doo) but hee reprooueth the foule and shamefull blockishnesse of the people for beeing blind in so apparant matters. For gods workes were suche as euen blynd men ought to haue seene them. From whēce then came so grosse ignorance, but because Sathan had bereft them of theyr witts, to neglect Gods miracles which were able to moue euen ẏ very stones? Now whē he addeth that [they remembered] not: he better expresseth that their ignorance was vnexcusable: or rather that their blindnesse proceeded more of wilful heedlesnesse, than of vnskilfulnesse. For the cause of their ignorance was, that they buried the things which were euident inough of themselues. He addeth howe sodeine their forgetting was: which thing anapleth to the augmenting of their crime. For it was a monstrous thing, that not euen the very beholding of things could stir vp their minds. Hereuppon it came to passe, that being yet scarcely gone out of Egipt, they malapertly made insurrectiō against their deliuerer, euen in theyr passing through the Sea. Truly it was not a peere, no nor a whole world of peeres that ought too haue wyped so notable wōders out of their harts. What a madnesse then was it, that they quarelled against God euen whyle the thing was yet a doing, as though he had betraped thē to their enemies to haue their throtes cut? The hebrues call ẏ arme of the Sea where the people were conueyed ouer the sea of Suph. Some translate it [rugged,] and will haue the woorde Suph too signifie [Reeke of the Sea.] But what soeuer the originall of the woorde bee, there is no doubt of the place. And it is a likelyhoode that bycause the same place is full of Rushes, therefore that name was giuen vnto it.

8 [And he saued them. &c.] The Prophet addeth a thing which had ben easie for any man to gather of the former sentence: namely that the Israelites were preserued, not bicause they were worthy but bicause god minded to prouid for his own glory. Therefore least God might abandon his own holy name to the heathen to be rayled vpon, he lept ouer that stop, & went forth stil to the accōplishing of the deliuerance which he had begon. Moreouer the matching of contraries betwixt [gods name] & mens deseruings or worthinesse, is too bee noted, bicause god hauing an eye to him self, findeth no cause at all in vs why he should be moued to saue vs. Afterward he describeth the maner of sauing, wherin appeareth yet better the inestimable goodnesse of God, which altered the order of nature for so frowarde a peoples sake. In saying, that the Sea was rebuked, he setteth out Gods almightinesse, in that by his onely commaundement or becke, he dyped vp the Sea, that there might bee free passage for them, euen betweene the heapes of waters that faced them one another. And that hee may extoll the miracle, hee vseth a similitude, whiche by all likelyhoode shoulde bee taken out of Esay. For hee in his lxiij. Chapter, & .xiij. verse sayth, Thou haste made thy people too walke thorough the deepes as a horse in the wylderneste, that he might not stumble. His meaning is, that the wonderfull power of god was the cause that the people iorneyed through ẏ sea, as if it had ben vpon a dry leuell grounde. It may be in deede that the wilderneste in whiche the people wandered, had many deepes, and that their way was rough with many

hilles and dales, and rugged rocks in it. Neuerthelesse it is not to be douted, but that the Prophete aduaunceth Gods mighty working in the passage of ẏ sea: the which he encreseth with this comparison, that the way was leuell throgh that depe sea. Also he confirmeth the miracle, where he saith [that their enemies were drouned.] For wheras ẏ sea gaue free passage to the Israelites, & couered and swalowed vp the Egiptians, [so as not one of them escaped aliue:] wher vpō came that sodayn difference, but bycause God sorted the one from the other?

12 Then beleeued they his vvords, and song his prayse.
13 They hasted and forgate his vvorks, and vvayted not for his aduise.
14 And they lusted vvith concupiscence in the vvildernesse: and tempted God in the desert.
15 And hee gaue them their requeste, and sente leannesse intoo their soule.

12 [Then beleeued they &c.] It is not set heere to their commendatiō, that they beleeued Gods word and sang hys prayse: but rather it is a doubling of their crime, that being conuicted with so manifest profs, they neuerthelesse within a whyle after returned too their olde byasse, and began to grudge ageinst god as though they had seene nothing. An vnexcusable vnkindnesse was it surely, in one moment too burye the notable benefits which they had bin enforced too acknowlege. Therfore he sayth, that the gretnesse of Gods works enforced them to beleeue and prayse god, euen whether they wold or no, to the intent to increase their trayterousenesse, in that although their hardnesse were subdued, yet they by and by after slide backe agein to their vnbelefe. But here riseth a questiō. For seeing that true faith is according to the nature of the word: lyke as the word is an vncorruptible seede, so is fayth neuer quenched, although it hap too be smooldered. But there is a certein temporall faythe as it is termed by Mark.4.17. which proceedeth not so muche of the spirit of regeneraciō, as of some changeable affection, and therfore vanisheth out of hand. Howbeit that ẏ Prophet speaketh not heere of any willing belefe, but rather of a belefe that was wonne by force: verely bycause men whither they will or no, are by the feling of Gods power, compelled to haue some reuerence of him. This place is to be marked, too the end that they which haue once submitted themselues to God, do not flatter themselues: but rather learne that ẏ true tryall of faith is, when they willingly embrace gods word, and stedfastly perseuer in obediēce of the same. And to the intent hee may reproue the lightnesse of the people: hee sayth [they made hast.] For wheras some expound it, that they tooke them too their iorney in post haste and went a pace to the place Marah: they passe ouer to coldly the forcible speech of the prophet, wherby he findeth fault with their heady ouersight, in that they beleeued but for a momēt, and forgate Gods works in post hast. For they had but three dayes iorney from the arriuall out of the read Sea, vnto Marah: and yet in the meane while they began to quarell with God, bicause they found not sweete waters. By the way it is too bee noted heere (whiche wee haue seene heeretofore,) that the onely cause why men are so thankelesse towards GOD, is for that they regarde not his benefites. For if the remembrance of them stacke faste in our harts, it woulde bee as good as a brydle too keepe vs in his feare. The Prophete poynteth out the maner of their transgression, namely that they suspended not theyr desyre tyll tyme conueniente. For wonderfull is the headynesse of our lustes, in so muche as they can scarse beare with God for one day. For excepte he followe our mynds out of hande, wee by and by fall into impaciencie, and consequently into despayre. The people then were to blame in this, ẏ they did not cast their cares vpon god,

nor

nor gently call vppon him, and paciently abide till he graunted their requests, but rushed foorth with rebelliouse headinesse as though they minded to appoynt God what hee should doo. And therfore too make the fault of their hastinesse more heynouse, he vseth the terme [aduice:] as who wold say that they being but menne suffer not God too haue any wit, ne depend vppon his counsell as it wold become them to doo: but wilbe more forecasting than is lawfull for them, and will rather rule God than yeeld themselues to be ruled by his aduise. Wherfore least we prouoke Gods displeasure, wee must hold vs too this groundwork, that wee giue God leaue to prouide for vs in such wyse as hee knoweth it to be for our behoof. And truly, faith spoyling vs of our owne wisedome, withholdeth vs in hope and silence, vntill God accomplish hys worke, wheras the flesh doothe alwayes oute of season preuente the councell of God.

14 [And they lusted &c.] In storywise he purseweth ẏ fault which he had breefly touched according too the duety of a teacher. Therfore if a mā shold demaund in what wyse they wayted not for Gods aduise: he answereth, bycause they gaue their lustes the bridle. For ẏ onely way to rule thē, is if god do gouerne our afflictions, & be the vmper amōg thē. So much the more therfore standeth it vs in hande to indeuer to bridle the licentiousenesse of lusting, which naturally boylethe vp in vs. For hee that suffereth himselfe to couet more than is lawfull, doothe openly make defyance vnto God, bycause al the lusts of the flesh runne full but ageinst God. [To tempt God] is, not to rest vpon Gods arbitrement, but to desire more than his will is to graunt. And wheras god is tempted sundry wayes, the Prophet poynteth out heere but one of them: namely that the people durst binde God to the meanes that they themselues had deuised: and so desiring the meane which they ought to haue embraced, imagined to themselues a new working of God, in this wise: If God will not feede vs with flesh, we will not take him for our God. Yet had hee giuen them foode that might suffize them. And although God be not tyed too any meanes, yet will hee haue our senses subiecte too the meanes that he hath ordeyned. As for examples sake, although hee bee able too feede vs without bread, yet will hee haue our life sustained with that foode: which if wee neglect, and appoint him another meane, wee tempt his power.

15 [He gaue them. &c.] There is a trim Allusion in the woorde Razon. For if Zain bee put in steede of Tsade, it shall signifie [Goodwyll,] or [Liking.] The Prophete therefore alluding vnto their longing, by a woorde of lyke letters, sayth [that God sente leannesse into their soule:] meaning thereby that he folowed the peoples minds in their intemperate desire. Howbeit in suche wyse, as those that lothed the Manna, reaped nothing of it but leannesse. Hee seemeth also couertlye too apply that thing too the people, whiche wee see dayly too befall vntoo dayntie and squemish persons, specially when their stomake, by reason of corrupte humors, can not away with holesome meates. For suche maner of folke long not for any things, but suche as are moste noysome. And the more they cramme in, so muche the more vnhealthinesse doo they gather, and so by little and little the very meate it selfe forpyneth them. The Prophete therefore seemeth too conuey ouer the faultie disposition of the body, vntoo mens myndes, and too compare the Iewes vnto suche as bee in a consumption, whiche are neuer the better for their rauenouse eating, but rather the woorse, by reason of their consumption. The cause is for that God hathe cursed the foode whiche they desired excessiuely, too the intente too bring them low by punishing them with the same thing wherein they had offended. Now whereas not euen this nother dyd correcte their stubbornenesse: therein their naughtynesse bewrayeth it selfe too bee the greater. It is sayde in a common Prouerbe, that fooles become wyse by receyuing harme. Then muste they needes be mad, yea and vtterly vncurable, which amended not, no not euen by compulsion.

16 And they ſpyghted Moyſes in the Tentes, and Aaron the holy one of the Lorde.

17 The earth opened, and ſvvalovved vp Dathan, and ouer couered the Tente of Abiram.

18 And fyre vvas kindeled in their aſſemblie, the flame burned the vngodly.

19 They made a Calfe in Horeb, and vvoorshipped before the molten Image.

20 And they turned their glory intoo the lykeneſſe of an Oxe that eateth Hay.

21 They forgate God their Sauyour, vvhich had done great things in Egypte.

22 Wonderous vvorks in the lande of Cham, and dreadfull things at the red Sea.

16 [And they ſpyghted.&c] He toucheth breſly another tranſgreſſion. Howbeit ſuche a one as wherein hee ſetteth downe matter both for him ſelfe, and for others too muſe long time vpon. For whereas the people were very wittie in prouoking Gods wrath, by deuyſing new manners of ſinning from tyme too tyme, the ſame muſte ſtryke the greater feare intoo vs. Moreouer whereas he ſayeth they ſpyghted Moyſes and Aaron: his meaning is, that they aduaunced themſelues with their diueliſh pride againſt God, too ſhake off the poke that he had layde vppon them: according alſo as Moyſes ſayd. Num. 16. 11. What am I and Aaron? For ſeeyng it was Gods wyll too rule hys people by them: too miſlike of this kynde of gouernement, was nothing elſe but too withſtande the commiſſion of GOD. Therefore vnder the woorde [ſpyghte] there lyeth hid a great weightineſſe, that whereas God did cheriſh the Iſraelites gently and ſweetely vnder his wings: yet they beeing not contented with their lot, dyd kicke and wince againſt him. To what ende was al this outragiouſneſſe, but becauſe they lyking not to haue God to be their fosterer any longer, are deſirouſe too clymbe euen aboue the cloudes. That Aaron is called. [the holy one of the Lorde,] it is doone to this intent, that we might know, that as well he as Moyſes were [in that reſpect] all one with God. For vnder the perſon of the one, this title is geuen vnto them both: wherby the prophet ſignifieth that they were ſet a parte too that charge by God. Dathan & Abiram therfore in diſanulling this choiſe, do make warre, not not with men, but with god, becauſe (as much as in them lyeth) they diſhonour the holy ones of God.

17 [The earth opened.&c.] The heynouſneſſe of the crime might bee diſcerned by the greatneſſe of the punyſhement. But the Prophetes intente was too blame the hardehartedneſſe of the people, which was ſo far from amendment by plagues, (when notwithſtanding, euen the very ſtones ought to haue ben moued at Gods ſo horrible vengeãce) that they played the mad men the more malapertly. Certeſſe it was a horrible warning that [the earth ſwalowed vp Dathan and Abiram,] and all their complices quicke: and that [fyre deſcending from heauen did burne thẽ vp,] according as Moyſes ſayd, Num. 16. 29. if any common thing befall them, beleue not that God which reigneth in heauen, reigneth ouer you and mee: but if this new & vnwonted thing happen, that the earth open, then at leaſt wyſe beleeue that I am ſent of God. But ſeeing that the Iſraelites beeing hurled away with their owne outrage, dyd euen then alſo quarell againſt God: it appeareth that it was

it was too too sore a maladye, whiche coulde not bee amended with so vyolente a remedie. And seeing that Gods rough dealing dothe make euen the hypocrites afrayde: it was a poynte of monstruouse madnesse too frette and braule agaynst God, when hee strake so harde. If it bee demaunded why the Prophete chargeth the whole people with the faulte of a feaw men: the solution is easie, bycause that although but two were the cheefe ringleaders of the insurrection, in drawing vnto them two hundred threeskore and tenne sediciouse persons: yet it appeareth by the peoples fretting and reuyling, that they also were attaynted with the same infection. The punishement went no further than the Captaynes and ringleaders of the wicked conspiracie, verily bicause it was Gods will too mitigate it, and too spare the common people, whiche neuerthelesse hadde also benne desyrouse of alteration, so as al of them were weery of Moyses and Aaron.

19 [They made &c.] Heere he setteth foorth the shamefullest backeslyding of all, in that they foresooke the seruise of the true God and made themselues a calfe. Nowe although their intent was too worship God after that maner. yet doth the prophete finde fault with their beastly blockishnesse, in that they fell downe before a moltē image, and represented God vnder the shape of an Oxe that eateth hay. For heereby the Prophete gathereth, that God is robbed of his due, and all his glory defaced. And truly so is it. For although the Idolaters pretend a zele of worshipping God. yet notwithstanding assoone as they shape vnto themselues a visible God, they renounce the true God, and wickedly forge to themselues an idoll. But he vpbraydeth them with their wickednesse the more greeuousely, whē he sayeth, after [ẏ likenesse of an Ox that eateth hay] and on the other side [matcheth their honor or glory] ageinst it. For inasmuche as God decked them with his glory: what a blockishnesse was it too put in his sted, not only an Ox, but also the dead shape of an Ox, as who wold say there were any alyaunce betwixte God which createth all kinds of sustenance, & that grosse beast which feedeth vppon hay? Therefore wee must mark the Prophets purpose, that when men withholde not themselues within any meane superstition, but cast away all shame and leape forthe too monsterouse misworshippings: their blyndnesse is the more shamefull and detestable. If the people had made themselues a representacion of God vnder the shape of man, that dooing of theirs had bin wicked and heynouse: but muche fouler was their blockishnesse to liken GOD to an Ox, when men sustein their life by meate & bread, inasmuche as they borowe the interest thereof at dead creatures: they acknowledge how frayle their state is. How muche greater dishonor thē is offered vnto god, whē he is thrust downe too the brute beasts? Furthermore the comparison of which wee haue spoken, enhaunceth the cryme. For what honour was it for the holy people, to worship the dead shape of an Ox for God? But God had voutsafed too spredde out hys glory in maner of wyngs vppon the chyldren of Abraham, too the intente too garnyshe them wyth the highest honour that might be. They then by making them selues naked, dyd sette abroade their owne shamefulnesse too bee made a laughing stocke too the heathen. And therefore Moyses in describing that cryme of Idolatrie, vseth the terme of [Nakednesse.] If any man make exception, that the Arke of Couenaunte was an Image of God: I answere, that that pledge was giuen too the Israelites, not to fasten their minds vppon, but rather too bee a furtherance too the Spirituall woorshippyng of God.

21 [They forgate. &c.] The Prophete yet once agayne repeteth, that the people did amisse, not onely through ignorance, but also through wilfulnesse, bycause God had already vttered hymselfe ynough and too muche. Excuse is taken away, euen from the blinde, inasmuche as God appeareth manyfestly in the woorkemanshyp of heauen and earth. But farre more heynouse is the

offence of the Israelites, who bidding God farewel after he had familiarly cõmunicated himselfe vnto them, do turne themselues to beastly superstitions. For ther is couertly hid a great forcibleneſſe in these tytles of commendation, that god had vttered his incredible puissance out of heauen too saue them. If he had vttered but some ordinary token of his power, yet ought such heede to haue ben giuen to it, as might haue helde his people in the feare and seruice of him. But now sith his workings were very notable, or rather terrible and straunge, it was too foule a shame for the Prophet too runne headlong into Idolatrie with closed eyes. For inasmuche as by that knowledge of god, their dimsightednesse was enlightened, as it had ben by the brightneſſe of the sunne: it had ben meete that all forgeries and wicked errours should haue vanished away.

23 And he mente too haue destroyed them, had not Moyses his chosen stande in the breache before his face, too turne avvay his vvrath, least hę should vvype them out.

24 And they hilde scorne of that pleasaunt lande, and gaue no credite too his vvorde.

25 And they murmured in their tentes, and harkened not too the voyce of the Lorde.

26 And he lyfted vp his hande agaynſt them too destroy them in the vvilderneſſe.

27 And too scatter their seede among the heathen, and too sovv them throughout the countreis.

23 [And he decreed, &c.] By these words the Prophet declareth, that seing Gods vengeance was restrayned onely by prayer, the people perceiued it was a wonder that they were deliuered from the destruction, too whiche they were now so neere, wherein their stubborne malitiousneſſe bewrayeth it selfe, sithe that within a whyle after they fell too their olde byasse agayne. Too the intent hee may expresse the sorenesse of Gods displeasure, he sayth, he ment or purposed too haue destroyed the transgressors: not that mans passions lyghte vppon God, that he shoulde bee fayne for a moment, and afterwarde vppon pacification alter his purpose: for God had in his secrete determination purposed too pardon them, according also as hee dyd. But the Prophete speaketh of another purpose, whereby God mente too put the people in feare, that they mighte bee humbled by acknowledging the greeuousneſſe of their offence. This is his repentance, whereof mention is made so often in the scriptures. Not that god is pliable in hym selfe, but because he is fayne too put vpon him the person of a man, too the intente hee may touche vs earnestly with the feelyng of hys wrath: like as if a king that were determined too pardon an offender, would notwithstanding firste make hym appeare at his iudgement seate, to the ende too set oute hys owne goodneſſe the better. God then, keeping his owne secrete determination priuie too him selfe, vttered another purpose or meaning, wherby he shewed that the people were bounde vnder the gilte of eternall damnation. Afterwarde hee sayeth, that Moyses stoode in the breache, meaning that hee encountred God with his intercession, least he should haue burst forth with extreme vengeance. And it is an allusion to the assaulting of cities. For if the wal be battered with batelrammes, or other engines, the stoute souldiers shet vp the breache, by setting their owne bodies into it. And therfore Ezechiell. 13. 5. obiecteth agaynſt the false prophets, that they be vnlike Moses, who with their fayre speech, making as it were a mudwal, do not put thẽselues forth to the brech in the day of assault. Some interpreters think ỹ the prophet aludeth to ỹ withdrawing

or gap which ye people had made [amōg themselues] by breaking Gods couenāt, and the holy vnitie: and it commeth all to one meaning. For in the breache, the reason of the metaphor is this: that God in defending the people by his tuition, was to them as good as a wal and a vamure. Ageyne in his anger he ran vpon them to destroy them, had not Moyses stept in betweene him and them.

24 [And they hilde scorne. &c.] This was a token of vnsubduable malice, that the Iewes after they had ben appointed to destruction, being scarcely yet deliuered from so greate and present daunger, doo murmur ageynste God. And what was the cause of their murmuryng? Their loathing of the holye lande, than whiche nothing was more to be wished at their hands. And the coūtrey of Chanaan, (whiche was predestinated vnto them, that they myght be nourished in it as in Gods fatherly lappe, and being separated from the heathen nations serue God purely: or rather whiche was an earnest peny to them of the heauenly heritage:) is as well heere as in many other places, called the [Land of the wildernesse.] How foule a point of vnthākfulnesse then was it to take scorn of that holy dwelling place of gods chosen people? Besides this, the Prophet poynteth out the cause of their loathing, namely, that [they gaue no credit to gods woord.] For had they embraced Gods promise with such beleefe as they ought to haue done, they woulde haue ben enflamed with soo greate a longing after that lande, that they would haue ouerleaped all lettes. But now, bicause they discredite him, they not onely refuse the heritage that was offered them, but also make an vprore in their Tentes, as thoughe they woulde arme themselues ageynst God.

26 [And he lifted vp. &c.] He describeth an other plague of God, the remēbrance wherof oughte so to haue settled in their hartes, as it myghte also haue made them to looke warely to themselues, by renuing their feare continually. But nowe seeing it boteth not at all: it is manyfest that the outrage of that nation was incurable. God truly did then stay himself frō casting out their seed into diuers quarters of ye world. Howbeit his only thretning therof ought to haue bē inough to bring their pride in subiectiō, if they had not ben vnable to be delt wall. [To lift vp ye hand] may be taken two ways in this place. For God is oftentimes in the scriptures sayd to lift vp his hand to punishe folke. Notwithstāding forasmuch as it is admitted by the consente welneere of all men, that the Prophet speaketh of swearing: I willingly incline to the same. It was a solemne maner to lifte vp the hande, as yf men wold haue God called to them out of heauen: therfore it is vnproprely applyed vnto God, who with his hyghnesse surmounteth all heyghth, and can not sweare by a greater than by himselfe as the Apostle sayeth Hebr. 6.13. Notwithstanding, he borroweth thys thing of common custome of men, lyke as he doth many other things. Horrible therfore had the scattering of the people ben, if the possession of the holy lande had not ben retayned by the prayers of Moyses.

28 And they ioyned themselues to Baal Peor: and ate the offeryngs of the deade.

29 And they prouoked hym to anger vvith their vvorks, and the plage brake in vpon them.

30 And Phinees stoode vp and executed Iustice, and the plague vvas stayed.

31 And it vvas imputed to him for righteousenesse, from gene racion to generacion for euer.

28 [And they ioyned themselues &c.] He declareth howe the Iewes after the denouncing of so horrible punishmente, did neuerthelesse euen by and by fall away ageyn to a newbacksliding. Some thinke they are couertly reproued for being

ing deceiued by the enticements of women, and for falling to the superstitions of the Madianits. And surely that was the councell of Balaam, when hee sawe his tung was tyed vp by God so as hee could not curse the people. For he counseled king Balaach to set wenches before the people to entyce them too straunge worshippings by their sugred speeche, Num. 31. 16. Forasmuche then as the idolatrie whereof mention is made here, had it beginning of whoorishe copulations: some interpreters are of opinion that the Prophete doubleth the peoples sinne by this circumstance, that besides their intangling of themselues with the copulation of women; they made also an other bonde with Baal Peor. Howsoeuer the case standeth, the Prophet inueyeth agaynste the falsehartednesse of his owne countreymen, for breaking of their spirituall wedlocke, by falling away from the true worshipping of god. For wee knowe, that in as muche as God taketh the Churche for his wyfe, when she giueth hir selfe to Idols, shee no lesse shamefully breaketh hir faythe, than if a marryed woman shoulde leaue hir husband, and yeeld hir selfe to adulterers. It is well inough knowne that Baal Peor was the Idoll of the Madianites. But why hee was named so, it is not fully agreed vpon. [Truly Bagnal importeth as muche as a [patron or Aduocate.] And bicause Phagnar signifieth to open: some interprete it [the God of opening:] and they adde that the cause was for that they discouered their priuie members before him: whiche thing I dare not auouche for certentie. And it may be that it is the name of some place, according as we know, that oftentymes the heathen men gaue their idols the names of the countreys. Now vnderstād we the prophets meaning, that the Iewes diuorced thēselues wickedly from God, to defile themselues with the companie of Baal Peor: And he inhanceth their shamefulnesse yet more, in saying [They ate the sacrifices of the deade.] Wherby he meaneth ỹ things that were offered to the Idols, whereas heretofore they were wont to eat of the sacrifises ỹ coupled them vnto the true god, who is the fountain of life that cā neuer be dryed vp. So muche the more shamefull therfore was the exchaunge, when they wilfully gaue thēselues ouer vnto death by their wicked trauterousnesse. And we know that eating was as it were an appurtenāce of the seruice or worshipping: and therfore he iodeth thē with a double shame: not onely ỹ they bowed the knee before Baal, and slue sacrifices to him: but also that they ate of his sacrifises.

29 [And they prouoked &c.] Again he declareth howe they were warned by a new plague: to ỹ intēt it may appere that God was alwayes a sore reuēger of his own glory in chastising his people, howbeit without profit, bicause no plages amēded thē. And like as he sayd euē now that God was appeased at the prayer of Moyses: so now he sayth, that the plage was stayed or healed by the benefite of Phinees. Some translate the word Pillel to pray. But ỹ other sense (ỹ is to say, to execute iustice) fitteth ỹ place better: namely ỹ he preuēteth gods wrath by his zeale in executing iustice vppon ỹ hoore-monger & the hoore. [He stoode vp therfore,] that is to say, he rose vp, or hee set himselfe against it, at such tyme as all others shronk away through lazie & careless cowardlinesse. Seing then that the Iewes perceiued the plague to be appeased by the benefit of one mā: so much the lesse excusable was their wilfulnes, that thei did not make euen an vtter end of sinning. And we must vnderstand, ỹ all these things are spokē to vs. For although God from time to time chastise vs, or allure vs to repentance by other folkes examples: where is there one among a number, that is ỹ better for his correction? Howbeit, it is worthy to be noted, that the plague ceased from that time foorthe that Phinees had executed iustice: to the intent we may know that the best remedie too quenche the fyre of Gods wrathe, is when the sinner himselfe dothe willyngly play the parte of a iudge in punishing himselfe, according as Paule sayeth. 1. Cor. 11. 31. If wee would iudge our selues, truly we shold not be iudged of the Lord. And sure it is a singular prerogatiue, when God putteth the iudgement ouer to oure selues for vs to take punishment of our owne sinnes. Notwithstanding it is to be noted,

ted therwithall, that the plage was ceased at that time in the punishment of one man, bicause the people did then abhorre the wickednesse with whiche they had acquainted themselues.

31 [And it was imputed &c.] through the prayse of one man, the Prophet diffameth the whole body of ye people. For by that title wherwith the holy Ghost voutsaueth to enhonor that notable dede of Phinees, wee gather how detestable that shamefull facte of the people was. For the honor rested not vppon hym alone, but also ennobled his whole stocke for many descents after. Therefore for ye more reproche, Phinees alone is matched ageinst the whole people besides. Notwithstāding, it is demaunded how the zele of a priuate person was allowed of God seing he tooke the sword in hand & executed iustice being not called therunto. For he semeth to haue aduentured vppon the matter vnaduisedly. I aunswere, there were in the holy men certein singular & extraordinarie motions, which may not be examined by the common rule. Whē Moyses slew the Egiptians Exod. 2. 12. although hee were at that time called: yet notwithstāding forasmuche as the power of ye sword was not yet giuen vnto him: it is certein that he was moued to giue that attempt, by the secret instincte of God. The same maner of impulsion was in Phinees. For although no man thought hym too be armed with Gods sword: yet was he well assured in himselfe that authoritie was graunted him by God. And so it is to be noted, that the vsuall manner and order of calling which God vseth, is no let but that when God listeth hee maye also gouerne his elect with ye secret motion of his spirit. But there remayneth yet a harder question: how the same one deede was imputed too Phinees for righteousenesse? Paule Rom. 4. 2. proueth that men be made righteous only by faith, bicause it is written, Abraham beleeued God, and it was imputed too him for righteousnesse. The same word vseth Moyses in the seyde place. Now if a man may make exception on the cōtrary part concerning workes, then wil Paules reason be not onely weake, but also chyldishe. First wee must see whither Phinees atchieued rightuousnesse for that one work. Truly albeit that the lawe coulde iustifie: yet doth it not promise saluation to eche worke by it selfe, but maketh righteousnesse consist in the perfect obseruing of all the commaundements. Then behoueth it vs to say, that Phineesis woorke was imputed to him for righteousnesse: accordyng as God imputeth the workes of the faythfull to them for righteousnesse, not in respect of their inward desert, but of his own free goodnesse. For seing that the onely perfect obseruing of the law (whiche is not any where founde) is righteousnesse: all menne muste needes lye confounded at Gods Judgemente seate. Moreouer, eache one of our works, if they were called too examinacion, shoulde bee founde spotted with somme blemishe. Then resteth our only refuge in the free mercy of God. Furthermore not only wee our selues atteine righteousenesse freely through faith: but also like as the Moon boroweth hir light of ye Sunne: so also doothe the same faithe make our works righteouse, bicause that the faultinesse of them beeing once put away, they are accounted for righteouse. Too be short, it is only faithe and not desert that purchaseth the title of righteousenesse, as well too the persons as too the works. Now returne I to Paule. It is not vppon one word only that he reasoneth, that wee are iustified freely and by faythe onely. But hee taketh deeper grounds which I haue glaunced at alredy: that is too wit, that all menne are voyd of righteousenesse. vntill God reconcile them to him by ye bloud of Jesus Christ: and then that the meane to obteine forgiuenesse and attonemēt, is faith bycause there is no righteousenesse of works to be found. Wherfore hee iustly concludeth, that we be iustified by faith alone. Unto this righteousnesse of faith the righteousenesse of works is as it were an vnderkynd: which works deserue no reward, but only of the meere good will of God, so farre foorth as hee reputeth them for righteouse.

32 And

32 And they prouoked him to anger at the vvaters of ſtrife : and it fell out amiſſe to Moyſes for their ſakes.
33 Becauſe they vexed his ſpirit, ſo as he ſpake vvith his lippes.
34 They deſtroyed not the nacions that God had commaunded them.
35 But vvere mingled vvith the heathen and learned their vvorkes.
36 And ſerued their Idolls, and thoſe vvere their decay.
37 And they ſacrifiſed their ſonnes and daughters vnto Diuells.
38 And they shed giltleſſe bloud, the bloude of their ſonnes and their daughters, vvhom they ſacrifiſed to the idols of Chanaan, and the lande vvas defyled vvith bloud.
39 And they vvere ſteyned vvith their ovvne vvoorkes : and vvente a vvhooring after their ovvne inuentions.

32 [And they prouoked &c.] He reherſeth a new fault, that they quarcled with God at the waters of ſtrife, wherupon the place tooke his name. For although the quarell were picked directly againſt Moyſes: yet if the caſe be rightly weyed, they murmured in deede againſt God. And too the intent to ſet out their faulte more heynouſly : hee ſayeth that Moyſes was ill delt with for theyr ſakes. And hereby is gathered the greeuouſneſſe of the crime, that God ſpared not euen hys owne moſt elect ſeruant. True it is in deede that Moyſes was worthy of that puniſhment, but if we ſeeke for the welſpring of the fault, the ſinne of the people will light vppon him. Nowe if Moyſes were diſappointed of entering into the holy lande becauſe he was drawen away to ſinning, through other mēnes default contrarie to his owne mynd: how muche leſſe tolerable is the wickednеſſe of the people which quarcled with God of ſet purpoſe, and through theyr wilfulneſſe draue Moyſes to offēd as well as they?

33 [For they vexed &c.] Marah ſignifieth properly to [vexe.] Howbeit foraſmuche as it is putte in the coniugation Hiphil, ſome take it tranſitiuely, that the people made Moſes to rebell: which thing I miſlyke not. Notwithſtanding I ſubſcribe not to the opinion of thoſe that will haue the particle Eth to bee a ſigne of the datiue caſe, as though Moſes ſhold be ſaid to haue rebelled againſt Gods ſpirit: For the Prophet woulde not haue ſpoken ſo ſharply of an vnadviſed fall and an ouerſighte. But that whiche I haue reherſed already agreeth very well: namely that ſeing GOD was ſo ſharp againſt Moſes, who had ben as it were violently enforced to ſin by ỹ furiouſneſſe of the people, the cheef authours ſinned farre more greeuouſly. Notwithſtanding, the prophet teacheth by the way, that although Moyſes wer puniſhed for ỹ peoples ſake: yet was he not without fault: becauſe that although hys impaciencie toke hys beginning of the peoples mutinie: yet ought he to haue ſtood more ſtedfaſtly. He addeth that hee [ſpake with his lippes:] which thing I referre vnto Moyſes. For leſſe lykelyhode hath the coniecture of them which expound it, that the puniſhment was denounced in expreſſe wordes. For hee rather declareth that the mind of Moyſes was troubled with ſo greate encomberance, that he murmured openly againſt God. The Prophet therfore bothe vs to vnderſtand, that wheras Moyſes was of a treatable and meeke diſpoſition, hee was ſtirred vp by the peoples naughtineſſe, as it were by a paire of bellowes, ſo as euen he alſo ſpake troubledly, ſaying : Can God giue you water oute of the rocke? Numer. 20. 10. For he had conceyued ſo great a diſpleaſure in himſelfe that he could not heare Gods commaundement quietly.

34 [They deſtroyed not &c.] We thinke they miſtake their mark, which think the Prophet bothe but make report that a puniſhment was ſimply layd vpon the Iewes, as though he did but vpbrayde them, that they themſelues were in the faulte,

faulte that they destroyed not the nacions, bycause they were vnworthy of any mo victories. For the prophet rather chargeth them with a newe crime, that they were cowardly in dryuing out ẏ hethen, or rather that they refused to obey God, in ridding them quite and cleane out of the land. And now was the sinne of the Amorites come to his ful growth, so as it was not for noughte, that God would haue them cutte vp by the roote, specially least their companie myght infecte his holy people. For God in chosing that lande for his owne dwellyng place, mente to haue it holy and cleane from all filthynesse. The people then in refusing to execute the vengeance enioyned vnto them, shewed themselues too seeke defylements of their owne accord. And therfore we see how sore God was wrothe with them for this their retchelesnesse. Beholde (sayeth he) I gaue commaundemente that all these nations should be slayne with the swoorde: and now bicause ye haue not obeyed me, they shall be thornes to you, they shall pricke thrugh both your sydes, and they shall pricke your eyes. &c. Num. 33. 55. For although it were a spice of mercie not to slea them euerychone: yet is not the people to be hild excused for neglecting gods vengeance, and leauing the land subiect to defylementes. And this is a thing to be noted, bicause men beare with themselues too muche in eyther behalfe, as well in beeing too roughe where there is no neede, as also in hyndering iustice by ouermuch gentlenesse. We must therfore depende vppon Gods mouthe, that wee reele not this way or that waye amisse. For if the Israelites be condemned for sparing whole nations: what is to be said of Iudges, who through their slacknesse and cowardlynesse towardes a fewe, lette loose the reynes of wickednesse too the destruction of a whole realme?

35 [But were mingled. &c.] He describeth the frute of the sayd vntowarde pitifulnesse: namely that they entangled themselues in the defilements of the nations whome they had spared. If they had inhabited the lande alone, it had ben easyer for them too haue hilde still the pure worshipping of God. But nowe it is no maruell though they growe out of kynde, being allured thereunto by theyr neyboys, for we be ouerforeward of our selues too the folowing of ill examples. And now he speaketh of the posteritie of those which had so often prouoked God to anger in the wildernesse. And he sheweth them to bee neuer a whitte better than their fathers, bicause as theyr offspring renued, so reigned there in them the same vnbeleefe, sturdinesse, and vnthankfulnesse. Moreouer this mingling of themselues with the heathen was an open reiecting of grace. For sith that God hadde chosen them with condition that they shoulde be separated from the heathen nations: they by their rechlesse mingling of themselues with them, did (as muche as in them laye) bring thys sanctification to nought. Wheras he addeth [That they learned the workes of them,] hee giueth vs warning, that nothing is more pestilent than the companie of the vngodly: bicause that accoording to our forewardnesse vnto sinning, it can not be but the infection must soon creepe further abrode, when we be conuersant among corruptions. Wherefore wee must vse singular heede and wareness in this behalfe, that the wycked slayne vs not with their sinfull conditions when they bee familiar with vs: and specially where there is daunger of Idolatrie, wherunto euery mans own nature inclineth him. How shal we then do where other folkes egging of vs shal cast oyle into ẏ fire? The prophet therfore declareth ẏ the Iewes became the scholers of the heathen, so as they gaue themselues ouer to their superstitions. And hee vseth the woorde [Serue,] by whiche is dispursued the childishe shifte of the Papists, when they make excuse that they honor Images with the adoration of seruice and not of worshippe. But if it bee lawfull too serue Images, the Prophet dooth amisse to fynde fault with his owne countreymenne for seruing straunge Gods. Peraduenture therfore and stinking is that distinction, that God is to be honoured with woorshipping, and images with seruice. He telleth ageyn, that this fel out [to their de-

cap] to the end it may the better appeare ỹ they stacke stubbornly in their errors, euen with contempt of Gods scourges.

37 [And they sacrifised &c.] The prophet poynteth oute one spice of superstition wherein the monstrous blyndenesse of the people appeareth: namely that it irked them not to sacrifise their sonnes and daughters vnto diuels. Hee setteth downe an odious name for the nonce, to the intent to make the peoples fault the more detestable. Wherby we gather how fonde the pretence of vnadui sed zeale is. For loke how much ỹ hotter the Iewes were, so much dothe the Prophete convince them to be the wickedder, bicause their madnesse carped them so far away, that they spared not euen theyr owne children. Certesse if good intent were of any value in suche sorte as Idolaters surmyse: it had bene a worke worthie moste singular commendation to forget all affections of nature in sleaing theyr owne children. But when men are carped by their owne sway, the more they striue to doo, the more they increase their fault. For what vnlykenesse was there betwixt Abraham & these folk, of whom the Prophet maketh mention: but that he addressed himselfe to offer vp his son in sacrifise through obedience of faythe: and these are harped headlong by madbraynde zele, to lay aside the affection of manhoode, and too play the butchers ageynst their owne blood?

38 [And they shed. &c]. Stil he inueyeth more sharply ageynst that butcherlinesse of theirs in defiling the lande with giltlesse blud by sleaing their owne children. For if any man obiect, that Abraham is praysed bicause he spared not his only begotten sonne: the solution is easy: that in as muche as he obeyed God thorough the pureneesse of fayth, all spot of cruelitie was wyped away. For yf obedience be excellenter than all sacrifises: 1. Sam. 15. 22. it is the best rule of godlyand well dooing. But it is an horrible token of Gods wrath, when being giuen ouer onely to their owne superstitious deuises, they harden into deadly cruelnesse. As oft as the martyrs spend their lyues for maynteynyng the truth, the sent of that sacrifise is swete in gods sighte. But when Deciuilles in curled maner vow themselues vnto death, it is an vnspeakable treason ageynst GOD. Not without cause therfore doothe the Prophete enhaunce the peoples offence, with this circumstance, that butcherly cruelnesse shall ensue their peruerse misworshipping. Neyther is it without cause that he vpbraydeth them with defilyng of the lande oute of whiche God had commaunded the olde inhabiters to be cast out, to the intent he myght haue some peculiar place for his seruice too dwell in. Double wicked therefore are the Israelites, which defraud God, and in a maner disappoynt him of his right, not only by defiling the lande with theyr superstitions, but also by cruell murthering of their owne children.

39 [And they were stayned. &c.] He concludeth nowe generally that ỹ Iewes were by all meanes defiled, considering that they were slipt into the manners of the heathen: bycause that in all theyr inuentions there is nothing but filthynesse. For by [mennes workes] hee meaneth all forged worshippings, whiche they deuise to themselues without Gods warrant: as if he should say, that the true holynesse of Gods seruice issueth oute of his worde: and whatsoeuer menne intermedle and thrust in of themselues, it is vnholy, and infecteth Gods seruice with the stenche of it. Doutlesse the intent of the Israelites was to serue god: and yet al that they wanne by their hotnesse, was this, that the holy Ghoste auoucheth them to haue ben abhominable vnto God with the stinche of their defilements and with their hoorings. For the spirituall chastnesse is to sticke fast vnto Gods worde.

40 And the vvrath of the Lorde burned hot ageynst his people, and he abhorred his owne inheritance.

41 And he gaue them vp into the handes of the heathen, and their enemies vvere lordes ouer them.

42 And

42 And their enemies subdued them, and they vvere afflicted vnder their hande.

43 Many tymes deliuered he them, and they prouoked him in their deuises, and vvere brought dovvne in their ovvne sinne.

44 And he savv vvhen they vvere in distresse, by hearing their cry.

45 And he remembered his couenaunt tovvards them, and it repented him according to the multitude of his mercies.

46 And he gaue them fauour in the sight of al them that had led them avvaye captiue.

40 [And the wrath. &c.] The greeuousnesse of the punishment confirmeth that whiche I sayd euen now: namely howe it was no lyghte offence, that the people durst corrupt the seruice of God. But the people themselues bewrayed their incurable naughtinesse so muche the more, that not euen all thys could call them backe to true repentāce. Certesse it was an horrible vengeāce, that ỹ people which was his holy and chozen heritage was giuen vp to the lust of the heathen, who notwithstāding were but the Diuels bondslaues. Then yet at leastwise ought they to haue lothed their owne wickednesses, by meanes wherof they had bin caste into those extreme miseries. The Prophet therfore augmentethe the vnwozthynesse of the matter, saying that [they were subdued and afflicted by their enemies:] and so muche the shamfuller was their madnesse, that by suche reprooches they were not truely and hartily humbled vnder the mighty hande of God. For they had ben warned a late by Moyses, that they wer not cast into that hard thraldom by chance, or by the puissance of their enemies: but bicause they were giuen ouer, and as it were solde by God himself. And it was a moste rightfull vengeance, that those whiche had refused the yoke of GOD, should be giuen vp to bee vexed and oppressed by Tyrantes: and that those should bee cast vnder their enemies feet to be troden vppon, whiche coulde not synde in their hartes to bee ruled by the fatherly gouernement of God.

45 [Many tymes &c.] Lyke as the vngodly sturdinesse of the people hathe bin bewrayed, in that it couldo not bee corrected, no not euen with most sharpe scourges: so now the prophet of set purpose reprooueth their wicked steelchardnesse, in that no benefits could bow them to obedience. It appeereth in deede that they groned vnder the burthen in time of theyr afflictions: but when God not only assuageth their punishments, but also wonderfully deliuereth them: is their backesliding afterward too be excused? And wee must remember that the disposition of all mankinde is sette heere before vs as it were in a glasse. For where as God assayeth by both the meanes, to bring backe almoste all men into the way: what is he that continueth not the same mā he was afore? And if he either knocke vs together with his scourges, or softē vs with his goodnes: thys softenesse lasteth but a whyle. For by ỹ by we tumble backe ageyn into the same vices, yea euen though hee eyther lay punishmēt vpon punishment or gentlenesse vpon gentlenesse neuer so often. As touching the Iewes, truely theyr lacke of wit and blockishnesse was intolerable, considering that after so many deliuerances they ceased not from their backesliddings. For the Prophete sayth, that they greeued God neuertheless with their wicked inuentions. Afterward hee repeteth ageine, that they were payed their due rewarde, bycause they were oppressed in their sinfulnesse. And ageine he declareth ỹ their groninges were herd, although they were most worthy of so many mischeues. Whereby wee gather, ỹ he stroue ageynst their naughtynesse, & vnweriable goodnesse. For what a mercifulnesse was it to harkē to theyr crie whiche had shet their eares

againſt his healthfull doctrine, and had ben deafe to all his chidings and threatnings: And yet coulde not all this perſeueráce of his, cure their diueliſh fury.

45 [And he remembred &c.] Hee aſſigneth the cauſe of ſo greate gentleneſſe and forbearing to haue bin, for that god was mindfull of his couenant. Wherby not only the free forgiueneſſe is betokened, but alſo there is touched the frowarde blindneſſe of them, which were not brought backe again by ſuche remedies to the couenant in which they ſawe theyr whole welfare too conſiſte. But cheefly hee vpbrayded them with vnthankfulneſſe, that whereas they were woorthy too haue bene cut vp, they acknowledged not themſelues to haue bin ſaued by the mercy of God. Which thing hee confirmeth better in the next member, ſaying that god ſpared them [according to the greatneſſe of his compaſſiõs] For ſeeing God was fayne to laſh out the greate treaſures of his goodneſſe in deliuering thẽ: therby is gathered what they haue deſerued. By ẏ word [Repẽt] there is not betokened any alteracion in God himſelfe, but only in the very puniſhementes. For God in mitigating the puniſhments or pulling backe hys hande from executing hys iudgements, ſeemeth after a ſorte to alter his purpoſe. And therefore the ſcripture applying it ſelfe too our rudeneſſe, ſpeaketh accordíng to our vnderſtanding.

46 [He gaue them fauour &c.] Lyke as he had ſayd erewhyle, that ẏ Iewes had bin deliuered into the hands of their enemies, bycauſe the only wrath of god had armed their enemies to bring them vnder ſubiection: ſo now hee ſayeth that God had mekened their ſayd enemies, which heeretofore had by cruell meanes executed his vengeance. Inaſmuch then as mens harts bee ruled by Gods hand ſo as he may eyther ſette them on fyre to crueltie, or bende them vnto gentleneſſe as oft as hee thinketh good: as long as his diſpleaſure burned whot againſt his people, their enemies alſo burned with vnappeaſable hatred. But as ſoone as he was pacified, not only that fyre whiche iſſued out of ẏ fornace of his iudgement was quenched, but their crueltie was turned into pitie. For it had bene an incredible turne, that the fierce and cruell enemies ſhould begin to loue and pitie thoſe whom they had hated afore, onleſſe they had by Gods prouidence bin made lambes of woolues.

47 Saue vs O Lorde our God, and gather vs from among the heathen, to ſet forth the renoume of thy holineſſe, & to glorie in thy praiſe.
48 Bleſſed bee the Lorde God of Iſraell for euer and euer, and lette all the people ſay Amen. Prayſe yee the Lorde.

47 [Saue vs &c.] It appeereth by this clauſe, that the pſalme was made in the miſerable and ſorowful diſperſing of ẏ people. And although ther wer not any notable prophetes among ẏ people after Aggeus and Malachie: yet is it a lykelyhode, ẏ ſome of the Prieſts were induced with ẏ ſpirit of prophecie, at leſt wiſe to giue out needfull comfort to the people. Verily I am of opinion, that after the people were diſperſed againe by the tyrãny of Antiochus, this forme of praying was applyed too the preſent neceſſitie, wherin the people calling too mind ẏ ancient ſtories, might acknowledge that theyr fathers had prouoked Gods wrath innumerable wayes, ſince hee had deliuered them. For it behoued the people to be humbled in dede, leaſt they ſhold murmur againſt Gods chaſtizement. And ſeing that God had ſpared them being vnworthy of it: there was hope of pardon giuen for tyme too come, if they ſoughte attonement with their harte: ſpecially conſideryng that the memoriall of the couenaunt is commended heere, vpon aſſurance wherof it was lawfull for them to call vpon God though hee were diſpleaſed. And foraſmuche as God had chozen them for hys peculiar people: they beſeeche hym too ſettle the members againe togither into one bodye, according to the prophecie of Moyſes, Deuter. 30. 3. 4. If thou be ſcattered aſunder to the foure quarters of the world, I wil gather thee togither from

from thence. Whiche thing was then fulfilled, when the multitude that was dispersed hither and thither, grew together into the vnitie of faith. For although ỳ people did neuer recouer their earthly kingdome and common weale: yet was it a more happie gathering togither, that being grypped into the body of Christ, wheresoeuer they dwelt they were knit bothe togither among themselues and also with the Gentiles, by the holy and spirituall bond of faith, so as they made but one Churche dispersed through the whole world. They adde the end wherunto their deliuerance serueth, which is, [to set foorthe Gods renoume,] and too exercise themselues in his prayses.

48 [Blessed be the Lord &c.] Heere he so temperceth the desires of ỳ people, that the miserable captiues euen in the middes of their gronings cease not for all that, to giue thanks vnto God. Whiche circumstance must bee marked aduisedly, bycause that when we be pinched with aduersitie, scarce the hundreth person of vs resorteth quietly vnto god, but either by our weerisome praying, or else by our quarelouse complayning, we bewray our owne pride. But the only way to intreate God, is to submit our selues with meeke hart vnto his rod, in bearing patiently the crosse that he layeth vppon vs. Therefore not without cause doethe the Prophet exhort the afflicted outlawes to prayse God, although he chastize thē somwhat sharply. Wherunto pertepneth also this parcell, [Let all the people say Amen.] As if he should will them all too subscribe too Gods prayses, although bothe publikely and priuately they were tyred with sorowfull trauels.

The Contentes of the. Cvij. Psalme.

First and formost hee teacheth that mennes affayres are not rolled by the blynd wheeling about of fortune: but that in the sundry turmoyles whiche the world thinketh to happen by chaunce, menne must haue an eye to Gods iudgements. And therfore that all aduersities, and whatsoeuer miseries men endure, (as shipwrecks, barreinesse, banishments, sicknesses, and slaughters of battells,) are as many records of Gods wrath, wherby God citeth men as offenders to his iudgement seate. And that all prosperouse and ioyfull successes ought to be ascribed to his grace, so as hee maye alwayes obteine the prayse that hee deserueth: whither it bee of a most merciful father, or of a righteouse iudge. In the end he inueyeth againſt the worldelings whiche blindfold themselues in so euident proofs of Gods prouidence.

The. Cvij. Psalme.

1 PRayse the Lorde bycause hee is good, for his mercy endureth for euer.

2 Lette the Lordes redeemed saye, vvhome hee hath deliuered from the hande of the troubler.

3 Whome he hath gathered out of the landes, from the East too the West, from the North and the Southe.

4 When they vvandered out of the vvaye, in the solitarie desert, and found no citie to dvvell in.

5 Bothe hungrie and thirstie, so as their hart faynted in them.

6 And they cry d vnto the Lorde in their distresses and hee deliuered them out of their troubles.

7 And he led them foorth in the right vvay, that they might come to a citie inhabited.

8 Let them acknovvledge the Lords mercy before him, and his vvondrous vvorkes before the sonnes of menne.

9 For hee hath satisfied the greedye appetite, and hathe filled the hungrie person vvith good things.

1 [Prayse the Lord. &c.] This verse We haue expounded already: for it was the beginning of the last psalme. And it is manifest ỹ it was not only very rifely vsed among the Iewes, but also wont to be so interlaced in other Psalmes: that when one side of the Quere sung for the any staffe, the other side of the Quere sing answerably by course, [Prayse the Lorde vbeause he is good, for his. &c.] Therfore who so euer was the author of the Psalme, he hathe set downe here a common & ordinarie sentence in ſted of a general preface. Afterward he cõmeth downe to the particulars. And firste he exhorteth those to thankfulnesse, whiche were returned home safe from a farre & combersom tourney, yea and out of bondage and imprisonment. And suche termeth he [the Lords redeemed] vbeause that in wandring through desertes and wayleſſe wildernesses, they had oftentimes ben shet out frõ cõming home, had not God as it wer reached thẽ his hand and made himselfe their leader. Neuertheleſſe he betokeneth not here any maner of wayfarers, but such as eyther by force of enimie, or by some other violẽce & necessitie were driuen out into far countrepes, and had felte all extremities of daunger: or rather which had ben prisoners with their enimes, or with pyrats, or with outlawes. Hee warneth them therfore that they had not ben tossed by chaunce, no nor yet brought home into their countrepe by fortune, but that their wanderings had ben gouerned by Gods prouidence. And this second staff might be knit with the first, as thoughe the Prophet shold bid those to whom he speaketh, reherse the sayde accustomed song. But it will be redde as fitly by it selfe after this maner. Let the Lordes redeemed, whiche are returned after banishment out of captiuitie, come foorthe and take vppon them the singing Gods prayses, and let them shewe foorthe the grace of God whiche they haue felte in their deliuerance. Now although that so to doo were a common thing among the Iewes that happened to vndertake any farre tourneys: bicause they coulde scarsly step one foote out of theyr owne land, but that they were fayne on all sides, to encounter eyther with rough and combersome wayes, or with wayes that were full of sundry perilles: yet extendeth this doctrine indifferently to all mankynd. And it putteth them in mynd how oftentimes they were withdrawne from their right way, and missed of lodging: which thing befalleth very oft in places vnhabited. Yea truly if a man enter into a forest, if he be not skilfull of his way, he may nowe and then by his wandering become a pray of Lyons and Wolues. But he betokeneth those peculiarly, whiche being taken tardie in desert places, are also in daunger to starue for hanger and thirst. For it is certain, that suche are euery houre in danger of death, onelesse the Lorde succour them.

6 [And they cryed. &c.] The verbes of the pretertence betoken here (as the Grammarians terme it) a continual doing. The sense therfore is, that such as wander in deserte places, are often pinched with hunger & thirst, bicause they fynd no dayting place, & that when hope fayleth them, then they crie vnto God. True it is in deede, that God succoureth many that are in perill, although they praye not vnto him. Neyther was it the Prophetes purpose so muche too prayse the faith of the godly, that seeke God with all their harte, as to describe the cõmon affection of nature. For although the hope of many mẽ be not fastned vpon god: yet notwithstãding when any greate neede presseth them, they be drawne too God by a secrete leadyng. And by this meanes god enforceth them to acknowlege, ỹ welfare is to be sought for no where but at his hand onely. May rather

rather God cōpelleth ẏ ongodly (which otherwise do scoffe at him whē they liue in pleasure & ease) to call vpon his name euen maugre their willes. It hath ben an ordinarie matter in all ages, ẏ hethenish folke, which make but a fable of religion, cry vnto God when they bee forced by necessitie. But doo they it in iest? Naye rather they are forced by the secrete instincte of Nature to magnifie Gods name, whiche they had in derision afore. The prophet therfore (in my iudgement) sheweth heere the thing that is cōmonly wont to come to passe: that is too wit, that men although they be voyd of godlynesse and faith, & suche as could find in their harts to haue nothing to doo with God, are by the guiding and instruction of nature, driuen to call vppon God euen without any certein bethinking of themselues, if they be put too any sore distresse. Then seeing they flee so vnto God in matters of hazard or past recouerie: this acknowlegement of theirs dothe fully reproue their blockishnesse, for that they neglect god in time of quietnesse, bycause their owne prosperitie maketh them drunken: and also for that although the seede of religion be sowne in their harts, yet they neuer learne to be wise, (I meane to remember that there is a God in heauen) till they be cōstrayned by miseries. Neither is there cause why any man shold chop me in the mouthe with the skoffe of that old ribawd. For when hee came into the Churche, and behild the tables that merchauntmen had hung vp there, wherin they acknowleged themselues to haue bin saued from shipwrecke by the benefite of the Gods: hee seemed to hymselfe a mery conceited and drye felowe in replying thus: but the deathes are not numbered of those that haue bin drowned, the multitude of whom is innumerable. Peraduenture hee might wel inough skoffe so at ẏ forged Idols. But though a hunderd fold mo were drowned in the sea, than escape safe too the shore: yet doothe not this darken the glory of gods goodnesse, who is in such wise mercifull, as that therwithall hee neuerthelesse executeth his iudgemēts. The same is to bee sayd of wayfarers that stray and wander in wildernesses. If many of them perish for hunger and thirst, if many be deuoured of beasts, if many dye for cold: doubtlesse euē so many shewes of his iudgement dooth God set foorth vnto vs. Wherby we gather, that the same thing preaseth hard vpon all men, were it not that Gods will is to haue som part of mankynd preserued. And so stepping in as a iudge, he saueth some to the intent to testifie his mercy, and in other some hee sheweth his rigor. Woorthely therfore dooth the Prophete adde, that they be brought into the way by the hand of God, that they may finde easy lodging: and therfore he exhorteth them to thanksgiuing. And to the intent he may the better confirme Gods benefite, he ioyneth gods wōderous works to his mercy: as if he should saye, Gods grace is more apparant in this benefite, than that it ought to be hidden: and that when they which be so deliuered do conceale it, they by their trayterouse concealement doo no lesse suppresse Gods wonderfull working, than if they shold go about to trample ẏ light of the sunne vnder their feete. For what else is to be sayde? Seeing that our very naturall vnderstanding haleth vs vnto GOD in the instant of daunger, who will say that his glory is not ouerwhelmed by our malice and vnthankfulnesse, when we forget him by and by?

10 They that dvvell in darknesse and in the shadovv of death, vvhich are bounde in miserie and yron.

11 Bycause they rebelled ageynst the vvoordes of God, and despysed the counsell of the moste high.

12 When hee humbled their harte vvyth heauynesse: then fell they dovvne, and there vvas nō helper.

13 They cryed to the Lorde in their distresse, and hee deliuered them out of their troubles.

14 He brought them out of darkneſſe and the shadovve of deathe, and brake the bandes of them aſunder.

15 Let them acknovvledge the Lords mercie before him, and his wonderous vvoorkes afore the ſonnes of men.

16 For he hath brokē the brazē gates, & bruſt the yron barres aſunder.

10 [They that dwell. &c.] The Prophet mencioneth another ſpice of daunger wherin god vttereth openly his power and grace in deliuering men. The worlde (as I ſayde) calleth theſe toſſinge the play of fortune: and ſcarce eche hundreth perſone leaueth any roome for Gods prouidence. But the Prophet requireth an other maner of wyſedome at our handes: namely that in all aduerſities, we ſhould conſider Gods iudgementes: & in the falling out of them, his goodneſſe. For neyther falleth any man into the hands of enemies or of theeues by chaunce: neyther is hee ſaued from them by chaunce. But we muſt hold vs to the ſayd principle: that afflictions are Gods ſcourges: and therfore that there is no remedie of them elſewhere than in his fauoure. If a man beeing taken by theeues or ſea rouers, be not murthered out of hand, he liueth but from moment to moment, yea and that without hope of lyfe, and therefore his deliuerance is a warrant of Gods fauor, which ſhyneth ſo muche the brighter as there be fewer that eſcape: ſo farre wide is it, that the multitude of deſtructions ſhould quench his prayſes. Wherefore the Prophete condemneth all ſuche of vnkyndneſſe, as being ſo wonderfully deliuered, doo within a whyle after, quite forgette the help that was miniſtred vnto them. And to the intent hee may the better reproue their fault: againe he citeth their owne crees as witneſſes againſte them. For ſeyng that in theyr diſtreſſes they profeſſed without feyning, that God was their deliuerer: how cōmeth it to paſſe, that this knowledge vanyſheth awaye when they be in reſt and peace.

11 [Becauſe they rebelled. &c.] By pointing out the cauſe, he correcteth that falſe errour, that aduerſities happen by chaunce. For if Gods iudgementes bee conſidered, there is no roome lefte for chaunce and fortune. Now then til men be perſuaded, that miſeries are layde vpon them by Gods appointement, they ſhall neuer find in their hart to ſeke help at his hand. Moreouer the marking out of the cauſe tēdeth not to this end, that they whome the Prophete ſpeaketh of ſhould be counted wicked as it were openly in the Court of man: but by theſe wordes he exhorteth the afflicted to examin their owne lyfe truly: & though no mā accuſe them, yet to enter down into themſelues, where they maye alwayes finde the cauſe of their miſeries: neither ſayth he ſimply that they had ſinned: but ỹ they had rebelled againſt Gods word. Wherby he doth vs to vnderſtande, that the only rule to liue wel, is to folow that which god hath cōmaunded. Whoſoeuer then are hild ſo cōuicted: if vtter neceſſitie enforce them to crie vnto God: they are ouer blockiſh but if they acknowlege their vnhoped deliuerāce to com of god. For he ſpeaketh of brazen gates & yron barres, to the intent to ſet out the benefite more at large: as if he ſhoulde ſay, the bondes of euerlaſtyng ſeruitude are broken.

17 Fooles are afflicted for the vvay of their tranſgreſsion, and for theyr iniquities.

18 Theyr ſtomacke abhorreth all meate, and they are broughte too deathes doore.

19 Then crie they to the Lorde in theyr trouble, and hee ſaueth them from their diſtreſſes.

20 He ſendeth his vvorde and healeth them, and riddeth them from all their corruptions.

21 Let

21 Let them *therfore* acknovvledge the Lordes mercie before him,and his vvonderfulll vvorks before the sonnes of men.

22 And let them sacrifise the sacrifises of prayse, and shevve foorth his vvorks vvith reioycing.

17 [Fooles are afflicted &c.] He commeth downe to another spice of chastizement. For like as erewhyle he sayd that suche as slip the coller of obedience vnto God,are giuen vp for prisoners into the hands of men: so nowe hee teacheth that sicknesses are layd vpon menne by the hande of God, for their sinnes sake. Now when the sinner perceiueth hymselfe to be chastized with Gods rod, hee shall haue an easie passage from thence to the knowlege of grace. And he calleth those fooles,whiche purchase thēselues destruction by folowing their own lusts vnaduisedly. Not that they doo amisse, only through ignorance and ouersight: but bycause their blynde affections depriue them of right iudgemēt,so as they worke the worst for themselues. And truely we must hold vs alwayes to this principle,that the feare of God is wisedome. Wheruppon it foloweth that they are caryed away with foolishnesse and fury,whiche shake off the yoke of God to yeld themselues thralles to the diuel and to sinne. And the Prophete setteth downe [backesliding or transgression] as the heade of follie: and afterwarde addeth [Iniquities] bycause that when a man is once gone away from God,he must needs be cōtinually haryed hither and thither so as he ceaseth not to heape sinne vppon sinne. And hee intreateth not heere of common sicknesse or diseases:but of suche as are counted altogither deadly and leaue no hope of life remayning wherby the grace of recouery may shyne foorthe the better. For if a man be releeued when hee is but somewhat ill at ease: he will not so well wey Gods hand in that light alteracion,as when hee stretcheth it out by some notable and apparant meanes in restoring full strēgth to suche as were halfe dead. Therfore he sayeth they are preserued from many corruptiōs in selfesame case as from many deathes. And heereunto also pertein these circumstances, when ẏ Prophet sayth[That they be brought to deathes dore,and lothe all meate. For of crying we haue spoken alredy:namely that when men bee brought too vtter distresse, they acknowledge by crying out, that theyr good dayes were at an end,except God succored them by wonderfull meanes.

[He sendeth. &c.] Ageyn the Prophet sheweth that he intreateth of deadly diseases which bring men to deaths doore, when he sayth that they be deliuered frō vtter destructions. Howebeit he setteth Gods helpe ageinst all worldely remedies: as if he shoulde say, they recouer lyfe by the only power of God, bicause it were impossible to fynde a Physitian vppon earth. Also the maner of healing is to be noted: namely that God by his onely becke or commandement, driueth all diseases,yea and death it selfe a great way off. For I restrayn not this to the faithfull as many do. True it is in deede that the healing of the body is of small effect,onlesse the soule bee clensed by the woord of God. But it is the prophetes mynde to haue Gods mercy considered enen in the reprobate and thankelesse persons. The meaning therfore is, that lyke as diseases light not vppon men by chaunce,nor proceede of naturall causes onely, but execute Gods commaundement as hys Somners: so also he healeth the same persone whome hee hathe striken without any adoo, bycause it is inough yf he do but cōmaunde what he will haue done. Neuerthelesse now ẏ we vnderstande the Prophetes minde, the application therof will not misagree afterwarde in his place: that is to wit, that if bodily diseases are not cured but by the word or commaundement of god, muche lesse are mens soules restored to lyfe, but by the worde,yea by the worde taken holde on by faith.

22 [And let them &c.] The Prophet addeth this sentence in way of exposition,to the intent he might the better expresse

preſſe, that GOD is defrauded of hys right, except his prouidence be acknowleged in this behalfe. Nature teacheth vs that there is some kinde of worshyp due vnto God, and heathen men also thinke the same thing without a scholemaister. And we knowe that the custome of sacrifising was alwayes in vse among all nations. Neyther is it to be douted but that Gods will was to hold mankind in awe by that principle, as by some feling of deuotion. The Prophet therfore calleth backe the ouerblockish and dull sort vnto that poynt: doing vs to vnderstād, that the true sacrifising is, when his bountifulnesse is acknowledged. And yet I denye not but hee alludeth to the ceremonies of the law. Howbeit forasmuch as religion was confusedly obserued throughout the whole worlde by sacrifises: hee condemneth them spitte of vnthankfulnesse, whiche when they bee deliuered from any daunger, doo burye Gods prayse in silence.

23 They that go dovvne into the sea in shippes, vsing traficke in the greate vvaters.

24 They see the Lordes vvorkes, and his vvonders in the deepe.

25 He sayeth the vvoorde and rayzeth the stormye vvynde, and lifteth vp the vvaues of it alofte.

26 They mount vp to the heauens, and sinke dovvne to the deepes: their hart melteth for sorovve.

27 They be tossed too and fro, and reele lyke a drunken man, and all their vnderstanding is swalovved vp.

28 And they crye vnto the Lorde in their distresse: and hee leadeth them out of their troubles.

29 He maketh the storme to stand still, so as the vvaues of thē be calme.

30 And they reioyce bycause they are quieted: and hee bringeth them to the coast vvhere they vvished to bee.

31 Let them prayse the Lordes mercie before him, and his vvondrous vvoorkes before the sonnes of menne.

32 And lette them exalte him in the congregation of the people, and prayse him in the assemblie of the elders.

23 [They that go downe. &c.] Heere in an other spice, the Prophete sheweth how great regard God hath of mankind when he bringeth the seabeaten persons to hauen, as if he should rapse them out of their graue vnto lyfe. Where as hee saith, that such as ar accustomed to sayling, do see gods wōders in the depe of the sea: I do not interprete it generally of the manyfolde store of marueilous things wherewith the sea is fraughted. True it is in deede that suche are meete witnesses of gods workes, bycause there is greater store and diuersitie of incredible things there, than vppon earthe. But I restreine it to the text following, bycause the prophet seemeth to expound himselfe, in shewing after what sorte God sodeinly rayseth & stilleth the tempests. The effect is this, that suche as be seamen are tryed to the quick with tempests: so as the very tossing manaceth as many deathes as there swell vp surges. But hee pointeth out Gods prouidence yet more lively. For to ỹ intent we may knowe that the sea turmoyleth not of it owne accord, hee vseth the word [Say] for the nonce: meaning that the wynds blowe too trouble the sea by Gods prouidence and commaundement. True it is in deede that the Seamenne gesse at stormes that are too come, by naturall causes: but the sodein alterations come not but of Gods secrete appoyntment. Thē doth he not in storywise only make report how tēpests & whirlwynds arise, but

but forasmuche as he beareth the person of a teacher, hee beginneth at the very cause of them. Afterward he expresseth the greatnesse of ẏ perill, or rather peinteth out as it were the image of deathe in a table, to the intent Gods graciouse goodnesse may shyne foorthe in the loyfull falling out. [They soyse vp (sayth he) vnto heauen and sinke downe agein vnto the deepes:] as if hee should saye, they shoote vp so as their life vanisheth away, & afterward fall headlong downe and are drowned. Also he addeth their feares, which amaze their minds, or rather set thē besides their wits: meaning by these woordes that although the masters of shippes that haue the guiding of the sternes bee neuer so skilfull: yet are they vtterly set beside their knowlege. Wheruppon it foloweth, that they are destitute of those helpes, whiche wold stād them in no stede, although they had them redy at hande. For albeit that they gather vp theyr tackelings, cast theyr sounding lyne into the deepe, and wynd their sayles hither and thither: yet when they haue tryed all things, at ẏ last whē their cunning fayleth, they yeelde themselues too bee driuen with the wether. For despayre leaueth them no aduise. Therfore whē there appeareth no comfort in the worlde, there remayneth nothing but crying, which conuinceth thē to haue bin as good as dead.

29 [Hee maketh the &c.] A worldly man wold in reporting a story, saye that the wynds wēt downe and the stormes were alayd. But the Prophete in this alteratiō commendeth Gods prouidēce, dooing vs too vnderstand, that it commeth not too passe by worldly meanes, that those violent ragings of the sea and the wynds wherthrough hee semeth to shake the frame of the world, doo cease so sodeinly. Therfore when as the Sea boyleth vp with horrible rage, so as euery drop doothe as it were sight one ageinst another: wheruppon commeth that sodein stilnesse & rest, but that God restreineth the waues, whose dashing togither was so dreadfull, and maketh ẏ waters to stand still, no lesse than if they were frozen: hee matcheth reioycing ageinst feare. Whereby it appeareth more euidently, that they bee vnthankfull, if they honoure not the memoriall of so notable a deliuerance. For they neede no schoolemaster considering that bothe by the very daunger and by the restitutiō of calmnesse, they are taught inough and too much, that their life was vnder the hand and custody of God. Furthermore he auoucheth it too bee a kynd of benefite, which deserueth not only to be acknowleged in a mannes selfe, or to be declared within priuate walls: but also to be published euery where and in [solemne assemblies.] yea rather hee purposely maketh mention of [Elders,] meaning therby that the more any man excelled in wisedom, the meeter hearer & witnesse shold he be of these praysings.

33 He turneth foorth riuers into the vvildernesse, and springs of vvater into drynesse.

34 And a fruteful land into saltnesse for the vvickednesse of them that dvvell therin.

35 He turneth the vvildernesse into a poole of vvater: and a barrein land into springs of vvaters.

36 And there he maketh the hungrie to dvvell, vvhich build them a citie to dvvell in.

37 And they sovve the feelds and plant vineyards, and eate the frute of the increase.

38 And hee blesseth them and they are mightyly multiplyed: and hee diminisheth not their cattell.

39 Aftervvard they are diminished and cast dovvn vvith feare, misery, and sorovve.

40 He poureth out contempt vpon princes, and maketh themto vvander in places vvhere as is no vvay.

41 And he rayseth the afflicted out of miserie, and maketh him families lyke a flocke of sheepe.

33 [He turneth forth. &c.] He reciteth exchaunges, whiche it were too much agaynst reason to ascribe vnto Fortune. For it falleth out that fruitful lands become barrein, and barrein lands put vpon them a new nature. Wherupon cõmeth it to passe, that one countrey becõmeth barreyne, and an other purchaseth vnaccustomed fatnesse, but bicause God executeth his iudgemẽts against the inhabiters of the one in taking away his blessing from them: and maketh the other full of foyson to feede the hungrie withall? That many parts of Asia and Greece (of whiche the fruitfulnesse was famous in old time) do now lie forlorne, it might be imputed too the fearenesse of menne. But inasmuche as experience teacheth, that the fatnesse of some lands is dryed vp, whereas othersome begin to wex frutefull: truely in thys behalfe it must needs be acknowleged too bee the prouidence of God, which the Prophet extolleth. Neuertheless it is not inough to beleeue that Gods determinaciõ beareth the sway in these alterations, except it be matched with thys second point, (which the Prophete also hathe not omitted) that the lãd is cursed for hir inhabiters sakes when they be vnworthy to be liberally fed at gods hand. He hath put [pooles and springs of waters] for moyst grounds or watrie countreys, bicause continuall moysture yeldeth frutefull say. In the word [Saltnesse,] there is a metaphor: bicause nothing is barreiner than salt: wherupon also commeth this saying of Christ Mark. 9. 50. If the salt be vnsauery, to what purpose shall it serue any more? truly not euen vnto barrennesse. And therfore whẽ they would haue any place neuer to bee inhabited more, they were woont too sowe it with salt. And it may bee that when the Prophete sayd that the lande was destroyed with salt, he alluded too to the custome of olde time.

35 [He turneth &c.] This alteracion being set against the former, dothe the better enlighten gods wonderfull power. For if mennes grounds should forgoe any parte of their former foyson, worldly folke would say (as hath bin cõmonly reputed in olde tyme) that the earth after often crops resteth as it were from child bearing. But whence haue dyre grounds their newe fatnesse, so as the aire may seme to be altred together with the layer of the grounde: but bicause God vttereth there a singular token of his goodnesse? Wherfore not without cause dothe the Prophet saye, that wildernesses are tourned intoo waterpooles, so as populous cities may ryse vp in waste and vnmanured places, euen where as was not one cotage afore. For it is no more lykely, that the nature of the soyle is altred, thã that the course of the Sun and starres is altered. Where as he sayeth, that the [hungry are filled or satisfied:] it admitteth a double sense: either that the hungry folkes themselues find wherwith to satisfie their long fasting: or else that God doth bountifully succor the wretched & wandring soules, whom penurie constreyneth to seeke a new abyding place. I rather think that thing to be noted here, which is cõmonly wont to come to passe: namely that the hungry (to whom the world seemeth to denie meate and drinke, and whome euen their owne countrey thrusteth oute of doores, whiche notwithstanding was their mootherr) are placed at ease in the wildernesses, so as they increase there through the blessing of God. Where as I haue trãslated [frute of the increase:] Many Hebrue grammarians thinking it to be but a putting of two wordes in one sense, ioyne them with a copulatiue, thus: [frute and increase.] But the prophet betokeneth rather the perely frute: as if he shold say: It is not for once or a yeare or two that those countreys yelde frute: but there is a continuall frutefulnesse. For the Hebrewes call

such frutes as the earth bringeth forthe yeere by yeere, Tebeoth. Whereas hee sayeth that the newe inhabiters [sowe the lande:] hee giueth an inckling that there was no vse of tillage or husbandry there before that time, and therefore that the countrie to whose soyle that vnwoonted fatnesse is giuen, doo looke after a new sorte. Finally hee addeth that it commeth not to passe but by the blessing of God, that they whom want and pouertie pinched alate, should be enriched with continuall successe.

39 [Afterward they are &c.] Before I come to the matter, thus muche is to be breefly noted concerning the wordes, ẏ Gnotser is by some trãslated [Tyrãny] and truly the word Gnatsar signifieth too beare rule. But forasmuche as it is metaphorically taken for [anguish or feare] this sense seemeth to agree better. The residue may bee red eyther thus, [with feare of miserie and sorrowe,] or else as it is set downe alredy. Howbeit I like better to reade it thus: through the anguish of miserie and sorowe. Now as touching the effect of the matter, lyke as hitherto hathe bin described vnto vs what alteracion happeneth to lands in respecte of the soyles: so nowe wee bee taught that men abide not alwayes at one stay. For they decrease in number, and decay from their estate by beeing abated either by battell, or by inward seditions, or else by other mischaunces. Then whither the plage consume part of thẽ, or whither they receiue a slaughter by their enimies, or whyther they murther one another by falling togither by the eares amõg themselues: their estate doothe alter oftentimes. And whence commes this, but bycause God withdraweth his grace, which heeretofore was as a secret welspring from whẽce prosperitie flowed? And whereas cities come to sundry mischaunces: the Prophet expresseth one spice, notable and apparent aboue the rest. For inasmuche as gods hand is not considered so much in priuate and base persons: he bringeth forth the princes themselues vpon the stage, whose nobleneesse suffreth it not to lye hid if any thing betide them worthy to be had in remembrãce. For ẏ world seemethe too bee made for their sakes. Therefore when God throweth them downe from their state, mens minds are more wakened to consider Gods iudgements. And the maner of speaking is to be noted, when he sayth, that [contempt is poured out vppon the princes by the hande of God:] like as on the other side how long soeuer he mindeth to maintein them in their estate, he procureth them reuerence. Daniels sentence is wel knowen. Daniel. 2. 38. O king, God hath put the feare of thee in the very birdes of the ayre, and the beastes of the earth. And vndoubtedly although princes bee armed with power, yet bothe nothing defende them more than the inward maiestie which god hath ingrauen in them. Neyther couldе any one village stande three days, onlesse God ruled the minds of all the men of it with his secrete bridle. Therfore when soeuer God maketh the princes to be despised, it must needes come to passe, that euen the greatest kingdomes bee appalled. And hereof doo stories beare witnesse, that the greatest kings, which were a terror to the whole worlde, were scorned of their owne seruaunts, after they were stripped out of their estate. But whereas this alteration ought too be counted for a wonder, our dulnesse will not suffer vs once so muche as too looke vppon Gods prouidence. Afterwarde on the contrary parte the Prophete teacheth, [that the outcastes and base persons are exalted] and their houses encreased: and that suche as no man made account of doo sodeinly flourish in riches and estimation. Wherin men would acknowledge Gods prouidence, if their owne leaudeneesse did not make them dull.

42 The righteouse shall see it and reioyce: and all iniquitie shall stop his owne mouth.

43 Who is wise that he may marke these things? and they shall vnderstande the louing kindneesse of the Lorde.

42 [The righteouſe &c.] In the end the Prophete concludeth that ſo many proofs of Gods prouidence ſlip not out of remembrance with the righteouſe, but becauſe they be wellſyghted through faith, they reioyce in ſuche a ſight: and the wicked alſo are ſtriken dumb with ſhame. For he wiſely putteth a difference betweene the one and the other: becauſe that howſoeuer the vngodly be enforced to acknowlege God for gouernour of the worlde: yet are they blynd in ſeeing, and their ſight ſerues them too none other purpoſe but too make them more vnexcuſable. But the righteous, not only are able to diſcerne, but alſo do willingly open their eyes to behold gods iuſtice, goodneſſe, & wiſedome, delighting themſelues in the knowlege of the ſame. For reioycing is a ſigne of willing beholding. As for the vngodly, the prophete meaneth not that their harts bee moued in good earneſt, too beleeue in deede that ỹ worlde is gouerned by God: but that they are ſo hild in by cõſtraint, that they dare not deny gods prouidẽce as they could find in their harts to doo, or at leaſt wiſe that they be diſproued as often as they barke at it. For although Gods iudgements lye open before thẽ: yet are their minds blinded, that they ſe not the cleere light. And this maner of ſpeeche hath muche more force than if he ſayd, that the wicked themſelues become dumb. For they neuer leaue brabling, but rather we ſee how malapertly they ſpurne at our faith, and ſtick not to ſpew out foule blaſphemies againſt god. Yet notwithſtanding, this ſaying of the Prophet, that ỹ mouthe of wickedneſſe is ſtopped, is moſt true. For in verye deede the more ſaucily they burſt out, ſo muche the openlyer is their lewdneſſe coumuced. Wherevnto too adde that whereof the Prophet maketh mention, ſpringeth of this, that nothing is fitter to the diſſing of fayth, than the knowlege of Gods prouidence, becauſe that if that be once taken away, eche man ſhall not only ſhake with himſelfe, but alſo ſuraye, that the worlde is toſſed by chaunce. Therfore they that goo about to ouerthrowe this poynt of doctrine: do deprive Gods children of the true ioy, and tormenting their myndes with miſerable vnquietneſſe, make them a hell in this worlde. For what more horrible torment can there bee vntoo vs, than too tremble in ſorowfulneſſe wythout ende? But quiet there can bee none, vntill wee haue learned too reſte vppon God prouidence. And this clauſe heweth, that whereas God offereth hys goodneſſe vntoo all men withoute exception: yet there are but fewe of an vnnumerable ſort, that fare the better by it. Where vppon it foloweth that his former exhorting of all menne too prayſe Gods goodneſſe, was too make it manyfeſt what a multitude were thankeleſſe.

43 [Who is wyſe. &c.] Hee meaneth that men are then wyſe, when they apply their endeuer too the conſidering of Goddes woorkes: and that the reſte (when they paſſe ouer the lyght that is offred them, with cloſed eyes) are vnwyſe, and wanze awaye in their owne wittineſſe though they ſeeme neuer ſo ſuttle. And by the demaunding he ouerthwartly taunteth the falſe perſwaſion that reigneth cõmonly in the worlde, whyle euery one that can moſte boldely deſpyſe G O D thinketh himſelfe moſt wiſe: as if he ſhould ſay, they ſhal all of them bee founde to be but fooles, which are not welſyghted in this behalfe. And ſo much the more requiſite is this warning, becauſe wee ſee that ſome of the cheefe philoſophers were ſo malicious, that they labored in nothing more, than in burying Gods prouidence: or at leaſt wiſe in coyning mere cauſes whervntoo too tye them ſelues and other folkes, vtterly neglecting G O D. Ariſtotle excelled moſte as well in wit as in learning: and yet being a heathen man and euill mynded, it was alwayes his indeuer too wrap vp Gods prouidence in many wandering ſpeculations. May rather, whatſoeuer inſyght G O D had beſtowed vppon that trayterous captife, he applyed the ſame to the quenching of all lyght. And the Prophet not only condemneth the Epicures of madneſſe (whoſe folie was ouer groſſe) but alſo doth vs to vnderſtande, that the more deteſtable and monſtruous blindeneſſe

neſſe was in the cheefe Philoſophers. By the worde [marke] he doth vs too wit, that it is not ynough, if a man ſodenly take holde of Gods workes: but that he hath neede alſo of heedefull marking, whereby to digeſt this knowledge betymes. Therefore there is requyred a continuall minding, that may ingraue it thoroughly in our harts. The alteration of the number is not without a grace, when the Prophete ſayth, [Who is wyſe, and they ſhall vnderſtande?] For firſte hee complayneth courtily of the fewneſſe of thoſe that marke Gods iudgements: as if he ſhould ſay, where ſhall a man fynde one among a number, that is a true beholder of Gods woorkes? Afterwarde he ſheweth how thoſe woorks and iudgementes bee before all mens eyes, ſo as they haue nothing too hinder them but their own naughtineſſe. Howbeit if any man aſke why the Prophete, after hee hath intreated of Gods iudgements, and of his rigour, toucheth now but his onely mercies: I anſwere, that among Gods woorks his goodneſſe dothe alwayes excell, and as it were holde the ſoueraintie, according alſo as he is by nature forewarde vnto bounteouſneſſe. Whereby alſo he allureth vs cheefly vnto him.

The. Cviij. Pſalme.

A Song or Pſalme of Dauids.

2 My harte is ready O God, my hart is ready: I vvill ſing and giue prayſe, euen vvith my glory.

3 Vp *my* vyole and harpe, I vvill ariſe early.

4 I vvil praiſe thee O Lord, among peoples, and ſing vnto thee among Nations.

5 For great is thy goodneſſe aboue the heauens, and thy truth vnto the Cloudes.

6 Exalte thy ſelfe O God aboue the heauens, and thy glory aboue all the earth.

7 That thy beloued may bee deliuered: ſaue *mee* vvith thy right hand, and heare mee.

8 God hath ſpoken in his holineſſe, I vvyll reioyce, I ſhall deuide Sichem, and mete out the valley of Suchoth.

9 Galaad is myne, Manaſſes is myne, Ephraim is the ſtrength of my head, Iuda is my lavv giuer.

10 Moab is my vvashpot, ouer Edom vvill I caſte my ſhoe: vpon Philiſtine vvill I triumphe.

11 Who vvill leade mee intoo the ſtrong Citie? vvho vvill bring mee vnto Edom?

12 Wilte not thou O God, vvhich haddeſt put vs backe, and vventeſt not out O God among our armies?

13 Giue vs reskue from our trouble, for vayne is the helpe of man.

14 Through God vvee ſhall doo mightely, and hee ſhall treade our aduerſaries vnder foote.

Fozal-

Forasmuche as this. Cviij. Psalme is compyled partly of the seauen and fiftieth, and partely of the threescore the Psalme: it were but a superfluouse labour to repete heere agayne the things that we haue sayd there.

The contentes of the. Cix. Psalme.

It consisteth of three cheefe poynts. For it beginneth with a complaint, therevnto is added a beadroll of many miswishings, and after them foloweth a prayer, with a testimonie of thankefulnesse. And although there be no doubt but Dauid complayned of the wrongs done vnto him: yet notwithstanding forasmuche as he bare vppon him another person: what soeuer is sayde, the same doth properly agree to Chryst the head of the Church: and too eche one of the faythfull, inasmuche as they are his members, so as they may call for the helpe of the heauenly Iusticer, when they be wrongfully vexed by enimies.

The. Cix. Psalme.

TO the cheefe Chaunter. A Psalme of Dauids.

1 O God of my prayse, holde not thy peace.

2 For the mouth of the vvicked, and the mouth of deceite are opened vppon mee, they haue spoken to me vvith the tong of guyle.

3 And they haue compassed mee about vvith the vvords of hatred, and haue fought agaynst mee vvithout cause.

4 For my louingnesse they haue benne agaynst mee: but I *gaue my selfe* to prayer.

5 And they haue revvarded mee euill for good, and hatred for my louingnesse.

1 [O God of my prayse, &c.] By this enterance Dauid auoucheth, that neyther hee desireth any other defender of his innocencie than God, nor that there is any other to be fownd in any place. For in calling him the God of his prayse, hee betaketh his innocencie vnto him, yea though he bee condemned by the verdite almoste of the whole worlde. Some vnderstande it actiuely, as if Dauid should name him selfe the proclaymer of Gods prayses. But the circumstance disproueth that sense, bicause wee see that Dauid beeing oppressed with vniuste and cruell hatred in the worlde, resorteth vnto Gods iudgement. And there is a couert matching of contraries. For when slaunderous reportes preuaile, then doth innocencie no where else retayne his estimation and price, but onely before God. The sense then is this: Lorde, howsoeuer I bee taken for the verpest naughtipacke aliue, and abandoned too the slaunder of the whole worlde: yet wilte thou bee the mayntenyer of mine innocencie, and for the same cause my prayser also. Fitly also answereth that which he addeth by and by after, [Hold not thy peace.] For it were agaynst reason, that God, who is the witnesse of our innocencie, shoulde holde his peace, when wee bee ouerwhelmed with the slaunderous reportes of the wycked. Furthermore yee muste beare in minde that which I haue sayde, howe hee so bewayleth the priuate wrongs that hee suffered

suffereth, as that in his owne person he representeth Christ and the whole body of his Church. Therfore although men loue vs with all kynd of reproches, we must learne too settle ourselues in the only defence of God alone. For there is no man that can commit himselfe too God with an vnfayned hart, but he that is determined in himselfe to despise all reproches of the world, so hee bee well assured of a good conscience, and that he hathe God to maynteine his cause.

2 [For the mouth &c.] Dauid expresseth more playnly, that the cause why he calleth vppon God so thoughtfully for help, is for that there is no vprightnesse to be found among men. And although it be likely that Dauid was cõtinually assaulted: yet his complaint is that the mouthes of guile or decept were opened against him, and that he was encompassed with false meaning tungs. Wherby it appeereth that he was charged with slaunders before the vnskilfull vnder a gay colour, so as it was not possible but he must be taken for an offender.

3 [And they haue &c.] He bewayleth himselfe to haue bin beseeged with vnfreendly reports, when as notwithstanding hee had deserued no suche thing. And by a goodly similitude he sheweth there was so great abundance of benemouseneesse in the tungs of his enemies, that hee was streightlyer beseeged by them, than he should haue bin of a great hoste of men, yea and that without any desert of his. This resemblãce of warre is to be marked, wherwithall god commonly exercyseth his owne children. For although Sathan assayle them with open violence: yet notwithstanding lyke an archfather of lyes as hee is, he assayeth also too deface them by wonderfull slights of misreports, as though they were the dreggs, and offkourings of the world. Nowe like as the thing that had bin shadowed in Dauid was afterward fulfilled in Christ: so must we beare in mynd that the remnãts of Christs sufferings are dayly accomplished in the faithful Colos. 1. 24. because he hauing once suffered in himselfe, calleth them to be fellowes and coparteners with him.

4 [For my youngnesse. &c.] He had alredy protested, that his enemies being vnprouoked with any iniurie, hated him deadly without cause, and onely of a diuelish spight. The same thing confirmeth he now, saying he had ben their friende. For it is a greater thing to loue, than to abstaine from al harme doing. And hereby wee perceiue howe monstruous the motions of Sathan be, when he holdeth mens mynds in thraldome. For nothing is lesse agreable to nature, than hatefully too pursue, and cruelly to spight such as loue vs. Also vnto loue he addeth good doing: meaning that he had endeuered to deserue well at their hands by his outwarde benefites. But I [gaue my selfe vnto prayer.] Some vnderstande it, that although Dauids enimies rushed vpon him with so great outrage: yet Dauid prayed for thẽ. Unto which meaning answereth that which we haue had in the Psalme. 35. 13. But me thinketh the playner meaning is, that when hee was cruelly vexed, hee set not his minde vpon vnlawfull meanes, too requite lyke for lyke: but was contented with the protection of God alone, and made his refuge vnto him. And it is a poynt of great vertue, for a man that is vnworthely harmed, and whom iniuries sturre vp too reuenge, in suche wise too bridle his affections, as hee appealeth onely too the iudgemente of God. For else they that couete too liue well with good mẽ, if they haue to deale with ill men, shall thinke it lawfull for them to requite wrongs with wrongs, and there is none of the godly that feleth not this kind of temptation in himselfe. But the holy Ghoste casteth a bridle vppon vs, and teacheth vs, that howsoeuer our enimies by their outrage enforce vs a hundred times too the desire of reuengement, yet must wee bid all violence and craftinesse auaunte, and betake vs onely vnto our prayers. And by this example of his, Dauid teacheth vs, that these bee the weapons wherwith we must fight, if wee haue a desire too vanquish vnder Gods standarde. The lyke voice is there in the Psalme. 69. 13. They that sate in the gate spoke against mee, and they that drinke strong drinke sang

of mee: But I [made] my prayer vnto thee O Lord: For there also is a clipped maner of speeche. Moreouer by these words Dauid meneth, that although he found al the whole world agaynst him: yet was it ynough to quiet his cōscience to cast his cares vpon God. Now seeing that the holy ghost hath not indited these prayers too Dauid and too all the godly for nought: whosoeuer foloweth this order, needeth not too doubte, but that according as God shall see him shamefully vexed, so will he be ready too helpe him.

6 Set thou a vvicked man ouer him, and let the aduersarie stande at his righte hande.
7 When he commeth in too bee iudged, let him go foorth giltie, and let his prayer bee turned into sinne.
8 Let his dayes bee fevve, and let another man take his charge,
9 Let his children bee fatherlesse, and his vvife a vvidovv.
10 Let his children vvander as vagabounds, and begge, and let them seeke out of their vvasted places.
11 Let the extortioner intangle all that hee hath: and let forreiners spoyle his labour.

6 [Sette thou a wicked man. &c.] Whereas he hath hitherto in the plurall number complayned of a great multytude: now hee poynteth out as it were but one man. Notwithstanding, it may bee that hee speaketh of euery of them, as it were of one. And yet it is no lesse likelyhoode, that some one certayne person, whiche bare the bell among those naughtipackes, is nipped more hatefully than the reste. Neyther mislike I the coniecture of them, which refer it too the person of Doeg, whō wee know to haue purchased destruction, by the falseharted trecherie, which he vsed not only ageinst Dauid, but also agaynst the godly priestes: and we know that this Psalme is applied by Peter too Iudas. Actes. 1. 20. But it will agree aswell (and peraduenture better) too vnderstande this complaynt of some familiar frend of his. Now as concerning the curses, ye must beare in minde that which I haue sayde heretofore: that is too wit, that as ofte as Dauid conceyued these bannings or wishes of cursing, hee was not moued therevnto by immoderate affection of the flesh, nor delte in his owne priuate case, nor yet was set on fyre by vnaduised zeale. These three things muste bee noted diligently, for according as eche man loueth him selfe, so is hee bente too hys owne commodities, and by and by starteth out to reuenge: and therfore according as euery man is addicted priuately too him selfe, so is he caried headily too the regarde of his owne priuate profite. Of the loue of selfe profite there ryseth another vyce. For no man desireth to be reuenged of his enimies bycause it is right and iust, but bicause he feedeth his owne hatred. In deede this colour is pretended, but the rancour that boyleth within blindeth mens minds, by displacing the remembrance of vprightnesse. When these two vices (that is too wit, the priuate respecte of our selfe, and the vnweldinesse of the flesh) bee corrected: there is also required a thirde stay, that is, too alay the heate of foolish zeale, and to folow the spirite as our guyde. Now if any can that is caried away with an vntowarde zeale, pretend the example of Dauid, it shall boote him nothing at all. For that which Chryst answered to his disciples will worthely bee applyed vnto them, that is too say, yee know not of what spirite ye be. Luke. 9. 55. Wherfore so much the heynouser treason is it, that the Monks (and specially the Franciscanes or gray Friers) defile this psalm. For if a man haue a deadly enimie, whō he would wish to come to mischeefe, it is an ordinary matter to hyre some of those

varlets

varlets to reherse this Psalme agaynst him euery day. Yea verily I know a certayne noble woman in the Realme of France, that kept certayne of the Gray friers in wages to curse hir onely begotten sonne after this maner. But now I returne to Dauid, who beeing first clere from all troublesome affection, vttered his prayers by the foreguyding of the holy ghost. As for the vngodly, bicause that in running a head to destroy good & simple folk with contempt of God, they shake off all yoke, so as no modestie or vprightnesse can holde them backe: they are moste worthy of this punishement, that a wicked man shoulde haue dominion ouer them. And forasmuche also as they practise mischeefe too good men by their secret traynes: they worthely deserue that God should sende in vnto thē an aduersarie that should neuer departe from their elbow. Onely let the faythfull beware of too much hastinesse when they pray, & rather giue respite to Gods grace: for it may come too passe, that he which hateth vs deadly too day, may be freends with vs too morow.

7 [When hee shalbe iudged &c.] Another curse: that being brought to iudgement he might be punished without any pitie, and though hee craue pardon humbly, yet that the iudge may cōtinew vnintreatable. In deede this might bee taken not amisse concerning the iudgement of God himselfe. But forasmuche as it agreeth rightly too menns iudgements: I ment not too step aside from the accustomed interpretacion. It stāds then of two points: that is to wit, that the wickednesse of the vngodly might be layd opē, so as there might be no way to cleere themselues and that all intreatance might be vtterly reiected. Therefore hee sayeth hee goeth out giltie from the presence of the iudge, bycause hys wicked deeds are discouered and condemned, and he beareth away with him the shame of condemnation which hee had deserued. As in respect of Gods iudgement seate, it were not also ageinst reason that the supplycation of the vngodly should be turned vppon them for sinne. For wee knowe that all their sacrifices are lothely: and that like as they themselues are filthye, so all vertues which seeme godly in them, doo stincke before God. Howbeeit forasmuche as the text runneth better vppon earthly iudges: I doo not sticke vppon that poynt.

8 [Let his dayes be feawe &c.] Although this lyfe bee replenished with many miseries: yet doo wee knowe it to be a plege and witnesse of gods blessing: according as God oftentimes in token of his fauoure, promiseth too prolong mens liues: not bycause it is expedient for vs too make our abode in the same, but bycause gods fatherly loue is tasted in it, which leadeth vs to the hope of the euerlasting life. On the contrarie part, the shortnesse of life is set heere for a signe of cursednesse. For God by taking the wicked out of the world after a violent maner, declareth that they are vnworthy of the cōmon breth. The same thing is to be sayd also when he thrusteth them out of authoritie and throweth them downe frō their high estate. True it is in deede that this seltsame thing betideth the childrē of God also. For temporal punishmēts light as wel vpon the good as the bad without exception. But yet this medlie is neuer so confused, but that now and then there appeare righte manyfest iudgements of God, and worthy too bee marked. Peter cyting this verse. Act. 1. 20. sayth, it ought of necessitie to bee fulfilled in Judas, bicause it is written here, let another take his byshoprike. And hee taketh this for hys ground, that Dauid spake in the person of Chryst. Although thē that the hebrue worde Pecodah do signifie generally any maner of charge: yet doth Peter expoūd it fitly of the Apostleship of Judas. And it is like ynough that the exposition which the hebrue interpreters make vpō this place, is made of purposed malice, for some of them expounde it of a wyfe, some of the soule (which is the preciousest Jewell in man) and other some of substance. For to what purpose needed so clere & easie a word too be so wrested, but that they labour of malice to deface it, least the place mighte seeme too bee fitly alleaged by Peter? Moreouer by these words we be taught, that there

is no

is no cause why the wicked shoulde bee proude when they reygne in the world, bicause there abideth for them the ende which the holy Ghost denounceth here. And vnto vs also heere is ministered mo fe excellente matter of pacience and comfort, when wee heare, that how high so euer they be aduaunced now, yet their casting downe is comming vppon them at hande. In the nexte two verses the curse is extended too the wife and children also: and truely the widowhoode of the wife, and the fatherlesnesse of the children depende vppon the foresayde shortenesse of lyfe that the Prophete spake of right now. But there is added [Beggerie] and wante of all things, Whereby is gathered the heynousnesse of the cryme. For the holy Ghost would not denounce so greeuouse and sore punishment for a slighte faulte. Whereas Dauid behighteth his goodes too [the extorcioner,] and abandoneth them too the spoyle: that is referred to the pouertie of the children: for he speaketh not of any rascall and poore person that at his death leueth nothing to his children, but of such a one as by hooke & by croke hath gathered too him selfe wherwith too enrich his children, if god did not pluck out of his hand the goods that he had gotten by the spoyle of others.

12 Let there bee none too prolong mercy vnto him: neyther let there be any too pitie his fatherlesse children.

13 Let his posteritie bee destroyed: and in the nexte generation let his very name be vvyped out.

14 Let the iniquitie of his father be called too remembrance before the Lorde, and let not the sinne of his mother bee done avvay.

15 Let them bee before the Lorde alvvay, and let him roote out the remembraunce of them from the earth.

16 Bycause hee mynded not too shevv mercy, but persecuted the miserable and poore man, and the the sorovvfull harted, too slea him.

12 [Let there bee. &c.] The Hebrues take prolonging of gentlenesse and mercy, for stedfaste good dooing, and sometyme also for pitying, or for beeing moued too frendlynesse, when anger assuageth by long continuance of tyme, and the miserie of another man maketh ones harte too yeelde. Therefore some expounde this place so as no man shoulde bee fauourable euen too hys children: which sense is confirmed by the seconde parte of the verse. Neuerthelesse Dauid comprehendeth also the vngodly man him selfe together with his issue: as yf he should say, although he him selfe pine away with dayly miseries, and that hys calamitie holde on in continuall rate, euen vnto his children: yet let no man bee touched with pitie. For wee know it falleth out for the moste parte, that the long miserie of the enemie, either enforceth euen cruell natures too compassion, or else causeth them too forget their hatred and ill will. But heere Dauid wisheth, that his enemie, and all that come of him, may become so odiouse and detestable, that ẏ hatred of the whole people may by no miseries bee satisfied, but that all men may wexe harde at the sight of it, as though their harts were of stele. And it is too bee borne in minde, that Dauid is not caryed rashly by his priuate greefe, but (as it were out of the mouth of God) vttereth what maner of punishments are layde vp for the wycked: lyke as also the Lawe reckeneth this for one of gods iudgements: namely that he hardeneth mens harts, too the intent that such as haue ben cruell without measure, should not find any mercy. Deut. 2. 30. For it is good right that the same measure which they haue vsed towards others, should be moten to them selues agayne.

13 [Let his posteritie. &c.] He procedeth with that whiche hee began too say euen

euen now: namely that God shoulo cast backe the sinnes of the fathers into the bosoms of the children. Whereas he vseth now the plurall number it may be taken thus: bycause hee had too deale with the whole traine of Saule and not with any one man. Howbeit forasmuche as we know that in al misdemenors, some are capteines and ringleaders: it is no maruell though he turne from one man vnto many, and thē returne to the same one agein. Notwithstanding, the playnest way is, that it should bee referred to his offspring, bycause the word Acherith implyeth a multitude. And it is a forer curse than the other that went afore. For oftimes it betideth that a house which is ouerthrowen by some sodein misfortune, doothe after ward rise vp agein. But heere the Prophet wisheth the vngodly to be cast downe into suche ruine, as they may neuer gather strength ageine to recouer their former state. For so is ment, by wyping out the name of them in the next generatiō, or at the end of that one age. And like as he curseth the whole houses of the wicked vnto destruction, that God should punish them in their posteritie: so desireth he that the faults of their fathers and mothers may be called to remembrance, that they may also encreace the heape of their damnation: and this is taken out of the common doctrine of the scripture. For like as God prolongeth and continueth his mercy toward the offspring, bycause the remembrance of his couenant florisheth too a thowsand generacions: so also doothe hee punish sinnes to the third and fourth generacion. Not that hee wrappeth the giltlesse and the wicked togither without exception: but bycause that in depriuing the reprobate of the light of his spirit, hee prepareth the vessells of wrath to damnation euen before they be borne, Ro. 9. 21. Cōmon reson can not broke this rigor: but therby it is to be lerned ϕ gods secrete ǂ inconiprehensible iudgements are wronged, when we measure thē by our owne small capacitie. Then let this so rigorous declaracion strike vs with suche feare as may humble our minds vntoo reuerencing. As for the saying of Ezechiell. 18. 20. The sonne shall not beare the iniquitie of hys father, but the soule that sinneth, is the same that shall dye: wee knowe that in that place are confuted the wrongfull complaintes of the people, whiche boasted them selues too bee giltlesse, and therfore too bee punyshed vndeseruedly. But when so euer GOD pursueth hys vengeaunce from the fathers too the children, hee leaueth them no place of defence, bycause they bee all of them wrapped in the same bundle of vngodlynesse. And wee haue already sayde, that the begynning of vengeaunce is, that God in withdrawing hys Spirite as well from the children, as from the fathers, peeldeth both of them in thraldome too Sathan. It myght bee demaunded, that seeyng the Prophet wisheth their sinne too bee hadde alwayes in remembraunce before God, why hee addeth not also, that their name shoulde bee wyped out of heauen, but onely wysheth them too decay and perishe in the worlde: I answere, that he spake accoording too the manner of hys tyme, in which the Spirituall punishmentes were not as yet so manyfestly disclosed, bycause the rype tyme of the full reuealements was not yet come. Agayne Dauids mynde is too haue Goddes vengeaunce appeare euident amonge menne, soo as the whole worlde may perceyue him too bee a iust iudge.

16 [Bycause hee mynded not. &c.] Now he sheweth how it was not without cause, that hee wysheth so sore and cruell punishmente too his enimies: inasmuche as their outrage was insatiable, persecuting the silie soule with furiousnesse no lesse wylful than cruell, as if they shoulde trample vpp on a deade dogge. For euen the Philosophers account it the propertie of rascall and slauish natures too bee cruell against myserable persons that haue no power too withstande thē: for enuiousnesse is euer among equall matches. And therefore the Prophete enlargeth the malicionsnesse of his enimies, in that they persecuted him when hee was in miserie and powertie. More forcible also is the

he addeth [the hartebroken] or [sorowfulhearted] For there are many too be founde, which for all their miserie cease not too swell in pride: and the lesse that suche monstruousnesse is too bee borne with, so muche the more doo they prouoke agaynst them selues the displeasure of their superiours. But when the harte is once caste downe, it is a token of extreme cruelitie if a man spurne at them still. For what is that else than too wrestle agaynst shadowes? Moreouer his vnsatiable cruelitie is betokened by this saying, that he mindeth not too shew pitie. For he meaneth, that no miserie of the giltelesse and wretched person coulde assuage him too lay aside his fiercenesse, no not euen in respect of manhoode. Therefore the matching of contraries answereth very well, betwixt suche wilfull stubbornenesse, and Gods vnintreatable iudgemente. Now then seeing Dauid hath not spoken but by the mouing of the holy Ghost, this cursing is too bee taken in like case as if God himselfe should thunder out of his heauenly throne. So on the one side he beateth downe, and striketh in vs all lewde desires of doing harme, by denouncing vengeance: and on the other syde assuageth our sorrow by giuing vs comfort, whereby too beare all wrongs pacientlie. In deede the wicked do for a tyme triumph in their lustfulnesse without controlement. But this threating sheweth, that god reckneth not the miserable into his protection in vayne, but only that the faithful must restraine thē selues in meekenesse, that the casting down of their hart may ascende into the sight of god. And forasmuch as it is not giuen vnto vs too discerne the chosen from the castawaye, we must learne too wish well vnto all suche as trouble vs, too desire the saluation of all mankinde. yea, and too bee carefull for euery seuerall person. And yet in the meane whyle this will be no let, (if our minds bee clere and well settled) but that wee may freely appeale to gods iudgement, that he should destroy all that bee paste hope of recouerie.

17 He loued cursednesse, and it shall come vpon him: he had no delight in blessednesse, and *therefore* it shall bee farre from him.

18 And let him bee clothed vvith cursednesse as vvith a garmente: and let it come as vvater into his bovvels, and as oyle intoo his bones.

19 Let it bee as a cote too couer him, and as the girdle that he alvvays girdeth him selfe vvithall.

20 Let this bee the vvorke from God of them that bee agaynst mee, and of suche as speake euill agaynst mee.

17 [He loued cursednesse &c.] Dauid standes muche vppon the rehersall of his enemies iniquitie, to the intent it mope the better appeere, that wheras he is so sore ageinst them, he dothe but subscribe too Gods iudgemente. For wee must alwayes se to this, that as oft as we preace vnto Gods iudgement seate, the certein and apparant goodnesse of our cause may procure vs his fauoure. Dauid therfore auoucheth, that vppon assurednesse of a good conscience, hee giueth cuidence ageinst his enemies before God. Truly the wordes are of the time past as thus, cursednesse came vpon him and blessednesse was farre frō him: but they must be translated in the maner of wishing. For yet stil Dauid praieth that his enimye may be requited the euills that hee did him. Therfore lyke as he was vterly voyd of all good dooing, or rather did set his felicitie in ill doeing: so now hee wold haue him subiect too all euills. Some take cursednesse for waryng and banning: as if hee sayd, he had bin giuen too cursing, and hadde belked out nothing but wishings of mischeuous, vngracious, and vnhappie misfortunes. Whiche thing although I reiect not: yet I lyke well to extend it further: that by his

his hurtfulnesse and arrogance he endeuered to abolish all godlynesse, and had a delight in the harmes of good & plaine folk. Many interpreters translate the two next verses in the time past, thus, [hee clothed himselfe with cursednesse &c.] As though Dauid should say, that his enemy was no lesse desireus of cursednesse than of a costly rewell: or that he lapped himselfe in it as in a garment, and that this disease was inwardly setled in his bones and in his mary. Notwithstanding, the playner meaning is otherwise: that cursednesse should stick fast to ỹ vngodly, couer him like a cloke, gird him about as his girdle, yea and perce euen into his bones. But alwayes it behoueth to beare in mind, that Dauid dealeth not in a priuate case of his owne, nor is as some one of the common sort, least any man might rashly take example at that which hee speaketh heere by the peculiar instinct of ỹ holy Ghost. And it is not to be doubted, but that inasmuch as he was one of ỹ general nũber of the faithfull, he folowed ỹ rule of charitie, in wishing all men to be saued. But here god lifted vp his spirit aboue all worldly respects: according also as he did rid him cleane from prefulnesse, & al troublesome passiõs, so as he might with holy modestie and adulsednesse of minde curse a reprobate person and cast away, to destruction. Whereas some expound [hee loued cursednesse,] in thys wise, namely ỹ he prouoked vengeance agaynst him selfe of sette purpose, as though he purchased himselfe destruction by making defyance vnto God: it semeth to bee constrayned. And therefore the exposition that I haue set downe already, must be holde still: namely that he was so giuen ouer to leaudnesse and wickednesse, that no righte or curtesie was too bee gotten at his hande. By the way it is too bee noted, that whatsoeuer the wicked do practise, it lighteth in the ende vpon their owne heads: and looke with howe muche the greater licẽtiousnesse they rage, so much the more do they procure too them selues whatsoeuer they purpose vnto others, in lyke case as the winde called Eccias, doeth by blowing drawe cloudes vnto him.

20 [Let this bee the worke. &c.] He meaneth the hyre or rewarde, & he speaketh expressely [from God,] to the intent too witnesse, that he him selfe trusteth in God, although he be left bare and destitute of all worldly helpes vppon earth. And by this verse wee gather, that Dauid cursed not his enimies lauishly and rashely: but pronounced quietly that whiche the spirite dyd put in hys mynde. I confesse in deede that many vnder pretence of suche assuredness do neuertheless rush headlong into malapertnesse and intemperance. But looke what thing Dauid saw by the clere eye of Fayth, that did hee also vtter with quiet affection: that is too wit, that inasmuche as he gaue him selfe too godlynesse, and was fenced by Gods hand, there was a hyre layde by for his enimies. And hereby I gather, that he had not an eie vnto men to wauer this way and that way, according as he sawe the world go with him or against, but rested vpon god alone. And surely whosoeuer hangeth vpon men, shall be out of pacience for euery litle trifle. Therfore after the example of this holy man, although the whole world forsake vs: yet it becõmeth vs to lift vp our minds aloft, & to looke for our defender frõ chence. If he list to deliuer vs by ỹ hand of men, he will sone find out ministers to do it by. But if he disapoynte vs of all worldly helpe for the triall of our faith, he muste not be abridged of his honor, vntill hys iudgement (which we patiently wayte for) do appeare in due season.

21 And thou O Lorde my Lorde, deale with mee according too thy name: deliuer mee bicause thy mercy is good.

22 Bycause I am poore and needie: and my harte is wounded with-in mee.

23 I walke foorth as a shadow when it is going downe: I am

shaken off as a grashopper.
24 My knees folter through fasting, and my flesh is dryed vp from the fatnesse.
25 Also I became a reproche vnto them, vvhen they see mee they shake their head.
26 Helpe mee O Lorde my God, saue mee according too thy merfulnesse.
27 And they shall knovv that this *is* thy hande, *and that* thou O Lord haste done it.

21 [And thou O Lorde. &c.] From his complaynts and from cursing of his enimies hee passeth vnto prayers. Nay rather after he hath assured him selfe of God too be his deliuerer, he seemeth too haue encoraged him selfe too praying by occasion therof, like as al the godly imaginations wherewith the saincts do exercise and confirme their fayth, doo also stirre them vp too calling vppon Gods name. Howbeit he neyther braggeth of any seruisablenesse, whereby he shoulde deserue Gods helpe: neither leaneth he too his owne worthynesse, but makes Gods mercifulnesse his onely Sanctuarie. In deede he did set the innocencie, wherof he was assured in him selfe, agaynst his enimies, too the intent their vnindifferentnesse mighte appeare the better. But hee dealeth not with God about recompensing, bicause hee holdes him too a deeper ground: that is to wit, that he oweth all things to Gods free election, and that his welfare hangeth vpon the same. Now if any man mighte glory of his owne vertue and merites, certesse Dauid was not he that myghte haue done it worst. And besides this, he bare the person of Chryst & of the whole Church. Wherevpon it foloweth, that al prayers doo but wash away, except they bee grounded vpon Gods mercy. The case of Chryst (who by his owne righteousnesse pacified the father) was in deede a special case. Howbeit forasmuch as whatsoeuer hee had in his humayne nature depended vpon the good plesure of God: his will was too leade vs too the same fountayne by his owne example. But what shall wee doo, of whom euen the soundest muste alwayes bee fayne too confesse him selfe too bee loden with many sinnes? so farre off is any of vs from making God beholden too him of any righte. Then remayneth there but one thing: that bycause God is graciouse of his owne nature, and will haue his graciousnesse too shyne foorth in our welfare: and bycause hys mercy is good, hee shoulde defende vs. Therefore as ofte as wee come vntoo GOD, wee muste remember these two things: that wee haue neede of the testimonie of a good conscience, and that wee muste surmyse no woorthynesse, wherewith too bynde GOD vntoo vs, nor no deserte, wherevntoo hee shoulde owe any rewarde. For if GOD doo glorifie hys name and hys goodnesse in the preseruation of thys flightfull and transitorie life: how much more oughte all truste of workes cease when wee deale for the heauenly and euerlasting life? If hee doo but prolong my life a lyttle while vppon earth, in so dooing hee glorifieth his name, shewing him selfe too bee good and bounteouse of his owne accorde. Seeing then that hee plucking mee out of the Diuels tyrannie, adopteth mee among hys owne children, washeth away my fylthinesse with the bloud of Chryst, begetteth me a new with his holy spirite, graffeth me intoo the body of his sonne, and bryngeth mee too the lyfe of heauen: certesse how muche the more liberally hee dealeth with mee, so muche the lesse is it lawefull for mee too chalenge anye parte of the prayse too my selfe. Contrarywyse Dauid, too the entente too purchase hym selfe fauoure, alledgeth hys owne myserie and needynesse.

And

And forasmuche as outward affliction wold not suffize, onlesse hee were humbled and all stubbornesse put away: here repeteth ageine ỹ his hart is wounded. Wherby wee be warned that God will be phisicion to none other, but to such as sigh vnto him with true submissiõ, and benome not themselues in their owne miseries.

23 [I walke lowyth &c.] These two similitudes are very apt: concerning the first of which, I haue sayd somewhat alredy in the psalme 102.12. that is too wit that an afflicted person and suche a one as is halfe for dead, is very well compared to an euening shadowe. For when the sunne riseth or is mounted aloft, the continuall alteraciõ of shadows is not so easly perceiued. But when hee drawyth towards his going downe, there passeth no moment in which the shadowe seemeth not to shoote out before our eyes. By the other similitude is also betokened the vnstablenesse of estate. For lyke as grassehoppers are euer skipping hither and thither: euen so Dauid complayneth that he had a fickle life, bycause his persecuters followed vpon him from time to time, and suffered him to be in rest in no corner: according also as in the psalme 11.1. hee sayth hee is compelled to fleete like a sparow that hath nettes set for hir euery where by foulers. But to be short, hee bewayleth his miserable lot, that hee can nowhere abide in safetie: or rather that there is no roome left for him among men. Now forasmuche as hee representeth vnto vs the image of the whole Churche in this psalme: let vs not marueil if god disquiet vs also, and shake of our drowsinesse with much varietie of chaunces: according as Paule. 1. Cor. 4.11. calleth himselfe and others wanderers or wayfarers, which title agreeth after a sort too all the children of God.

24 [My knees &c.] It may be taken as a token of mourning, that Dauid although he had meate and drink at will, did notwithstanding no lesse forpyne himself with abstinẽce and ouerfasting, than giue himselfe to praying. Also therby may be betokened the lothing of meat and drinke: for we knowe that suche as bee in sorowe and heauynesse, lyke as they bee weery of their lyfe. So also is their foode vnsauerie vntoo them. If any man had leuer referre it to needinesse, bycause Dauid suffered muche hunger and penurie, when hee hydde him selfe in the dennes of wylde beasts, too eschue the cruelte of his enimyes: let hym enioy his owne meaning. Neuertheless he seemeth vntoo mee too betoken by this signe moste sorowfull mourning, inasmuche as hee abhorred bothe meate and drynke, bycause hee sawe deathe before hys eyes. Too the same effecte also tendeth that whiche followeth by and by after: namely [that his flesh was dryed vppe from the fatnesse,] bycause a sorowfull heart dryeth vp the bones. Prouerbes. 17.22. Some expounde fatnesse too betoken dayntes: as if hee should say, hee was bereft of all dayntie fare. Notwithstanding the playner sense is, that hee was become leane through heauinesse and fasting, bycause his moysture was consumed. And hee entreateth the heynousnesse of the matter by another circumstaunce, [that hee was a laughing stocke] too all men, according also as hee hath complayned in the Psalme. 22. 7. A sorowfull and a bitter thing is it to Gods children to feele the curse (which God denounceth against the transgressers of his law) too bee turned vppon their owne heads. For the law sayeth too the despisers thereof, Thou shalt bee made a laughing stocke and a shaking of the heade. Deutero. 28.37. And with this kind of temptation was Dauid assayled. And he sayth, not onely that he was accounted for a condemned person, but also that hee was malapartly scorned, not without a certayne couerte derogation vnto God, according as it is an ordinary matter with the vngodly (when they set vp their bristles vnder pretence of our affections) therwithal to raple at our faith and religion, bicause God succoureth vs not in our miseries.

26 [Helpe mee O Lorde. &c.] The Prophet falleth too his prayer agayne, like as with how many the mo engines Sathan assaulteth vs, with so much the greater earnestnesse behoueth it vs too

encounter them and breake through them. For although wee bee throughly perſuaded that wee ſtande in Gods fauour: yet notwithſtanding when hee maketh delay, and the vngodly aſſayle vs with their cauilles: it is not poſſible but many doubtes muſte ſpynde them ſelues in, and from tyme too tyme retyre vppon vs. Therefore too the intente too holde oute ſuche aſſaultes, Dauid doth not amiſſe, in ſetting thys ſhielde ſo often before him. That God ſuccoureth his ſeruants in their neceſſitie for his owne mercies ſake. And he deſireth too bee deliuered, not by ordinarie meane, but by the ſpeciall power of God, ſo as his enimie may holde hys peace for ſhame. For wee know that God now and then helpeth his ſeruantes darkely: and ſometymes ſtretcheth out his arme openly, ſo as the vngodly, (yea though they ſhet theyr eyes,) are notwithſtanding compelled to perceiue ſome ſupernaturall woorking. For like as hys enimyes hadde vaunted themſelues agaynſt God. So on the other ſyde he coueteth too triumph ouer them in Gods behalfe. For hee ſeeketh not too purchaſe him ſelf the prayſe of warlike proweſſe: but too publiſhe Gods puiſſaunce, that it mighte bring all fleſh lowe. Howbeit all this may not onely bee vnderſtoode of the falling oute: but alſo bee extended too the very affliction it ſelfe. Neuertheleſſe his cheefe deſire is, that his welfare ſhould be aſcribed too the grace of God. For in ſetting gods hād aſwel againſt fortune, as againſt al worldly meanes: his mening is to haue god to be knowen for the only author of it. Which thing is to bee marked aduiſedly, becauſe that although all of vs deſire to be preſerued bygods hād: yet notwithſtanding ſcarſe the hundredth perſon maketh the ſetting foorth of gods glory, his mark to ſhote at. But it wold become vs to make more accoūt of that, than of our own welfare, according alſo as it excelleth it in degre. Now whoſoeuer he is that coueteth too haue the vngodly ſo ouercome, as they might not be ignorant of Gods working: hee muſte muche more wey the helpe of God, which he ſeeketh by experience in himſelfe. For it were to auke a dealing, to obiecte the hande of God agaynſt others, onleſſe ſ knowledge therof were ſettled in our minds.

28 They ſhall curſe and thou ſhalt bleſſe: vvhen they riſe vp they ſhall bee put too ſhame, but thy ſeruaunt ſhall reioyce.

29 Myne aduerſaries ſhalbe clothed vvith reproche, and they ſhall couer themſelues vvith their ovvn ſhame, as vvith a garment.

30 I vvill prayſe the Lorde greatly vvith my mouth, and I vvill magnifie him in the aſſembly of great men.

31 Bycauſe he ſtandeth at the right hande of the poore, to ſaue his lyfe from condemnations.

28 [They ſhall curſe. &c.] In thys place the interpreters varie. For ſome tranſlate the whole ſentence in the maner of wiſhing: Let them curſe, ſo that thou bleſſe: let them riſe vp & be clothed with ſhame. Others kepe ſtill the time to come in maner of declaring, to whom I willingly giue my conſent. Neuertheleſſe if any man had leuer to vnderſtande after the maner of graunting, I will not withſtand them: notwithſtanding, in my iudgement they be deceiued which will haue it to be a prayer: for Dauid rather, after he hath made his prayers, bothe now without feare glory of Gods fauour. In vayne (ſaith he) ſhall they curſe mee, bycauſe thou wilt bleſſe mee. And by this meanes hee ſheweth him ſelf not to be afraide of his enimies threats, albeit that they be armed with venemouſneſſe of tong, to do miſcheefe neo leſſe than with a ſworde. Then too the intente the malice, the wyckedneſſe, the boldeneſſe, the boyſteouſneſſe, and the furiouſneſſe of our enimies may not at anp tyme abaſhe our harts: let vs learne by Dauids example to ſet god on our ſide, who is able to blow

blow away all their attempts as if they were smoke. And surely then hath gods fauour his free scope giuen him, when through the brightnesse thereof all maner of terror that was trumped in our way by the world is forced too vanysh away. Dauid therefore vpon trust of Gods fauour singeth the long of victorie too him selfe euen in the middest of battell, vnfearefully despising whatsoeuer his enimies had practised agaynst him, bicause they shall not preuayle agaynst Gods blessing. Whiche thing is the better expressed by the nexte verse, [Although they rise vp, yet shal they be put to shame.] For he meaneth, that the wilfulnesse of his enimies is not yet tamed: neuerthelesse he giueth thē leaue to rage & to cast forth their heady braios so long as he himselfe be fenced with the sheeld of Gods hand. And so he rayseth and confirmeth both him selfe & others by his example, agaynst all the pride of the world, euen whē the wickednesse of our enimies seemeth too haue the vpper hand. Vpon this hope he promiseth him selfe an ende of his sorowfulnesse for the time to come. Wherby wee gather, that afflictions must be borne mildly & with meke minds, vntil the ripe time of gladnesse may come. Also he procedeth with the same glorying in the next verse. For althogh he see ẏ naughtipacks to be hoised vp in great statelinesse yet notwithstāding he stretcheth out the eyesight of his fayth a far of, not doubting but that God will at the length disappoynt and dally out all their drifts.

30 [I will prayse the Lord &c.] By this clause appeereth more playnly that whiche I sayd euen nowe: that Dauid dothe rather prouoke his enemies with holy boasting, than pray. For as though hee had obteined his desire, hee addresseth himselfe to thāksgiuing. And wher as he sayeth [with my mouth:] there is not in those woordes a superfluitie of speech as some vntruly surmize: but hee expresseth that he will giue thanks vnto God openly: as if hee should say, I will not only wey with my selfe in the secret affection of my hart, or by myselfe alone without record, what God hath bestowed vppon mee: but also by solemne sacrifice of thanksgiuing openly acknowledge beefore men, how muche I am bound too his graciouse goodnesse. In the which sense he addeth by and by after, [in the assembly of greate men,] or of many men. For the word Robim may be constrayned dothe wayes. Notwithstanding I chose rather too translate it [greate men,] bycause Dauid seemeth to betokē a greate and honorable assembly of noble men. Certesse hee professeth that hee wil be thankfull vnto God, not only in some dark corner, but also in the greatest assemblyes of people, yea and euen amōg the cheef stats. For althogh the hart must go before the tung in the setting foorth Gods prayses: yet is it a token of coldnesse except the tung also doo accompany it. And Dauid maketh mention of the mouthe only, bycause hee tooke this a thing graunted, that the prayses which sound in mens eares be but vayne and peeuish, except the harte speake before God. And therefore hee bursteth out of the innermost affection of hart, into outward confession: lyke as also the desire of edifying one another must stir vp the faithfull to this duetifulnesse: for otherwise god is defrauded of his due honor. Also hee setteth downe the maner of his thanksgiuing: namely, [that God stood at the right hand of the poore.] And his meaning is, that at what time God seemed to haue bin gon farre from him, neglecting and forsaking him: yet was he alwayes nere at hand with him, so as he was redy to help him in due season. For surely Dauids pouertie and affliction gaue a certaine resemblaunce of casting off, in as much as God did withdraw or hide away his fauor. Yet dothe he acknoledge that god was alwais present with him though he were afflicted & pore. And he expresseth ẏ extremitie of his case more plainly, whē he saith, that [he was saued frō ẏ iudges of his life.] By which wordes he doth vs to vnderstād, not only ẏ he had to deale w̄ most puissāt enimies, namely euē w̄ the king & the noblemē of ẏ realme, but also ẏ they vpō proud presūptiō of their own power, despised him as a dead dogge, as though his life had ben past recouery. Verily I doubt not

but hee complaineth heere, not onely that hee was sore vexed by the cruelitie of his enimies, but also that hee was slaunderously and reprochfully rapied vpon. For wee know he was oppressed by the wickednesse of suche as were in authoritie, and boasted of the false pretence of iustice.

The contentes of the. Cx. Psalme.

Heere is set foorth the euerlastingnesse, as well of Chrystes kingdome, as of his Priesthoode. And fyrste of all, Dauid affirmeth that God hath giuen Chryst absolute authoritie, togither with inuincible puissaunce, wherewith too beate downe all his enimies from whence so euer they ryse vp, or else too force them too obedience. Secondely he addeth, that God will enlarge the bounds of this kingdome farre and wide. Thirdely hee auoucheth Chryst too bee garnished, no lesse with the honour of Priest than of king, yea and that by solemne othe. And lastely he sayth, that it shall be a new order of Priesthoode, the comming whereof shall make an ende of the Leuiticall Priesthoode, which was ordeined but for a time, and shall it selfe continue euermore without ende.

The. Cx. Psalme.

A Psalme of Dauids. The Lorde sayde vntoo my Lorde, sitte thou on my righte hande, vntyll I make thyne enimies thy footestoole.

2 The Lorde shall sende the scepter of thy povver out of Sion: beare thou rule in the middes of thine enimies.

3 Thy people *shall come* vvith vvilling oblations in the day of *the mustering of* thine armie, in beautie of holynesse: the deavv of thy youth *shall come* vnto thee out of thy vvomb from the morning.

Seeing that Chryste auoucheth this Psalme too haue ben made concerning him selfe, we ought not to fetch the certaintie thereof elsewhere than at his mouth. But let his authoritie stip, yea and the testimonie of the Apostles also: the very Psalme it selfe crieth out, that it will admit none other exposition. For though wee haue to encounter with the peruisest of all the Iewes: yet shall we enforce them too thus muche by strong reasons, that the thynge which are spoken here agree neither vnto Dauid, nor to any other person, saue only to the mediator. I graunt in deede, that the image of Chrystes kingdome was shadowed in the person of Dauid: but neyther of him selfe nor of any of his successours coulde hee auouche, that a king shoulde reigne farre, who also shoulde bee a Priest, not after the order of the Law, but after the order of Melchisedecke, yea and that for euer. For there coulde not as then any new and vnaccustomed dignitie of Priesthoode bee erected, but by takyng away the same honour from the Leuites. Neyther coulde the euerlastingnesse whiche is mentioned heere, bee verified by any mortall man, bycause that in all other saueng thys one man, the honour commeth soone too an ende, by meanes of the shorte and fyghtfull race of lyfe. Howbeit forasmuche as these thynge must

must bee intreated of more largely anon: Let it ſuffize to haue touched them now in fewe woords.

1 [The Lorde ſayd.&c.] That which is ſpoken heere, might after a ſort agree to the perſon of Dauid, becauſe he neyther mounted vp into the ſeege royall of his owne heade, nor was aduaunced to it by fooliſhe voyces, but was made King by the commaundement of God. Yea truly, it myght iuſtly be ſayd of all kings of the worlde, that they bee placed in their thrones by God, becauſe the degrees of eſtate in this worlde are ſet in order by heauenly decree, and there is no power but of God, Rom.13.1. But Dauid mēt to put a difference betwene the kingdom wherof he intreateth now, and all other kingdomes, according alſo as the caſe of it was peculiar. God in deede furniſheth Kings with authoritie: yet are they not ſanctified as Dauid was, that the holy anoynting ſhould ennoble them to be as Chriſtes vicegerentes. Truely wee haue heretofore ſeene them named Gods. Pſalme. 82.1.&.6. bothe becauſe they haue their roome by Gods pleaſure, and alſo after a ſorte doo repreſent his perſone, in as much as all dominion is in his only power. But yet they wante the ſacred maieſtie wherein Dauid excelled, namely of beeing the image of Gods onely begotten Sonne. Beſides this, he iuſtly auoucheth, that the kingdome was giuen otherwyſe to him, than to other earthly Kings, who though they intitle themſelues to reign by the grace of God, do notwithſtāding thinke nothing leſſe within themſelues, than that they be mayntayned by Gods hande, but rather imagine themſelues to reigne eyther by their owne policie, or by right of inheritance, or by the benefit of Fortune: and therfore as in reſpecte of themſelues, their calling is not lawfull. And forasmuche as they thinke not themſelues beholden to GOD for that whiche they owe him: Gods commiſſion is not directed properly vnto them. But Dauid who was well aſſured in himſelfe that God had choſen him, and had hilde himſelfe modeſtly in priuate eſtate vntill he was cōmaunded by gods voice to reigne: doth not without cauſe exempt himſelfe from the cōmon ſort of kings: as if he ſhold ſay, that God was the author of his reigning. Howebeit, ſ this thing can not in all reſpects be fitly applied euen vnto Dauid, it appereth by Chriſts anſwer, which is red in Math. 22.44. For when the Phariſeys had ſayd that Chriſt ſhold be the ſon of Dauid, he obiected, howe then doth Dauid cal him Lord? And ther is no cauſe why the Iewes ſhold brabble, ſ Chriſt vſed a cauill, becauſe Dauid ſpeaketh not in his owne name, but in ſ peoples. This exceptiō is eaſy to be diſproued. For although it be to be cōfeſſed, that ſ pſalme was made to the cōmon vſe of ſ whole church: yet notwithſtanding forasmuche as Dauid himſelf was one of the number of the godly, and a member of the body vnder the head, he could not exempte himſelfe out of it. May rather he could not endite the ſong vnto others, but that he himſelfe alſo muſt beare a parte in it. Alſo it is labor worth to mark an other thing: For hee taketh for graunted the principle or ground which was then admitted: namely that Dauid ſpake by the ſpirit of prophecie, and ſo prophecied of Chriſtes kingdome as then too come. This being preſuppoſed, doubtleſſe it is to be gathered, that he had an eye vntoo Chriſt, who was to be manifeſted afterward, becauſe he is the higheſt and only head of the church. Wherupon alſo it followeth, that there was ſome excellenter thing in Chriſt than his manhod, in reſpect of which thing, he is called the Lord of his father Dauid. Whiche thing is better confirmed in the ſeconde parte of this verſe. For although the Kings of the earth doo (after ſome ſorte) ſitte at Gods right hande, in whoſe behalf they haue their ſouerainte: yet notwithſtāding here is expreſſed ſome higher thing, namely, that there is peculiarly choſen one king that obteyneth the nexte degree of power and ſouerainte vnto God: of which dignitie there appered but a very ſmall ſparkle in Dauid, but the perfect brightneſſe ſhone forth in Chriſt. For ſeeing that Gods right hande farre ſurmounteth al angels: it followeth that hee which is placed there, is preferred aboue all creatures. But we will not ſay that

the

the Angels were abaced so far as to bee made vnderlings to Dauid. What then remaines, but ẏ by the spirit of prophecy Christs throne is exalted on high aboue al the principalities of heauen? And it is a similitude takē of mē: bicause ẏ like as in the worlde, he that is next person to a king, sitteth at his right hand: euen so ẏ sonne of God, by whose hand the father ruleth the whole worlde: is by this sitting metaphorically aborned with chief soueraintie. [Until I make &c.] Here ẏ prophet auoucheth, ẏ although Christs enemies make insurrection on all sydes to trouble his kingdom: yet shal he get the vpper hand of al lets. By the way he giueth an inckling, that Christs kingdom shall not be quiet, vntill he haue subdued many & sundry enimies. Then albeit ẏ the whole worlde put their engines in practize to ouerturne Christes chaire of estate: yet doth Dauid say it shal stande stil in his former stedinesse, & whosoeuer rise vp ageinst it, shal in the end be throwen down themselues. We must vnderstand therfore, ẏ although innumerable enimies cōspire ageinst the sonne of god, and do al that they can to ouerthrow his kingdom: yet shal it be to no purpose, bicause they shal not preuaile ageinst gods vnchaungeable decree, but rather they shal be cast vnder Christes feete, by the infinite power of God. But forasmuche as this prophecie shall not be fulfilled afore the last day: Christs kingdom must of necessitie bee assaulted by sundry enimies from tyme to tyme euen till the end of the world: according as shall be sayde anon after, [Bear thou rule in the mids of thyne enimies.] Moreouer, the particle [vntill,] signifieth not what shall come to passe after the last destruction of christs enimies. In deed Paul. 1. Co. 15 24. sayeth, he shall then deliuer vp vnto his father, ẏ kingdome that he receiued at his hand: but he meaneth not by those words that he shalbe deposed frō his authoritie and become as a priuate person. Onely he betokeneth the manner of his reigning, that is to wit, that the maiestie of his godhed shall be more apparāt. Howebeit, heere is mencion made of the reprobates only, who fal vnder Christs feet to their own destructiō, bicause that wheras by nature whole mankind strieth ageinst Christ, he so tameth & humbleth some vnto willing obedience, ẏ afterward he aduanceth them into the felowship of his own glory: and throweth downe other some, so as they lye vnder foote for euer.

2 [The lord shal send &c.] He not only cōfirmeth wother wordes ẏ thing ẏ he had spokē erewhile: but also addeth this more, ẏ Christ shal reign far & wide, bicause god shal stretch out his mace a far off. Nowe although Dauid made many of his neybor natiōs tributarie to him: yet if his kingdom be compared to other Monarchies: it was alwayes enclosed win narow boūds. But there is a matching of cōtraries, as if he had sayd that Christe shall not reigne in mount Syon only, for God shal stretch out his largenesse to ẏ furthest costs of ẏ world. And therfore it is called the scepter of power. For it was a wonderful matter, ẏ whē al the whole world in a maner stroue ageinst Christ, yet was his kingdom neuer the lesse spred abrode. To be shorte, Dauid confirmeth here ẏ mindes of the godly, lest they might quaile through the braynūck ouerboldnesse & dreadfull vprores of such as shold set vp thēselues to disturb Christs kingdom, bicause ẏ vnvanquishable power of God wil vtter it selfe to mayntein the glory of this sacred throne. As oft then as we be turmoyled among sundry encōbrances, let vs learn to lean vnto this prop, that rage ẏ world neuer so much, ẏ hands of it are not long inough to pluck downe Christ from the right hand of his father. And forasmuch as Christe reigneth not for himselfe, but for our welfare: we shal be safe & sounde vnder the tuition of so inuincible a king. In dede it is a sharp estate, howbeit forasmuche as it liketh God to exercise vs with continuall warfare, and too beset Christes kingdom with enimies, let vs prepare ourselues to paciēce & mekenes: & vpō trust of gods helpe let vs triumph ouer ẏ whole world without feare. Frō hence also is piked ẏ callyng of the Gētils. For except god had pronoūced that which we here in this place cōcerning ẏ largenesse of Christs kingdom: weshold haue ben none of his people at this day.

But

But notwithstanding as the wall is broken down, and the gospel published: we are gathered together into the bodye of his Church, and Christes power is shed abrode to mayntein and defende vs.

3 [Thy people &c.] Here he cõmendeth Christs kingdom, aswel for the forward & cherefull obedience of the people ẏ are subdued: as for the multitude of them. The word Nedaboth signifieth oftẽtimes [willing oblatiõs or frewil offrings] but in this place the mening is, ẏ the chosen people and suche as are reckened to be of Christes flocke in deed, shall be willing people, so as they shall offer thẽselues to obey with a free and frank will. And he saith [in the day of thyne armye,] ẏ is, as oft as ther shal be sũmoned any solemne & lawfull assemblies, or as oft as ẏ king will take a view of his people, as we say in englishe, at ẏ [musterday.] Other som translate it [In the day of power.] But the sayd former translation agreeth better: namely ẏ whensoeuer Christ listeth to gather his people together, by & by they will be redy at his beck, although they be not cõpelled by force of cõmandement. Further to the intent he may assure vs that this kingdome is consecrated vnto god aboue all other kingdõs: he addeth [the beautyes or honors of holynesse] as if he should say, they which shall become Christs subiects shall not come as it were into the presence of some worldly king: but as of god himselfe: & the mark which all of them ame at, shalbe to yeelde seruice vnto God. [Out of thy wõb frõ the morning &c.] To declare ẏ particular expositiõs of this place it were to no purpose. For whẽ I shal haue alledged the true and naturall sense, I shall not need to spẽd much labor in disproouing ẏ other. Truly I doubt not but that Dauid cõmendeth here gods blessing in augmẽting Christs people: & therefore the childhod or issue that shall spring vp, is likened by him vnto [dewe] bycause it shall growe beyonde an ordinarie manner. For like as al men marvel that the earthe is mopst, when notwithstanding the falling of the dewe is not seene but beeguileth the eyes of the beeholders: euen so Dauid sayeth that Christ shall haue incredible issue borne vnto him whi. he shall couer the whole earthe. Then is the [dewe of childhod] called the very youthe whiche after the manner of the dewe falleth downe in greater abundance than may bee numbered. For the word Yaledoth is a word that implyeth a multitude. If any man list to haue the sense of the words more distinctly: he may vnfold them thus. That innumerable issue shall come out of his wombe, like as the dewe dreepeth downe from the morning. That this thing was not vnadvisedly foretold, experiẽce sheweth. For it were incredible that so greate a multitude shoulde bee gathered vnder Christes dominion in so short a time, yea & only by the preaching of the Gospell, considering how the whole world bent itselfe furiously against him. And ẏ olde men or men well growne in yeeres beeing newly converted vnto Christ should bee called children new borne from the womb, it is no maruell: for the spirituall regeneratio maketh all the godly to become lyke infants, according as Peter teacheth 1. Peter. 2. 2. So also in Esay 53. 10. it is sayd that Christ shall see a longlined seede, and there is promised an inestimable frutefulnesse of the Church vnder the reigne of Christ. Thus much concerning the cause of the name. Truly it were a wonder that there should bee any number (though but very small) gathered out of the dreggs of the world, which holdeth only the childrẽ of wrath but it is a dubble wonder that almost an innumerable multitude of menne are begotten agein vnto Christ by the holy ghost & the Gospell. But we must beare in mind, that to runne cheerfully too the executing of gods commaũdemẽts, and to be ruled by his spirit, is an honor that he bouchsaueth only vpõ his chosen. For Christ will acknowlege none for his, but suche as will take his yoke vppon them willingly, and come into his presence at the heering of his watchword. Furthermore least any man may think himselfe discharged by his electiõ: he must also take this more with him, that Christ will not bee worshipped with outward pomp, but with true holinesse, suche as hee himselfe teacheth vs too bring into Gods sight.

4 The

4 The Lord hath ſworne and will not repent him: thou art a preeſt for euer according to the maner of Melchiſedek.

4 [The Lorde hath. &c.] This verſe proueth ſufficiētly, that heere is no communication had of anye other than of Chriſt. For wheras the Iewes, to deface the prophecie, tranſlate Cohen [a prince] it is too ſlender yea and to fond. I graunt that noble men or ſuche as be of the bloud royall, are called Cohenim For what thing beſeeming Chriſt, had Dauid ſpoken, in honouring him but with the title of a noble man, which is inferior to ỹ ſtate of a king? Agein what ſhould this meane, that hee is an euerlaſting prince, and according to the maner of Melchiſedek? There is no doubt then, but that the holy Ghoſt betokeneth ſome ſingular thing, that may diſcerne and ſeparate this king from all other kings. Moreouer it is a knowen title wherwith Melchiſedek is garniſhed by Moyſes in Geneſ. 14.18. I graunt in deede that in old time euen among the heathen nations, the kings ſupplyed the roomes of preeſthood. But foraſmuche as Melchiſedek did worſhip ỹ only one God aright: he is called the preeſt of the higheſt God: and God wold not haue theſe offices entermingled in his people. Therfore when Vzias (who was Dauids lawfull ſucceſſor,) tooke vpon him to offer incenſe vnto God: hee was ſtriken with a leproſie. 2. Paralipo. 26.21. The caſe therfore ſtood otherwiſe with Dauids offſpring, thā it did with Melchiſedek. And it is eaſie to be gathered, that this differēce is noted, bycauſe that in this newe king the religion of the preeſthood ſhalbe ioyned with the crowne and chaire of eſtate. For ſurely there was not ſo greate maieſtie of dominion in that obſcure little king Melchiſedek that only in reſpect therof hee ſhould be ſet foorth for a patterne. For Salem his only Sea, was then but a bace little towne, where hee reigned by petition, ſo as there was nothing in him woorth the noting, but the ioyning of the preeſthood and princehod togither. For Ambition cauſed the heathen kings to take to them by force the honoure of preeſthood, to purchaſe them ſelues the more reuerence. But Melchiſedek bare bothe the perſons by the cōmiſſion of God. Truly vnto vs the apoſties authoritie ought to be inough to put vs out of doubt that Dauid ment ſo. And that although the Iewes ſtriue neuer ſo ſtubbornely, yet manyfeſt reaſon conuinceth them, that ỹ ſayd beautie of holineſſe, wherof mention was made a late, is deſcribed heere more euidently: & that therunto is added a ſure and vnaccuſtomed marke, whiche in the honor of preeſthode aduanceth Chriſt aboue other kings, & therewithall maketh a difference betweene his preeſthode and the Prieſthode of the Leuites. To the furtherance hereof cōmeth Gods ſwearing, who truly is not wont to intermedle his holy name with trifling matters: but rather to the intēt to teach vs by his own exāple, to ſwear ſoberly & reuerently, he neuer ſweareth but vpon a weightie and earneſt cauſe. Now if God had ſworne that the meſſias ſhould haue bin the captein and gouerner of his people, as Melchiſedek was: it had bin an vnſauery diſh onoring of his name. But nowe ſeeing it appeareth, that there was betokened ſome rare and ſingular thing: a manne may gather what a matter of weight Chriſts preeſthod is, which is ratified by Gods othe. And truly our ſaluation hangeth vpon that poynt. For if it were not vppon truſt of Chriſt our mediator, we were all of vs ſhet out of gods preſence. But foraſmuche as in praying we haue neede of nothing more than of aſſpance. God not only allureth vs vnto him, but alſo by intermedling an othe he hath aſſigned vs a patron to purchaſe vs fauour. Therfore ſuch as ſhet them ſelues out of the doores, do charge god with lying and alſo with forſwearing. And not without cauſe dooth the Apoſtle auouche, that by this meanes the Leuitical preſthod was abrogated, for as long as that ſtood in force, god wold not haue ſworne that there ſhould be a new maner of preeſthod, onleſſe there ſhold haue

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bin some alteration. May rather when hee promiseth a new preest: there is no doubt but hee is preferred afore all others, and also is suche a one as shall abolishe the maner then admitted. Some trãslate Debareth[according to my word] whose opinion I doo not vtterly reiect. For by this meanes Dauid should say, that Melchisedeks preesthod was founded vpon Gods calling and cõmaundement. But forasmuch as the letter Yod is ofttymes superfluous, I chose rather to translate it playnly[Manner,]according also as the more parte of interpreters incline heereunto. Howbeit forasmuch as the likening of Christe vnto Melchisedech hath beguiled many of the auncient writers of the church: we must learne of the Apostle what is like in thẽ: wherby it shall bee easy to gather with how great vnadui sedneesse they ouershot thẽselues. For what is more auayle, than to let slip all the mysteries, of whiche the holy Ghost hath intreated by the mouth of the Apostle: and to catch holde of one thing which the holy ghost speakes not of? For they play ỹ Philosophers onely about ỹ bread & wyne, ỹ offring wherof (according to their saying) is cõmon to them both. But Melchisedecks offering of bread and wyne was vnto Abraham to victuple him with, and not vnto god for a sacrifise. Neyther is there an offering of bread and wyne in the holy supper, as they haue falsly surmysed: but a communion among the faithful. And as concerning the present place, the similitude is to bee holde chefly in the euerlastingnesse of the preesthod: according also as the particle Legnolam warneth vs. Therefore like as Moyses describeth Melchisedech to be as a certein heauenly man: Euen so Dauid by vpbrayding Christ vnto him, meneth that his preesthod shall be without ende. Wherupon it followeth, (which thing also the apostle discusseth) that inasmuche as he is not letted by death from executing his office: therfore he hath no successor: wherby is confuted the cursed sacrilege of the popish Masse. For to the intente the Popish priests may reconcile men vnto god they are fayne to bereeue Christe of the honour that his father hath giuen him.

5 The Lorde at thy right hande hath broken Kings in the daye of hys vvrathe.

6 Hee shall iudge among the heathen, he shall fyll *all* vvith ruines, hee shall breake the head ouer a myghtie lande.

7 Hee shall drynke of the brooke in the vvaye, therfore shall he lyft vp his heape.

5 [The Lord at thy &c.] Here Dauid setteth foorthe Christes terrible power to chase his enimies withall: & by this meanes he confirmeth, that although he be hemmed in on al sides with routes of deadly enimies: yet shall their leude attempts be no let, but that God will defende the king whome hee hath set vp. Notwithstanding, the particle in [the day of wrath] is too be noted: whereby we are admonished to beare the Crosse patiently, if GOD dissemble for a time whẽ the cruelte and furiousnesse of enemies rageth: bicause he knoweth the ripe time of reuenge. Afterwarde he maketh Christ ruler ouer the Gentiles, as if hee shold say, he was not only chosen king, to reigne onely ouer the people in Jewrie: but also to holde the far nations vnder his subiection: according as hath bin sayd in the Psalm. 2. 8. Moreouer forasmuche as there shoulde be many disobedient & rebelles as wel in all coasts of the earth, as within the bodes of Jewrie: he intreateth also of their distruction: as if he shold say, whosoeuer should resist Christe, they should be broken and their hardnesse too.

7 [He shall drinke &c.] Many interpreters (doo in my iudgement) expound this verse ouer hardly: that is too wit, that the number of the slayne shall be so great, that their bloud shall runne lyke a brooke, wyth the drinkyng whereof Christ the conqueror shall be satisfied. Nothing ryghtlyer also do other take it allegorically for miseries and sorrowes. as if it had ben sayde, that Christ shold

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in this transitory life be subiect to many afflictions. But rather it is a similitude taken of stout and strong captaines, who when they chase their enemies in hast, looke for no deintinesse, but are cõtent to drink of euery brooke that they meete within their way, yea and that without tarryance, so as they quenche their thirst at the water, standing. For in this wise did Gedeon trye out the stoutharted and warlike souldyers, conjecturing those too be but cowards that kneeled downe to drink, and therfore he sent them home again. Iudges.7.5. Therfore I doubt not but Dauid doth figuratiuely attribute warlike strength vnto Christ, denying that hee shall rest to drink, because in going forward he shall drink of the riuer but by snatches. By which commendacion hee ment too strike his enemies in feare, to the intent they might know how that this hasting hasteth their destruction. If any manne aske, where then is become that spirit of mercy and meekenesse, wherewith the scripture in other places teacheth vs that he shalbe endewed? Esay.61.1. I answer that like as a shepherd is meeke towards his sheepe, but sturdy and terrible towards woolues and theeues: euen so Christ dooth sweetely and gently cherish suche as commit themselues vnto his keeping, but those which of wilfull malice shake of his yoke, shall feele with how dreadfull puissance hee is armed. Therfore looke in what wyse wee haue seene in the psalme.2.9. that there is in his hand an yron mace too breake in peces all the sturdinesse of the worlde: in the same wise also is hee sayd too bee bloudthirsty to be auẽged of his enimies. Wherfore so muche the more heedfully must wee beware, that we by our stubborne and vntreatable disposition prouoke not his anger when he allureth vs gently vnto him.

The Contentes of the. Cxj. Psalme.

The title may declare the contentes vnto vs. Neuertheleſſe to the intent he may the better encorage all men too prayſe God, he himſelfe goeth before them in example. Afterward he reherſeth breefly the ſundry benefits which he voutſauced in old time vppon his faithfull ones, aud ſtill beſtoweth vpon them continually. And the pſalm is diſpoſed in order of the Apcee: howbeit in ſuch wiſe that euery verſe cõteyneth two letters. The beginning of the firſt verſe is Aleph, and in the next halfeſtreyne is put the letter Beth. Only the two laſt verſes are not diuided into halfe ſtreynes, but eche of them conteyneth three letters a peece. Which thing notwithſtanding wee ſhall fynde to be doone by ouerſight, whoſoeuer ſhall weye the knitting togither throughly. For if a man make three verſes of two: the ſentences will hang togither very fitly. And therfore the Prophets diſtinction was yll neglected by the Bookeprinters.

The. Cxi. Pſalme.

PRayſe ye the Lord. Aleph. I vvill prayſe the Lorde vvith my vvhole hart, Beth. in the congregacion and aſſembly of the iuſt.

2 Gimell Greate are the vvorks of the Lord, Daleph. ſought out of all that haue a deſire to them.

3 He, Beautie and comlyneſſe is his vvorke, Vau, and his righteouſneſſe endureth for euer.

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4 Zain. He hath made a memoriall to his vvonders.Heth. The Lorde is mercifull,and full of compassion.

1 [I will prayse. &c.] The Prophet offereth himselfe as a capteine to others in singing Gods prayses: bycause the same is the best and most effectualll maner of exhorting. And of this sentence there bee two members: First that the Prophet will sette forth Gods prayses hartily, and with vnfeyned affection of mynde: and secondly that he will doo it openly in the congregation of the godly. And worthily doth he begin at the hart, bicause it is better to prayse God too a mans self,and without recorde, than too yell out with a fayned mynde,& to thunder out his prayse with ful throte. Neuerthelater whosoeuer will be thankful vnto god softly by himself,wil also therwithal burst forth into open speech. For otherwyse God is defrauded of the one half of his honor. The prophet then purposed to praise god first with al his hart, that is to say,with a sounde and vnfeyned harte. For hee promiseth not to execute his dutie throughly to the full, but onely denyeth that he wil be lyke the hipocrits, which coldly and with a double hart (or rather guilefully)occupie onely their tong in setting forth Gods prayse. And this is a thing too bee noted,leaste despaire myght discorage any man if he bring not such perfection of hart as wer to be wished. For how maymed soeuer our prayses be,yet cease they not to plese God,if we streyn our selues vnfeynedly to perfourme this seruice of godlynesse. Now foloweih the other part where he promyseth to set forth Gods prayses before men. And althogh the word Sod signifie a secret meting: yet doo I thinke, that here be put two words of one signification. By the way, if any man list to take it more curiously, lette him vse his owne discretion. And he sayeth [in the congregation of the iuste,] bycause the cheef meting of holy assemblies is to the ende that the true worshippers of God shold offer vnto him ẏ sacrifise of praise, according as in the Psalme. 65. 1. it is sayde, Vppon thee O Lorde, doothe prayse attende in Syon.

2 [Great are the works. &c.] Now he doth vs to vnderstande, that there is sufficient matter to prayse God for in his woorkes,which although he name now in generall:yet wil he anon by a more euident vnfolding restreyne them too the gouernement of the church. Howbeit for asmuch as this greatnesse of gods workes is knowne vnto fewe, but cōmonly shunneth the eyes of men: the prophete wyteth the ignoraunce therof vppon the dulnesse and vnthankfulnesse of ẏ world bicause few vouchesafe to consider howe great wisdome ,goodnesse, iustice,& power shineth forth in them. Notwithstāding, the interpreters varie in the secōd part of the verse. For some translate it, [Sought out to all the desires of them.] And truly Chephets signifieth among the Hebrues,[a good will,pleasure,or well lyking.] But forasmuche as that sense is somewhat in the harde st: it wil more rightly bee taken adiectiuelike, for [earnest mynded, desirous, or longing.] As concerning the participle [Soughtout,] although Darash in Hebrue signifie properly[to search:]yet notwithstāding the works of the Lorde are called Deroshim, as it were [perceiued or founde out]like as Esaye. 65.1. I was founde of them that sought me not. Now to returne to the prophets meaning: bicause fewe apply their mynd to consider Gods woorkes,the Prophet teacheth vs that therby commeth too passe, that the greater part dazeleth in the open light. For inasmuch as he sayth,that the excellencie of Gods works is knowne to all men that are desyrous of it:he meaneth that none are ignorant of it, but suche as wilfully shette their eyes, or rather with malicious contempt doo choke the light. Notwithstanding,the mesure of vnderstanding is to be cōsidered. For we know ẏ as long as ẏ faithful wāder vpō ẏ earth their mynds are no more feble & dul,thā that they can perce to ẏ hidden heigth of gods works. But howesoeuer the vnmesurablenes of gods wisdom,vprightnesse,iustice,mightinesse & mercy,be in-

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comprehensible in his works: yet do the faithfull tast such a perceyuerance of thē as suffyseth to the glorie of God. Onely let vs learne to begin at reuerentnesse, so as wee may finde a sauor in Gods workes, whiche become vile among the reprobates through wicked lothsomnesse. Bicause the Greke interpreter hath trāslated it, [Sought out into al his wils:] Austin debateth cunningly like a Philosopher, how there may be mo willes of God than one, or at leaste wise howe it may seeme so vnto vs. And in dede it is a profitable doctrine, that although God vtter his will in his law, yet is there an other secret determination, wherby hee gouernethe mankynde in woonderfull wyse. But that perteyneth nothing too the present place.

3 [Beautie and comelynesse. &c.] Other some translate [Brightnesse.] The effect is, that whatsoeuer God doothe, the same is ful of royall maiestie. And in the seconde member hee defyneth thys comlynesse and beautie more playnly, in asmuche as Gods iustice is apparant in all places. For it is Gods will, not only that there should remayn in his workes such an assurance of his mightinesse and soueraintie, as might strike all mēs myndes in feare: but also he offereth his iustice to be sene in suche wise, as it may allure vs with the sweetenesse thereof. And this title of commendation is sette ageynste the brabbling slaunders of the vngodly, wherewith they wickedly deface the glory of gods works asmuch as in them lieth. In the next verse he commendeth peculiarly the wonders wherby God hath cheefly vttered his power. And [to make a memoriall to his wonders,] importeth as muche as too doo things worthy of rememberance, or too do suche things as the fame of thē may neuer decay. And lyke as euen now hee exhorted vs too consider his iustice, so now he commendeth his grace and mercy, cheefly in his woonders: and that, almost all in one sense, inasmuche as that iustice of his which he sheweth in preseruing his seruāts, floweth out of the fountayne of his free loue.

5 He hathe giuen a porcion to them that feare him: he vvill remember his couenant for euer.

6 He hathe shevved his people the povver of his vvorks: to giue vnto them the heritage of the heathen.

7 The vvorks of his hands are truthe and iudgement: all his statuts are soothfast.

8 *They are* stablished for euermore, and are doone in truthe & equitie.

5 [He hathe giuen &c.] Bycause the Churche is a mirror of gods mercy and iustice: the prophet applyeth vnto hir by name that which hee hath sayd of them bothe. Neyther was it his purpose too intreate of any maner of Gods iustice in generall: but of that iustice whiche hee vttereth peculiarly towards his chozen. Now therfore he addeth that God hath a care of his people, too prouide beefore hād for the needs of them. Thereph is oftentimes taken for a pray: and others translate it [Meate.] But I lyked better of the word [Portion] in the whiche sense also it is taken Prouerb. 30. 8. and 31. 15. as if he shold saye, God had giuen his people whatsoeuer they had neede of, and the same had bin as a large dole. For we knowe that the people of Israell were enriched, not by their owne purchace but by Gods blessing, as if a householder should deale corne and vittells among his household folk. In the second member he assigneth the cause of this care and liberalitie: namely for that he ment to shewe by effect, that his couenant was not disanulled or in vayne. And this is too bee marked diligently, that like as in old time he delt so louingly with the people of Israell in respect of the free couenant: euen so the benefits that he bestoweth vppon vs, flowe not from elswheare than bycause hee hathe adopted vs to be his people. Moreouer he sayth that the rememberance of hys couenant is alwayes fresh in his mynd, bicause

bicause God is neuer wearie of dealing frendly with his people. And like as he continueth the recordes of his grace from day to day euen to the last end: so to ỹ intēt our faith mai be answerable vnto his stedfastnesse, it muste not be fleting, but clymbe ouer life & death. The next verse is added in stede of an exposition, That God manifested vnto his people the power of his woorkes, by giuing them the heritage of the heathen. In deede he vseth the word [shewe:] but hee meaneth a reall shewing. For the possession of the holy lande was not gotten by mans power, but deliuered them by heauenly power and by many miracles: as if God shold openly haue witnessed to the children of Abraham, with how incomparable power he is endued. Herevnto also pertemeth it, that ageinst many nations he matcheth that one people, who surely had neuer preuailed agenst so many enimies, but vpō assurāce of help frō heuē.

7 [The woorks of his hands. &c.] In the first parte he cryeth out that God is knowen to be faithfull and vpright in his woorks: and afterward he cōmendeth the same truth and vprightnesse in the doctrine of the law: as if he shold say, there is a moste goodly agreement betwene the

9 He sent deliuerance to his people: hee commaunded his couenaunt for euer: Holy and terrible is his name.

10 The feare of the Lorde is the beginning of vvisdome: A good vnderstanding haue all they that doo them: his prayse endureth for euer.

sayings and doings of God, bicause hee is seene to be euery where foothfast and iust. Now although the deliuerance of the people in olde tyme were a notable proofe of this thing: yet I doubt not but that vnder the name of woorks, the prophete hath comprehended the continuall gouerning of the Church, bycause God hath not ceassed to shew himself daily to be iust and true, & to hold on this course without werinesse. And although it wer a greater thing among men, for a body to be knowne iust rather in deedes than in words: yet notwithstanding forasmuche as the doctrine of the law was the lyfe & welfare of the people: it is not for naught that the Prophete standeth vppon this seconde part with many wordes, saying that all his statutes are foothfaste, and that they endure for euer, and that they be perfectly framed according to the squire of faithfulnesse and ryght. And truly, if God had not tyed his people vnto hym by the holy bande of his law, the frute of their deliuerance had bene very slender, yea and that benefite had withered awaye by and by. Then may wee marke that the chiefe prerogatiue is giuen here to the doctrine, bicause it gaue lyfe by anouching the eternall loue of God.

9 [He sent deliuerance. &c.] He repeteth in other wordes the thing that he had spoken already. And bicause their deliuerance was the beginning of their welfare: he setteth downe that in the former place, and afterwarde addeth the confirmation thereof in the lawe, whereby it came to passe that Gods adoption could neuer decay. For although God had made his couenāt in old time with Abraham, which deede was also the cause of their deliuerance: yet is this title of commendation referred to the lawe, whereby the couenaunt was stablished that it coulde neuer be disanulled. The effecte cōmeth to this poynte, that God played not the gracious father that only day in deliuering his people: but also stablished his fauour by publishing his lawe, to the intent the hope of eternal lyfe should euermore be resident in the Church. Moreouer ye must beare in mynd that whiche I haue warned you off alreadye, and must be repeted more largely agayne in the hundred & nyneteenth Psalm, where the lawe is intreated of, that is to wit that the bare cōmaundements must not always be caught hold of, bicause ỹ holy Ghoste hath an eye chiefly vnto the promises founded in Christ, by which promyses, God gathering his chosen people to himselfe, hath begotten them a new vnto eternall lyfe.

10 [The feare of the Lord. &c.] After

that the Prophet hath preached of gods benefites, and garnished the lawe with iust tytles of commendation: nowe he exhorteth the faithful to the awe of god, and to the endeuer of obseruing the law. In calling [the feare of God] the beginning or headspring of wisedom, hee condemneth all those of foolishenesse, that yelde not themselues in obedience vntoo God. As if he shoulde say, They are all of them but Asses, & know not somuche as the first schoolepoints of being wise, whiche are not thoroughly settled in the fear of God, and frame not their life according to his law: whiche thing is too be marked aduisedly. For where as all men couet to be wyse, almost al ẏ whole worlde setteth lightly by God, and sootheth it selfe in it owne wylinesse. Therfore wheras the worst sort are thought to be wise aboue other mē, and swelling vpon opiniō therof, do harden thēselues ageinst God: the Prophet sayth flatly, ẏ al the wisdom of ẏ world is but a smoke or an emptie shadow, without the feare of God. And surely whosoeuer they bee that knowe not to what ende they lyue, certeine it is that they be fooles, & quite out of their wittes. But the ende too which we be borne, and for whiche wee liue is this: that we should occupie our selues in gods seruice. Then is there no woorser blyndenesse, nor dulnesse more beastly, than when we despise God and turne our endeuers an other waye. For howe muche soeuer worldly men excell in craftynesse: yet want they the heade, that is to saye, true godlinesse. To the same purpose perteyneth that whiche is added forthwith, that such as kepe gods commaundementes haue a good vnderstanding. And there is a greate force in the adiectiue Suk: for in disprouing the foolishe ouerweening that we spake of, the prophet couertly taunteth those that are frowardly sharpwitted: as if he shold say, I graunt they be commonly counted wyse, that shift wel for themselues, that serue the market, and that are wittie in holding themselues in fauor with the world, yea & which beguyle others. But what and if I graunt them thys name? yet is their wisedom vnprofitable and vntoward, bicause the soūdnesse of the mynde vttereth it selfe in the keping of the law. And now in stede of the feare of God, here is put [the keping of his commandements] For although al men welnere without exceptiō, do bost themselues to feare God: yet is nothing more ryfe amōg them than ẏ cōtempt of the lawe. Woorthily therefore dothe the Prophet teach vs, that the true tryall of fearing God, is if we take his yoke vppon vs willingly, and suffer our selues to bee ruled by his worde. The woorde [Beginning] hath deceyued some men, so as they haue thought the feare of god to be called the [fyrst entrance into wisdom,] and as a man would terme it the Apcee, bicause it prepareth men to true godlynesse. But that is a toye, sith that in an other place it is called wisedome, Job. 28. 28. For [feare] is not taken heere, for the firste trayning or schoole poynte of godlynesse, as it is taken in the fyrst Canonicall Epistle of Sainct John. 4. 18. but it comprehendeth the whole Religion or seruice of GOD. The cloasing vp of the Psalme needeth no expounding. For the Prophete woulde noo more but thys, that the Faythefull shoulde vnderstande, howe nothyng is better for them all their lyfe long than to prayse God.

The Contents of the. Cxij. Psalme.

For asmuche as the more part of the world hopeth to speede well by yll doing: and gaine is cōmonly sought for by catching, deceiuing, and all maner of wrong dealing: the Prophet reckneth vp the blessings of God whiche are seene in the pure worshippers of God, to the intent wee may knowe that the indeuer of godly and righteouse liuing wanteth not a singular reward.

The

The Cxij. Psalme.

PRayse ye the Lorde, Blissed is the man that feareth the Lord, he vvilll delight greatly in his commaundementes.
2 His seede shall be myghtie vppon earthe: the generation of the ryghteous shall be blissed.
3 Wealthe and riches are in his houses: and his ryghteousnesse endureth for euer.

1 [Blessed is the man &c.] Although the word of encoragement bee set formost: yet haue I told you heeretofore that the prophet wadeth deeper than to exhort the faithfull to ẏ singing of gods prayses. For inasmuche as it is euery where counted a happinesse to range abrode in doing mischeef by euill meanes and iniuries, and although innocencie be now and then praysed, yet scarce one among a hundred foloweth it, whyle all men think thēselues in an ill case, if they cannot by hooke or by crooke snatche vp to thēselues whatsoeuer lyeth fit for thē to pray vpon. The Prophet on the contrary part sheweth, that there is more to be hoped for at Gods fatherly fauoure, than by al kynd of misdealings: and calleth vs backe to the endeuer of vprightnesse and good dooing, by setting ẏ hope of reward beefore vs. I vnfold the words in this wise. Blessed is the man that feareth the Lord, and delighteth himselfe in his commaundements: so as the Prophet may in the second member define wherin the fear of god consisteth. And this addition was very needfull, according as wee haue touched slightly in the ende of the laste Psalme. For whereas all menne doo carelesly despise Gods lawe: yet is nothyng more ryfe with them than to pretende the feare of GOD. This naughtynesse is verye well disproued by the prophet, when he admitteth no man among the worshippers of God, but hym that setteth hys mynde to the keeping of the law. Neyther is the woord Chaphets, without any enforcement, which signifieth as much as to [haue a pleasure] as they cōmonly terme it. And I haue traaslated it too [Delight.] For the Prophet distinguisheth the willyng and cheerefull endeuer of keeping the lawe, from the slauish and constremed obeysance: bycause it is not inough too giue eare too Gods lawe, onelesse wee embrace it gladlye, so as the loue of it may with his swetenesse ouercome al the enticements of the flesh. Therfore vntill a mā be come thus farrefoorth, that his delyght in the lawe holdeth him gladlye in his duetie: hee shal not bee counted a true obseruer of the Lawe. Nowe returne I too the whole sentence. The Prophete in affirmyng the worshippers of GOD to be happie, warneth vs on the contrarye parte, that it is a pestilent deceit, wherwith the wicked beguyle themselues in fayning to themselues a counterfet happynesse by euill doing.

2 [His seede shalbe &c.] The Prophet to proue the sentence that hee hath alleged, reckeneth vp the testimonies of Gods grace, wherwith hee is woont to reward his worshippers. And first of all he sayeth, not only that Gods fatherly louing kindnesse resteth in their person, but also is extended to their posteritie: according also as it is sayde in the lawe, I am mercifull too a thousande generacions in them that loue mee and keepe my commaundements. Exod. 34. 7. And in the psalme. 103. 8 9. and in other places, we haue touched this point of doctrine already. But forasmuche as many menne will measure Gods temporall graces amisse all after one rate: wee muste beare in mynde that whyche I haue taughte in the Psalme 37. 25. That is too witte, That they bee dyuersly disposed, accordyng as it

pleaseth God. It happeneth now and then that a very good man is childlesse: and yet childlessenesse in it selfe is counted a curse of God. So also, many of Gods seruants are pinched with pouertie and needinesse, combered with sicknesses, and pitifully troubled with sundry miseries. We must therfore hold vs to the generall rule, that according as God knoweth it to be for eche mans behoof, hee is sometime more largely and sometime more sparely beneficiall toward his seruants: or rather sometimes hideth away the signes of his fauour, so as hee may seeme too haue no regard of his seruants at all. Notwithstanding, in this confusednesse it euermore appeereth, that it was not sayd in vayne, that the godly are blessed and their offspring too. For wheras the wicked purpose nothing else but to reigne in the world, and to aduance their children aboue the cloudes: God most commonly disappointeth their vaine hopes. Agein, forasmuch as the faithfull thinke it inough to bryng vp their children in the fear of God, that they maye liue with a little: God as it wer reaching out his hand, lifteth them vp aloft. Besides this, in olde time the proofe of this doctrin was more apparāt vnder the lawe, bicause it behoued the rude and weake people to bee trayned by little and little to better hope, by earthly blessings. Howbeit if oure owne vices letted not, Gods earthly benefits wold shine more brightly vpon vs euē at this day also. For wheras there is added by and by, [that wealth and riches shall be in the houses of ẏ ryghteous:] experiēce sheweth that it is not true always after one rate. For oftentimes it falleth oute that honest and holy folke hunger & are destitute euen of measurable foode: verily bicause it wold be hurtfull to them to bee entreated any thyng frankelye at Gods hande, for as muche as many are vnmeete too endure wealthinesse. By the way we may note, that ẏ grace whiche the Prophete commendech, is seene most in this point, that honest and playne folke are contented with theyr meannesse, wheras the worldlings are satisfied with no abundāce, though they shoulde swalowe vp the whole world. For true is the olde prouerb, that the couetouse person wanteth as well that which he hath, as that which hee hathe not, bycause he is master of nothing, but his riches are master ouer him. Joyntly also with this member must bee red that which foloweth afterward, [that the righteousenesse of good men endureth for euer.] And this is ẏ moste proper and assured difference, bycause that although the vngodly stuffe their houses full of greate riches for a time: all that heaping vp of things shall (as the Prophet sayeth) sodeinly vanish away at one blast of Gods mouthe: Aggeus. 1.9. and we dayly see howe the things ẏ wer gotten by scratching & craftinesse, are layd out to the spoyle. But innocencie is the best and faithfullest keeper of Gods blessings vnto the faithfull.

4 Vnto the righteouse, light is rizen in darknesse: hee is mercifull, and full of compassion, and righteouse.

5 A god man is mercifull and lendeth, hee measureth his vvords in vprightnesse.

6 Surely he shall neuer stagger, the righteouse shal be had in remembe-rance for euer.

7 He shall not be afrayd of euill hearing: his hart is set fast bycause he putteth his trust in the Lord.

8 His hart is vnderpropped, he shal not be afrayd, vntill he see *his desire* vppon his aduersaries.

4 [Unto the righteouse &c.] whither a man list to take ẏ word Zarach neutrally or actiuely, the meaning wilbe all one. But yet whithersoeuer of the wayes ye take it, the words admit still a double sense: either ẏ God keepeth ẏ righteouse free

tree from the commō miseries, as though the Sunne should shyne in some corner when all the earthe besides is couered with darknesse: or that God restoreth his seruants sayre wether, although he ouercast their minds with heauinesse for a time, lyke as the daye succeedeth the night. If this later exposition be allowed then by darknesse or by the cloudye and raynie season, the Prophet meaneth the troubles wherwith God exercyseth his seruants vnto patience. Howbeeit the other sense seemeth ℣ fitter: namelye that when all the whole worlde is drowned in miseries, Gods grace shyneth vppon the faithfull, so as they feele thēselues to bee in good and happie plight bycause god is fauorable to thē. By this meanes their estate is very well sorted from the common lot of men. For although the vnthryfts frisk about in prosperitie: yet notwithstanding, forasmuche as they tast not gods fatherly loue: they dazel in ℣ daylight, and in time of aduersitie are drowned in deadly darknesse: doubtlesse they neuer haue any lightsome calmnes. But the godly vpon whom Gods grace shyneth alwayes, although they be subiect to miseries as well as all other men, yet are they neuer ouerwhelmed with darknesse: and therefore it is not vnfitly sayd, that light ariseth to them in darknesse. Notwithstanding, if we take the verbe Zara actiuely: the cōstruction of the words will flowe the better all in one streme. Truly I doubt not but the prophete adorneth God with these titles, [Mercifull, full of compassion, ℣ righteouse.] Therefore if we reade it in the neuter gender [light is risen:] the latter member shalbe a rendering of the cause. For whereas som expound it ℣ the righteouse & gentle persons darken not the world as the vnthryfts and wicked persons doo, nor peeld smoke out of light, but light out of the smoke, they wrest the Prophets words too muche.

5 [A good man. &c.] This interpretation is admitted almost by cōmon cōsent. Howbeit I rather incline an other way, that it shall go wel with the gentle and frecharted. For so shall the prophets tale be framed the better. For his purpose is to shew that worldly menne are far decepued whē they gape for happinesse by leude and vnlaufull practises, bycause the only grace of God is the wel spring and cause of al good things. And by this meanes must be supplied the relatiue [which.] Then warneth hee vs, that such as make haste to enriche themselues by nigardly pinching and sore exactions are begiled, bycause it is the faithful which draw Gods grace vnto them by their frendlynesse and good doing, as it were by a conduite pipe. For the word Tob is oftentimes taken neutrally in the masculine Gender. Hee setteth downe [Leding, as the fruite of mercifulnesse. For the Vsurer lendeth, but it is too sucke wretched folke dry by his deceitfull pretence of hēlping them. God then promiseth prosperous successe to suche as are frankharted in deed, whyche succourre the poore for compassyons sake, and not too laye snares for them. I take the word Debarim in the ende of the verse, for [Affayres or businesses or doings] lyke as Dauid Kimbi also doth who is the faithefullest of the Rabbines. For to haue it vnderstoode of speeche, it were too colde, and the Prophete woulde haue spoken more playnely. But this agreeth very well sayde, that the righteous shoulde measure their affayres by reason and Iudgemente, so as in their housholde matters they bee neyther lauishe, nor nigardly or oversparing, but keepe a measure without excesse: and secondly that in bargaining they shoulde alwayes obserue the rule of vprightnesse.

6 [Surely hee shall neuer &c.] The particle implying the cause may be take also in his naturall meaning, specially if a man list to reade [It shall goo well with the man,] in the vpper verse. For he pointeth out more playnly the happinesse of which he spake: that is to wit, first that GOD sustayneth the mercyfull and kyndeharted, that they may not bee tossed among the turmoylyngs of the worlde. And secondely that hee maketh their innocencie to shine: and defendethe them from wrongfull slaūders And they are sayde not too stagger or quayle, bycause that although they be subiect to the cōmon inconueniences,

yea and oft times seeme too sink vnder the burthen of miseries: yet doo they abide by their tackling still within, and ouercome all aduersities by victorious patience. Now although God bee the mainteiner of their rigteousnesse: yet escape they not the slaunders of the wicked: but it is inough that the remembrance of them is blessed afore God, and his angels, and all the whole stage of the godly.

7 [He shal not be afraid &c.] It might seeme to be a confirmation of the former sentence, as if the prophet had sayd that the righteous are free from the misreport which the reprobates purchase to themselues by their owne fault and offences. But I rather vnderstād it that the righteous are not like the vnbeleuers which quake at euery little blast of hastie newes: but peaceably and quietly leane vntoo Gods fatherly prouidence, whatsoeuer euil tidings is reported. For how cōmeth it to passe that the vnbeleeuers are euer floting, but bicause they thinke that while God takes his ease in heauen, Fortune playes hir prankes vpon earth? Therefore it is no marueil they be abashed and shrink in their heades at the flittring of euery leaf that falleth. From suche vnquietnesse the Prophet exempteth the faithfull, bicause they hang not vpon reports, nor be letted by fearfulnesse to call vpon God continually. True it is in deed that Gods children are afrayde also, when any danger hangeth ouer their heades: For if they should be touched with no care of inconueniences, suche securitie wer a blockishnesse, and not a constantnesse. But when they acknowledge GOD to be the keper of their lyfe, although they be not quite rid of all thoughte and feare: yet notwithstanding, in proceeding forward in their race, they commit their welfare vntoo god, vnto whose discretiō they willingly giue ouer themselues. This is the stout mynderdoneesse of the righteous, wherethrough the prophet sayth, They despise all fearfull reports. wisely also doothe he fasten the mayn post therof in the Lord. For in as muche as innumerable deathes beleege vs on the right hande & on the left: we must needes be ouerwhelmed with despaire, if this trust succour vs not, that we be safe vnder gods keping. The right stablenesse therfore is such as the prophet defineth, that is to wit, if we put our trust in god. For wheras worldely folke make theselues drunken with carelesnesse, so muche the more doo they prouoke gods thunderbolts against them bicause they forget how brittle the state of mans life is, & doltishly aduance themselues in their pride against God. Therfore when they shall saye, Peace, all is whist: then shal sodein destruction light vpon thē. 1. Thess. 5. 3. But the feling of inconueniences doth so put the faithful in feare & thought, that yet notwithstāding it quaketh not their harts, bicause it staieth not of their sayth, wherthrough alonly, they be stout and stedy. To be breef they be neyther steelharted nor blockish: but their trust which they settle in God, is the thing wherby they auaunce themselues aboue all thoughtfull cares. By this meane they keepe still quiet and well settled mynds, vntil the ful time of vengeance come against the reprobates.

9 He hathe sprinkled abrode, and giuen to the poore, his righteousnesse endureth for euer: his horne shalbe exalted in glory.

10 The vvicked shall se it and be angrie, he shall gnash vvith his teeth and fret avvay: the desire of the vvicked shall perish.

9 [He hath sprinkled abrode &c.] Again he affirmeth that the righteous are neuer disappointed of the frute and reward of their liberalitie. And first and formost, by [sprinkling,] the Prophete meaneth not that they spue out some little thing nigardly & grudgingly, according as many folke thinke to discharge themselues towardes the poore with a small almes: but that they lashe oute abundantly: that is too wit, so much as neede requireth and their owne abilitie, giueth leaue. For it may bee that a liberal harte hath not abundance of things. But the Prophet meaneth onely, that the righteous are not so streightlaced, but be alwayes redy to giue a sprinkling. Afterward he addeth therwithall, [that they

they giue to ỹ poore, meaning ỹ they laſh not their thigs vnaduiſedly, but vſe wil dom & choiſe to ſuccor wher need is. We know that the world oft tymes praiſeth needleſſe & ſuperfluous expēſes that are done for vaine oſtentation: and therfore riot or ambition waſteth an hundredfolde more goodes than measurable liberalitie beſtoweth. But the Prophete teacheth, that the prayſe of liberalitie conſiſtethe not in laupſheneſſe without exception, but in releeuyng the wante of the poore, and in ſpendyng money aboute ryghte and lawefull vſes. Thys place is cited by Paule. 2. Cozinth. 9. 9. where he telleth vs it is an eaſye matter with God too giue vs abundance, wherby our liberalitie may flowe with equall courſe: which thing agreeth very well with ỹ Prophets meaning. Wheras it foloweth afterward, ỹ [the righteouſeneſſe of ſuch a man endureth for euer] it may bee taken two wayes. For inaſmuche as the ſayde headineſſe of ambitiō which prycketh the worldlings to ſcatter their goods, deſerueth not the name of vertue: it wil not miſagree, that the Prophet ſhould prayſe the continuall holding on: accordyng as hee ſayde afore, that the righteouſe doo order theyr doyings by diſcretiō. Notwithſtanding if any man like better, that there ſhould be betokned the frute of righteouſeneſſe, I willingly agree vnto him. And truly it ſeemeth to bee a repeting of the ſame ſentence which we ſaw euen now. Afterward the Prophet ſheweth in what wiſe God by his benefits auoucheth the prayſe of their righteouſneſſe, and diſappointeth it not of due reward: that is to wit, bicauſe he exalteth [their horn] that is to ſaye, their ſtrength or proſperous eſtate more and more.

10 [The wicked ſhall ſee it &c.] Here foloweth ſuche a matching of cōtraries as we ſawe in the pſalme. 2. 5. the which doothe more commend Gods gracious goodneſſe towards the faithfull. And the Prophete meaneth, that althoughe the vngodly caſt all feeling of goodyneſſe farre from them, leaſt they mighte think that God gouerneth worldly affaires, yet ſhall they ſee whether they will or no, that the righteous doo not in vayne giue ouer themſelues vnto gods obeyſance to followe humanitie. Albeit then that they harden themſelues: yet hee ſayeth, that they ſhall manyfeſtlye ſee the reward which God will render to his children, ſo as it ſhall make them gnaſh their teeth, & pine thēſelues away with the poyſon of ingerying ſpyghte. In the end hee addeth, [That the wicked ſhalbe diſappointed of their luſts.] For wheras they bee vnſatiable, and euer longing for this or that: yet is theyr hope no leſſe bold, than their luſt is vnbridled: and ſo it commeth too paſſe that they ſticke not to ſwalowe vp the whole world in their fooliſh hope. But the Prophete telleth them, that the thing which they thought to be in their owne hand, ſhalbe wreſted frō them, ſo as they ſhal alwayes go away empty & hungrie.

The Contents of the. Cxiij. Pſalme.

In this pſalme alſo is matter miniſtred to prayſe God for his prouidence, that whereas he farre ſurmounteth all the heauens with his highneſſe, yet notwithſtanding he vouchſaueth to looke downe vppon the earth, too haue a care of mankind. And bycauſe the variableneſſe that is ſeene vppon earth, troubleth many: the Prophet warneth vs by expreſſe words, that in the ſodein alteracions which happen beyond hope, we muſt haue an eye to Gods prouidence, ſo as we doubt not but that all things are gouerned by his becke and appointment.

The Cxiij. Pſalme.

1 Prayſe ye the Lord. Prayſe O ye ſeruants of the Lorde, prayſe ye the name of the Lord.

2 Bleſſed be the name of the lord frō hēſforth & for euermore.

3 The Lordes name is to be praysed from the rising of the Sunne to the going dovvne of the same.

4 The Lord is high aboue all nations, and his glorie aboue the heauēs.

1 [Prayse O yee seruants &c.] Although the psalme contein a matter that concerneth all men without exception: yet doothe the Prophete speake too the faithfull peculiarly, bycause they only are endewed with spirituall eyes too see Gods hand. Neyther is the dubling superfluouse, if wee consider how cold and slowe men bee in this exercise of godlynesse. In deede wee confesse all of vs that we be created to prayse gods name, but in the meane season his glory lyes deade among vs. And therefore this so lewde slouthfulnesse is iustly founde faulte with: and all vnder one laboure the Prophete stirreth vs vp to vnweariable endeuer of praysing God. Then must the repeting of the exhortation bee referred aswell to perseuering as to earnestnesse. If any mā had leuer to vnderstand by Gods seruaunts, the Leuites, who vnder the law wer charged to sing Gods prayses: I will not greatly stand with him: so he exclude not the reste of the faithful, ouer whome God did in old tyme set the Leuits as captaines & masters, that he myght be praysed of al his people without exception. And doubtelesse if the holy Ghost speketh to the Leuites by name when Gods prayses are in hand: it is not done for any other respect, than that they should go before others by their example, & that the whole church should answer with stedfast consent. But now in these dayes seeing we be all of vs a kingly priesthode. 1. Pet. 2. 9. and as Zacharie testifieth 14. 21. euē euery of the basest sorte shall be Leuites vnder the reigne of Christe: there is no doubt but the prophet letteth slip the vn beleuers which are dumbe, and allureth vs in generall to the performing of this seruice vnto God.

2 [Blissed be the name. &c.] The prophet confirmeth that which I touched euen nowe: namely that Gods prayses must be continued all our lyfe long. For if Gods name be to be praysed for euer: at least wyse we ought to indeuer with all diligence during so short space as we haue to wander in this world, that the remembrance thereof may florish when we be dead. In the next verse he extendeth the glorye of Gods name into al coasts of the earth. Whervppon it foloweth, that oure slouthefulnesse is in no wise to be excused, if we sounde not out his prayses one to another among oure selues. And although that vnder ẏ law, God coulde not be ryghtly praysed any where else than in Iewrye, bicause hee was not knowen but to his chosen people: yet wer his works (which wer manifestly set forth to all nations,) woorthye the commendations of the whole world. To the same purpose maketh also that which followeth concerning the [highnesse] of Gods glorie. For what greater vnsemelynesse can there be, thā for vs to be nigardly and slowe in exalting it, seyng it ought to rauish al mens myndes vpwarde too woonder at it? The Prophete therefore extollethe not gods name so greatly to no purpose, but rather to the intente wee should knowe howe there is no roome for slouthefulnesse, and that it is a trayterous silence, if wee enforce not our selues aboue our power to magnifie him with praises, so as our affection may after a sort mounte aboue the heauens. In that hee sayeth [He is high aboue all nations,] ther is a couerte vpbraydyng too condemne the sluggishnesse of the chosen people. For what is more ageynst reason, than that suche as are witnesses of gods glory by eye syght, should cease from praysing it, seing it shyneth foorthe euen among the blynd? For although God vouchsaued the lyght of his heauenly doctryne only vpon the Iewes as then: yet did he neuer leaue himselfe withoute witnesse, according as Paule sayeth, Actes. 14. 17. and Roman. 1. 10. Howebeit, thys hyghnesse was perceyued the better by the publishing of the Gospell, bycause that then verily the worlde was gathered togither vnder his obeysance.

5 [Who

Who is like vnto the Lorde our God, that hath his dvvelling on
5 high.
6 And yet humbleth him selfe to behold *things* in heuen and in earth?
7 Lyfting vp the poore out of the dust: out of the hunghill rayseth he
the vvretched.
8 To set him vvith the Princes, *euen* vvith the Princes of his people.
9 Making the barren vvoman too dvvell in a house, and too be a ioy-
full mother of children. Prayse yee the Lorde.

5 [Who is like vnto &c.] Heere the prophet comparing ỹ highnesse of Gods glory and puissance, with his vnmeasurable goodnesse, doothe therby enlarge his glory. Not that Gods goodnesse can be separated from his glory: but this destinction is set downe in respect of men, to whom Gods maiestie would of itselfe be terrible, onlesse hee did gently abase himselfe too allure vs to him with his amiable sweetnesse. The effect then is, that although God dwelling aboue the heauens bee so farre off from vs: yet is this his highnesse no impediment, but that he sheweth himselfe neere at hande vnto vs, and familiarly careth for our welfare. And in saying that God is high aboue the heauens, the Prophet not only commendeth his mercy towards men whose estate is vile and base: but also doeth vs too vnderstand, that hee maye with good right despise euē the Angells of heauen, if his fatherly loue moueth him not to come downe to embrace thē within his charge. Now if hee embace himselfe by descending but to ỹ Angels, what is to be sayd in respect of mē, who creeping vpon the earth, are therwithal also bewrapped in filthinesse without number? If any man aske whither god fill not bothe heauen and earth: the solution is easie: that there is nothing else taught in these the Prophets wordes, but that hee is able to treade the noblest creatures vnder his feete, or rather that hee may neglect them for their farre distance from him. To be breef, wee must learne that it comes not too passe by our neerenesse, that God hathe a care of vs: but bycause hee abaceth himselfe of his owne accord.

7 [Lifting vp the poore &c.] Heere the Prophet commendeth Gods prouidence in the varyable alteracions which are thought to happē by chaunce. Therfore whereas things are chaūged beyond our expectation: that (sayeth he) is done by the appointment of God alone. For if things should proceede alwayes cuēly after one selfesame rate, all men wold boast of nature, nature: but now ỹ inter chaungeableness putteth vs in minde how it is Gods secret determinacion ỹ beares the swap. Againe when wee be amazed at the sodennesse of things vnlooked for, straight way we imagine it to be the doing of fortune. For asmuch then as we be al of vs ill disposed: the prophet willeth vs to wonder at gods prouidēce when there happeth any strange or vnwonted thing. For seing ỹ heathens & other of ỹ basest sort of men haue mounted vp toỹ highest empires, reson wold that our wits shold be wakned the better at so straunge a nouelti vnthought vpō. Now we vnderstand the prophets meaning, for he could haue set forth the workmanship of heauen & earth, as he hath done in other places: but forasmuch as our minds are purblind in the ordinary course of nature, he saith ỹ Gods hand is more manifest in his vnwonted workes. And he enlargeth ỹ miracle whē he saith, that the base & rascal sort of mē are not onely aduaunced to some maner of principalitie, but so aduanced as they haue preeminence ouer his holy people, the which is a greter mater, thā to beare rule in other parts of the earth. For the state of the church is the chefest & beautifullest stage, wherupon God bringeth forth & vttereth the profes of his wōderful power, wisdome, & righteousnesse.

9 [Making the barren &c.] He declareth another woorke of God, which though it seeme not to be so notable, yet doth it not the lesse trouble our wittes. for if the woman that hath ben barren

a long time, doo sodeynly beare a greate sorte of children, wee bee compelled too marueil, bee wee neuer so dull in Gods dayly woorkes. The woorde Hacith is taken not only simply for a house, but also for a housholde, namely when the thing that conteineth is put for that which is conteined, like as in Greke the woorde Oikon, and in Latin Domus, and in English also the foresaide woorde [house.] The meaning then is, that the woman which earst was widowlike, is enduced with fruytefulnesse, so as shee hath a house ful of children. And he attributeth iopfulnesse to the mothers, bicause that although the minds of all folkes be forewarde in seeking richesse, or honour, or plesures, or any maner of commodities: yet is issue preferred before all other things. Seeing then that god not onely gouerneth ȳ acustomed order of nature, but also chãgeth ȳ courses of things, lifting those vp aloft which lay despised, and making the barren womã fruitful: our dulnesse is double damnable, but if wee be attentiue to consider his hand.

The contentes of the. Cxiiij. Psalme.

It is a breefe description of the deliuerance, wherin God vttered a notable proofe of his power and grace, by leading his people out of Egypt into the promised heritage. The ende wherof is, that the children of Abraham should yeeld them selues wholly vnto God, who embracing thẽ with his free adoption, voutsaued to haue them to be his holy and peculiar people.

The. cxiiij. Psalme.

VVHen Israell vvent out of Egypt, and the house of Iacob from the straunge Nation.

2 Iuda vvas his sanctification, and Israel his dominion.

3 The sea savv it and fled: Iordan vvas turned backe.

4 The Mountaynes skipped lyke Rammes, and the Hilles lyke the Lambes of sheepe.

1 [When Israel. &c.] Seing that that deliuerance was so excellent a pledge and token of Gods loue towardes the children of Abraham, no maruel though it be so often called to remembrãce. And in the first entrance the prophete telleth vs, that the people whom god had purchased so dearely to him selfe, are no more maisters of them selues. For whereas some interpret it, that the tribe of Iuda was then sanctified vnto god, according to this place of Exo. 19. 6. and also this of the firste Epistle of Peter. 2. 9. You are a holy nation, & a priestly kingdome: me thinke it disagreeth with ȳ prophets meaning. And that which is added immediatly after dispatcheth all doubts: namely that Israel was then appointed to gods dominiõ. For it is a repeting of one selfe same sentẽce vnder diuers woordes: and the tribe of Iuda is preferred before the reste of the people, or ȳ prerogatiue of preheminence: and yet it is not too bee doubted, but that the same title wherwith that tribe is enhonored peculiarly, perteineth to the body of ȳ whole people. And god is said to be sanctified in respect of men, for in himselfe he neither increseth nor abateth. And Iuda is said to haue ben his [holinesse or sanctification, and Israell his dominion,] bycause his holy maiestie, which earst was darkened, did then drawe as many too reuerence it, as were witnesses of so incredible power. Now if god did set vp him selfe a kingdome, & purchase reuerence to his holy name by deliuering his people, the peoples reckelesnesse is not to be excused, except they exercise thẽ selues in the cõtinuall minding of so great a benefite.

3 [The sea saw it. &c.] He pursueth not all the miracles ȳ were wrought at that

that time, but liuely declareth how the sea (although it bee a dead element and voide of sense) was notwithstanding abashed with feare of gods power, & that Iordan did the like, & the very mountaines leaped vp. Now although ỹ prophet do poetike describe the going back of the sea and of Iordan: yet do not his wordes exceede the maner of the thing. For the sea truely in yeelding such obedience too his maker, did sanctifie hys name. Iordan by his submission, beautified his dominion, and the mountaines by their trembling did beare witnesse, how much they stode in awe of his maiestie. But his purpose is no more too commend gods mighty power, than his fatherly care & endeuer too preserue the Churche. And therefore he skilfully separateth Israell from the Sea, from Iordan, and from the mountaynes: according as the case of the electe people, and the case of the dead elements were diuerse.

5 What ayled thee O Sea, that thou fleddest? and thou Iordan that thou turnedst backvvarde?

6 Yee monntaynes *that* yee leaped lyke Rammes, and yee hilles lyke the Lambes of sheepe.

7 Tremble thou earth at the presence of the Lorde, at the presence of the God of Iacob.

8 Which turned the Rockes into pooles of vvater, and the Flint into a fountayne of vvater.

5 [What ayleth thee &c.] Like as the Prophet did erewhyle attribute vnderstanding and awe of Gods power vnto the Sea, vnto Iordan, and vnto the mountaines: so now heere hee demaundeth of them a question in common. And by these figures he reproueth mēs dulnesse the more sharply, if they apply not the vnderstanding wherwith they bee endewed, too the considering of Gods workes. Yea euen the very sight of the Sea wherof the Prophet speaketh, is of force inough and too much too cōdemne their blindnesse. For the Sea could not bee dryed, nor the riuer Iordan runne back, but by secret instinct so as God compelled them too obedience. Howbeeit although his talke bee directed vnto the Sea, vnto Iordan, and vnto the mountaines: yet the Prophet speaketh rather vnto vs, to the intent that euery one of vs entering into himselfe, shoulde diligently and heedfully proceede still in this consideracō. And therfore as oft as we meete with these wordes, let eche of vs answer, that so greate alteracion can not be fathered vpon nature or inferior causes, but it is Gods hand that shineth openly in this behalfe. The similitude that is taken of rammes and lambes semeth too bee very farre wyde from the greatnesse of the matter. But it was the Prophets purpose too expresse after the playnest maner, by how incredible meanes God bettered his power in that behalfe. For seing that the stablenesse of the whole earth is grounded after a sort in the mountaynes: what likenesse is there betwixt thē & rammes or lambes, that they should stir themselues hither and thither with skipping? The Prophet therfore dothe not lessen ỹ miracle: but vnder a grosse kynd of speeche, hee doothe the better imprint the straunge signes of Gods power in suche as bee of a rude wit.

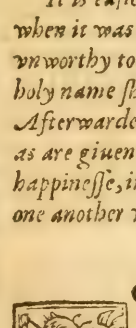
7 [Tremble thou earth &c.] After he hath wakened mennes wittes with asking questions, nowe he addeth an answer: the which many suppose to be made in the person of the earth itselfe, bycause they thynk the letter Vod to be the addition of the verb Choli, as if the earth should say, it is my duetie to tremble at the presence of the Lord. But this deuice can not stand, bicause the word earth is added by and by after. Weye rightly therfore do other some teach, that the letter Vod is superfluouse here, like as it is oft elsewhere: and they picke out this sense, it is good reason and cōuenient that the earth shoulde tremble in the presence of hir Lorde. But forasmuch as the word Choli is by many trāslated in the maner of

of commaunding, I haue willingly followed thē. For it is a likelihode that the prophet speaketh again vnto the earth, to the intent he may touche mens mindes the more to the quick. Notwithstanding the sense is all one, as if he had sayd, Go too, so it ought to be that the earth should tremble at the presence of hir king. For there is put the word Adon, which signifieth a lord, or a maister. Neuertheles afterwarde he addeth expresly the name [of the God of Iacob,] wherby he willeth all counterfet gods to be packing a far of. For considering how ready men be to beguile themselues: it is alwayes to be feared lest they should set vp idols in stede of the true God. In the ende he reckeneth vp another miracle. Whereby god greatly magnified his power againe in the wildernesse, after the people were passed the red sea. And by this means he doth vs to vnderstand, that Gods glory appeared not for one day onely in ỹ coming out of the people: but was manyfested continually from time to time in his other workes, like as when a ryuer gushed sodenly out of a dry rock. Exo. 17.6. True it is in dede that fountayns come trickling out from among rockes and stonie places: but to roll water out of a dry rock, was vndoubtedly beyond the order of nature. I will not here reke vpon me too discusse curiously how the stone was turned into water: and the prophet meaneth simply, that there flowed water where earst was drynesse and hardnesse. Neuertheles it appeareth hereby, how fond the sophisters bee in fayning a transubstantiation, where the scripture sayth, that this or that is turned. For the substance was not then turned into water: but god by wonderful meanes created water, which flowed out of the dry rocke.

The contentes of the. Cxv. Psalme.

It is easie to be gathered that this Psalme was giuen out to the Churche, when it was hardly distressed. For the faithfull pray, that although they bee vnworthy to be heard at Gods hande: yet they may bee deliuered, least his holy name should bee subiect to the scoffings and reproches of the Gentiles. Afterwarde hauing taken harte, they triumph at the witlesnesse of al such as are giuen to Idolles: and with holy boasting they auaunce their owne happinesse, in that they be adopted of God, whereuppon also they encorage one another vnto thankefulnesse.

The. cxv. Psalme.



Ot vnto vs Lord, not vnto vs, but vnto thy name giue the glory for thy mercy, and for thy truthe.
2 Why should the heathen say, where is now their God?
3 But our God is in heauen, he hath doone whatsoeuer he lifted.

1 [Not vnto vs Lord &c.] Although there be no certaintie who was the author of this psalme, nor also whē it was made: yet doth this beginning shew, that the faythfull flee vnto God in cases of extremitie. They vtter not in expresse word what their mynde is, but wind in their request indirectly. By the way they protest, that they allege no merits, ne conceiue hope of obteyning, otherwise than for that god shall magnifye his owne glory by deliuering them, because they bee things knitte together with inseparable knot. Although then that they deserue too bee shaken off, yet they beseech GOD that he would not abandon his name too the mockeries of the heathen. In dede they couet to haue comfort

comfort and helpe of their miſeries, but becauſe they find nothing in themſelues worthy of Gods fauour: they appeale to him to be the defender of his own glory. And it is a thing worthy too bee marked, that although wee bee vnworthy that God ſhould regarde vs, yet muſte wee hope well, becauſe hee will glorifye his name in ſauing vs, whom hee hath adopted with condition neuer too forſake vs. By the way it is too be noted, that for humilitie and modeſties ſake, they complayne not openly of their myſeries, ne begin at their owne welfare, but at the glory of God. For inas muche as their very myſerie was a kinde of caſting off, they were ſo abaſhed with ſhame, that they durſte not openly craue the thing at Gods hande, which they wiſhed for: and therfore they haue vſed a winding in, that god ſhould in reſpecte of his owne glory ſhew hym ſelfe a father to ſinners that had deſerued no fauour. And forasmuche as this forme of praying hath once ben giuen our vnto the Church: as ofte as we approche vnto god, let it come to our mind to ſtrip our ſelues out of our own worthyneſſe, that his free goodneſſe may harten vs to hope wel. May rather euē in this behalfe when wee deſire too bee helped, our marke too ſhoote at muſt be that the deliuerāce which we ſhal haue obteined, may enlighten Gods glory. And it is a likelyhoode, that the promiſe did put them in minde too pray ſo. For God had ſayd in the time of the captiuitie, not for your ſakes, but for mine own ſake will I doo this. Eſay. 48. 11. and now they acknowledge that this is their onely refuge, when all other hopes fayle. And by repeting it twyce, they ſhew the better how well aſſured they are of their owne vnworthyneſſe: ſo as if their prayers ſhould happen to be refelled an hundred times, they could not blame him in their owne behalfe.

2 [Why ſhoulde they ſay. &c.] Now they declare how God in preſeruing his Churche, ſhoulde bee a mayntener of his owne glorie: becauſe that yf hee ſhoulde ſuffer his too goe too wracke, his name ſhould bee ſubiecte to the wicked vauntings of the Heathen: for their tunges would bee buſie to rayle, that the God of Iſrael wer bereft of all power, ſith he forſaketh his retayners in their vttermoſt diſtreſſe. Not that God hath neede of any ſuche warning, but rather to the intent the faythfull might referre their mindes vnto that holy zeale, of which we haue ſene heretofore, that the raylings of thoſe that rayled vpon thee, are faine vpon me, Pſalme. 69. 10. For they bring not in Rhetoricall colours feyningly, to the intent to perſuade: but they proteſt that they are in ſuche wyſe carefull of their owne welfare, as that notwithſtanding they make more account of Gods glory, accordīg as it deſerueth. Afterwarde they alleage the cauſe why it ſhould concerne Gods glory that they ſhoulde bee ſaued: namely becauſe he was the maker of the couenaunt which the vngodly had bruted to be aboliſhed and wyped out: & by that meanes had ſayd, both that it was to no purpoſe to haue Gods fauour, and alſo that his promiſes were vaine. Therfore they charge God with his fauour, and alſo with his faithfulneſſe, bothe which were in daunger of wicked ſlaunders, if he ſhould haue diſappointed his people, whom hee had bounde vnto him by euerlaſting bond, and whō he hed adopted by his free mercy. Nowe alſo ſithe god hath made vs partakers of his goſpell, and voutſafed to ingryffe vs into the body of his Church: it ſhall be lawfull for vs to alleage the ſame thing our ſelues alſo.

3 [But our God. &c.] Now the faithfull doo more encorage them ſelues too praying with holy boldneſſe. For wee know our prayers are but vayne if wee wauer and hang in doubt. If the ſame blaſphemie had perced into their harte, the wounde woulde haue benne deadly. Therfore they ſet a ſheeld againſt it betymes, and by reaſon therof do breake off the courſe of their prayer. Anone we will handle the ſeconde member in hys proper place, where they triumph at the Idols and wicked ſuperſtitions of the heathen. As for now it is requiſite too weyeth word of this ſentence. By placing God in heauen, they incloſe him not within any compaſſe of place, nor ſette

liſtes

lutes about his vnmeasurable being: but denye his power too haue any end or too be tyed to worldly meanes. They deny it to be bound to fate or fortune. And to bee short, they submit the whole world vnder his gouernement, so as hee being farre aboue all letts, executeth freely whatsoeuer hee listeth. Which thing is expressed more euidently in the member [he doeth whatsoeuer he listeth.] How then doothe God dwell in heauen? because the world is subiect to his will, so as nothing is able to withstand him, but that he fulfilleth whatsoeuer he hath decreed. Truly it is a notable doctrine, that God dooth whatsoeuer hee listeth, so it be applyed too the true and lawfull vse of it. I giue this warning, least curiouse or malapert persons should after their maner catche occasion to transpose the sound doctrine to braineficke dotages. And we daily see too much the wantonnesse of mans wit in this behalfe. For many men praie without shame or modestie, of this misterie whiche it wolde become them to wonder at with singular reuerence. Wherefore to the intent the profit of this doctrine may redound vnto vs: it behoueth vs too marke why God is sayd to do whatsoeuer he listeth. First because God is of full abilitie to maintaine the welfare of his Churche: and secondly because that inasmuche as he holdeth all creatures vnder his hand no impediment can hinder him to bring his purposes too effect. Although then that the faithfull see all ſ. wayes of welfare forecloſed against them: yet take they harte vnto them, because God not only is aboue all impediments, but also vseth them too cauſe his way withall. By the way, this also must be borne in mind, that all things are doone by the appointment of God only, and that nothing happeneth by chaunce. Onely it behoued too speake thus muche before hand concerning the vse of the doctrine, ſ our minds may withhold themselues from imagining any thing vnseemly for Gods glory, as giddybraind spirits are woont to doo. The sayd principle beeing admitted: let vs not be ashamed to confesse freely, that God so gouerneth all things by his eternall purpose, as nothing can bee done but by his wyll and ordinance. Fully therefore and skilfully doth Austine proue by this text, that the things which seeme vnto vs to be auke and without reason, happen not simply by Gods sufferance, but euen by his appointment & determination. For if God doo whatsoeuer he listeth, why shouide he suffer the things to be done which he listeth not? Why restraineth he not the diuell, and all the wicked that fighte against him? If there bee surmised a meane betweene doing, and being done vnto, so as he shouide suffer the things that he listeth not to haue done: then shal he be idle in heauē, according as the Epicures surmise him too bee. But if wee graūt that god is endued with forecaſt, so as hee regardeth and gouerneth the world, wherof he is the maker, & neglecteth no part of it, it will follow therupon that whatsoeuer is done, he willeth it to be done. They that praie, that God by this meanes shouide be the author of euil: are vntoward Logitians. Neither shall they by their barking (be they neuer so foule curs) bring to passe, either that the prophet hath lyed, or ſ they may wreſt the gouernmēt of the world out of gods hand. If nothing be done but by Gods forecaſt & determination, he seemeth not (say they) to disalow sin: but he hath his secret causes vnknowen too vs, why he will haue the thing done which froward folke doo, but yet not according to their sinful affectiō. It was gods will ſ Ieruſalē shold be destroied, & the wil of the Chaldees also was to do the same, how beit after another maner. And although he oftentimes terme the Babilonians his hyred souldiers, and say they were stirred vp by his whistle. Eſai. 5. 26. pes and call them the swoorde of his owne hand: yet may we not therefore say they were his fellowes, because the intente or purpose was farre diuerse: that is to wit, that in the destruction of Ieruſalem gods iustice might shine foorth, and the luste, couetousnesse, and crueltie of the Chaldees might worthily condemne themselues. Albeit then that it is gods will to haue done whatsoeuer is done in the world: yet is it not his will to haue any euill done. For though wee bee not

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able to comprehende his intent, yet is it euermore grounded vpon moſt excellent reaſon. But if his onely will be ynough for vs too aſſure vs for a certaintie, that although his iudgements be a bottomleſſe deepe. Pſalme. 35.7. yet notwithſtãding, moſt perfect righteouſneſſe reigneth in them. This blunteneſſe ſhall be far better learned, than all the ſharpwittedneſſe of thoſe that dare meaſure his worke by their own capacitie. Furthermore this alſo is to be noted agayn, that if god liſt to do whatſoeuer he doth, then he liſteth not to doo whatſoeuer is not don, which is a thing right profitable to be knowē. For oftentimes becauſe god winketh & holdeth his peace at the afflictions of the Church, we demaunde wherefore he ſuffreth it to ryſe, ſeeing it is in his hand to ſuccour hir. Couetouſneſſe, deceite, forſwearing, crueltie, ambition, pride, lecherie, dronkenneſſe, and (too bee ſhorte) all kynde of corruptneſſe reigneth at this day in the worlde, el which ſhould ceaſe out of hand if it pleaſed god to redreſſe them. Wherfore, when God ſeemeth too bee aſleepe, or deſtitute of ableneſſe too helpe vs: let this bee a bridle too make vs tary his leyſure: namely that he knoweth, that delay and dryuing off are behouefull for vs: and doubtleſſe that by making no countenaunce too the contrary, he is willing to ſuffer the things, which hee coulde redreſſe in the turning of a hand, if he liſted.

4 Their Idolles are ſiluer and golde, the vvorke of mens hands.
5 They haue mouth and ſpeake not: they haue eyes and ſee not.
6 They haue eares and heare not: they haue noſes and ſmell not.
7 They haue hands and feele not: they haue feete and vvalke not: neither cry they vvith their throte.
8 They that make them ſhalbe like vnto them, *and ſo ſhall they all bee* vvhoſoeuer truſt in them.

4 [Their Idolles are. &c.] This matching of contraries muſt be referred to this ende, that the godly may the better confirme their fayth, whereby they ſtay themſelues vpon the onely one god: becauſe that whatſoeuer godhead mens minds furmiſe without him, it is but folliſh & trifling forgerie. For ſurely it booteth not a litle to the cõfirmation of true godlineſſe, to know the erroꝛ & madneſſe of the whole worlde, when on the other part we meete with god, whō we know aſſuredly to be the maker of heauen and earth, and that wee worſhip him not in vayne or by chaunce. Moreouer too the intent he may the ſtronglier beate backe the malapertneſſe of the vngodly, which durſt be ſo proud as to deſpiſe God, and his choſē people, he diſdainfully ſcorneth their falſe gods, firſt calling them idols, that is to ſay things of nought: and afterward finding fault with thē, becauſe that being made of dead ſtuffe, they were voyde of knowlyneſſe & vnderſtanding. For what can bee more againſt reaſon, than to hope for any helpe at the handes of them: ſeeing that neither the ſtuffe, wherof they be made, nor ẏ ſhape which is giuen them by mans hand, conteineth ſo much as one drop of heauenlineſſe, to purchaſe them reuerence withal? Notwithſtanding, by the way the Prophet giueth an inkling, that the preciouſneſſe of the ſtuffe giueth no excellencie to the Idols, that they ſhould deſerue to be ſet the more by. And therefore the ſentence may be trãſlated aduerſatiuely, that although they be of ſiluer & gold, yet are they not gods, becauſe they be the worke of mans hand: for if he had purpoſed ſimply to imbaſe the ſtuffe of them, he wold rather haue called them wood & ſtone. but now he maketh mention only of the golde and ſiluer: neuertheleſſe the Prophet admoniſheth vs by the way, that nothing is leſſe beſeeming, than that a god ſhould receiue either [his being, or his ſhape, yea or his honor] at the handes of men, ſeing ẏ they thēſelues hold their ſlightful breath but by tenure of curteſie. Wher vpõ it foloweth that the hethen do foolliſhly to glory of the helpe of their God, of whom they thēſelues were the firſte founders. For from whence haue

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the Idolls their beginning, but of the will of men? Stuffe is at hande: and it were free for the too make of their gold or siluer not only a dish or some other plate, but also a chamberpot: but it liks them better to make a God. And what can bee a greater fondnesse, than that a liueles lump shold become a god? And the prophet addeth diuly, that although the heathen fashiō out members to their images: yet can they not giue them eyther the mouing, or the vse of them. So muche the nobler therfore doo the faithfull perceiue themselues to be dett withall, bycause the true & only God doothe vndoutedly stand on their side: wheras they are certein that all the heathen doo but glozy in vaine of the defence of shadowes. Howbeeit this doctrine must be extended further: for therby wee gather generally, that God is missought vnder outward shapes, which haue no lykelyhode nor affinitie with his heauenly glozy. For onelesse wee hold vs too this grouṅd at this day: it were an easie matter for the heathen too make exception, that they be wrongfully condemned, bycause that although they made themselues Idolls vppon earth, yet they beleeued that the God is in heauen. For they thought not that Iupiter himselfe was either of stone or of gold, or of erth, but that he was representented vnder those shapes. For wherupon came this phrase of speeche, [To make supplicatiō at the Goddes,] but bycause they thought the images to bee as it were the representacions of the Goddes? The Sicilians (sayth Cicero) haue no Gods too prayer at. Hee should in so saying haue spoken barbarously, if it had not bin an opinion settled in the minds of the cōmon sort, that the shapes of the Gods in heauen were representented vnto their eyes in brasse, siluer or stone. But forasmuche as they thought the Goods too be nearer them when they came before their images: the Prophete doothe iustly taunt this dotage of theirs, that they inclose the Godhed within corruptible shapes: bycause nothing is further of from the nature of God, thā to dwell vnder stone or a peece of marble, or wod & timber, or brasse, or siluer. And in this respect Habacuc. 2. 8. termeth that grosse maner of worshipping God, the schole of falsehood. Furthermore here is too bee marked that inueying of his, [They haue mouth and speake not. &c.] For wherefore flee wee vnto God, but bicause our life dependeth vpon him, our welfare is in his hand, and the abundāce of al good things, & the ablenesse to help vs resteth in his power? What is more agaynst reason then, than to craue that thing of images, which they want them selues, considering how they bee voyde both of mouing and of sense?

8 [They that make them. &c.] Vnto many this seemeth a cursing, and therefore they translate the future tence in the maner of wishing, [Let them that make them become like vnto them. &c.] But it agreeth no lesse to be a mocking: as if the Prophete should affirme, that Idolaters are no lesse blockish than the very stockes or stones they selues. And iustly doth he inuey so sharply agaynst men naturally induced with reason, bycause they banish all reason and iudgement from them, and depriue thē selues of cōmon vnderstanding. For they that craue life at dead things, do they not (as much as in them is) quenche all light of reason. The effect is, that if there were in them any drop of sounde vnderstanding, they would not attribute Godhed to the works of their hands, too which they ar not able to giue sense. And truly euē this one thing were ynough to take away the pretence of ignozance, in fozging false gods to them selues contrary to naturall reason. Wherevppon it folowseth that they shet their eyes, ouercast them selues with darknesse, and astone them selues wilfully. Whiche wilfull blindnesse maketh them vtterly vnexcusable, so as they can not pretende that their error proceedeth of a godly zele. Nether do I doubt, but ỹ the prophet ment to shake away the pretence & color of ignozance, bicause men do wilfully waxe brutish. [Whosoeuer trusteth. &c.] Hereby it appereth more euidently, why god abhorreth images so greatly, namely bicause he can not abide that his seruise should be taken from him, & giuen ouer vnto them. Nothing belongeth more pecu-

peculiarly vnto god, that that the world should acknowledge him to be the onely author of welfare, and craue and looke for whatsoeuer is needefull, at him alone. And therefore he is robbed of hys due honor, and his maiestie is as it were brought too nothing, as ofte as trust is reposed in any thing else. This trayterousnesse doth the Prophet finde faulte with: according also as gods indignation is in many places compared vnto gelozie, as ofte as he seeth the Idols and counterfet gods decked with his spoyles. If a man shoulde but make an Image of marble, tymber, or brasse: or if hee should but caste one of golde or siluer: this were not of it selfe so heynouse a matter. But when they go about to tye God to their inuentions, and as it were too plucke him out of heauen: then is there a mere falshod set vp in his roome. True it is in deede, that Gods glory is (if I may so terme it) falsified, as soone as it is cladde with corruptible shape. (For to whom hast thou made me like, crieth he by the prophete Esay. 40. 25. & 46. 5. and the scripture is full of suche textes:) but yet the reproch is doubled, when his wisedome, grace, and power are beleeued too bee shet vp in Idolles. Howbeit, to forge idols, and then to tye mens trust vnto them, are diseases almost inseparable. For wherupon commeth it that the world so greedely coueteth gods of stone, or of timber, or of clay or of any earthly stuffe, but bicause they imagine God to bee far from them, tyll they may holde him tyed too them by some bande? Forasmuche therefore as they list not too seeke God spiritually, they pluck him down out of his throne, and thrust him vnder dead elementes. Herevpon it commeth to passe that they direct their prayers to ye images, bicause they think that in them gods eares, ye & his eyes & hands are neere vnto them. I haue told you already, that these two vyces can scarsly be separated, but that whosoeuer by making Idols doo turne gods truth into a lie, must also nedes challenge diuine power to their idols: neuerthelesse as I told you euen now, the prophets intent was to condēne the cheefest trecherie, & the thing that of al others is most detestable, when he sayth, that the misbeleuers [do put their trust in idols.]

9 O Israell trust thou in the Lorde, he is their helpe and their sheelde.
10 Yee house of Aaron truste yee in the Lorde, he is their helpe and their sheelde.
11 Yee that feare the Lorde truste yee in the Lorde, he is their helpe and their sheelde.
12 The Lorde hath ben myndefull of vs, he vvill blesse, he vvill blesse the house of Israell, he vvill blesse the house of Aaron.
13 He vvill blesse them that feare the Lorde, bothe the small and the great.
14 The Lorde vvill caste *wo* vppon you, euen vppon you, and vppon your children.
15 Blessed are you of the Lorde, vvhich made heauen and earth.

9 [O Israell trust. &c.] Agayne the Prophet returneth to this poynt of doctrine, that the true worshippers of God neede not feare that hee wyll forsake them or disappoynt them at their neede: bycause hee is as well bente to lay for their welfare, as furnished with power too doo it. Notwithstanding, in the first place the prophet exhorteth al Israel in generall too trust in God: and secondly hee speaketh too the house of Aaron by name: and thirdly setteth downe them that feare God: in whiche order there is very good reason, for GOD hath adopted the whole people without exception, and his grace was offered too them all, so as they ought generally too haue settled their hope in him, in which sense Paule. Acte 26. 7. sayeth, that the twelue Trybes of Israell wayte for

the promised deliuerance. Not without cause therfore doothe the Prophet comprise Israell whole togither at the first. And yet again, forasmuche as God had chosē the Leuits peculiarly to himselfe: and specially the priests of the house of Aaron to go before the rest and to be as it were the ringleaders of Religion: hee requireth more of them than of the rest of the cōmonaltie. Not that saluacion was promised specially vnto them: but bycause it was meete that they should shewe the way vnto other, lyke as they only might enter into the Sanctuarie: as if the Prophet should saye, ye sonnes of Aaron whom God hathe willed too be master of Religion vnto his people, be ye an example of faith to the rest, seing he hath voutsauced you this singular honor, opening vntoo you his Sanctuary.

11 [Yee that feare the Lord &c.] Hee speaketh not of forreiners as some falsly suppose, as though it shoulde be a prophecie of the calling of the Gētiles. For inasmuche as hee toyneth them too the children of Israell and the children of Aaron, they think that the vncircumcysed are betokened, who were not as thē gathered into the sheepfold. By the same argument a man may gather that the Priests are not of the flocke of Abraham, bycause mention is made of them alone by themselues. May rather there is in these woordes a couert correction, whereby hee sholeth out the true worshippers of god frō the hipocrits which were but the bastardly slippes of Abraham. Forasmuche then as many of the fleshly children of Abraham were faine from the faith of their father: the Prophet restreineth the promise vnto those that embraced the same by faith, & worshipped God vncorruptly. And so now wee perceiue why he proceeded by these three stepps: lyke as if a man shoulde at this daye direct his talke firste vnto the whole body of the Churche, and afterward come downe to the ministers and teachers whiche must bee the standerdbearers to the rest. And forasmuche as many doo falsly brag themselues of the emptie title of the Churche, and therfore deserue not to be countedamong Gods naturall children: hee nameth destinatly the pure and not the counterfeite worshippers of God.

12 [The Lord hath ben mindful, &c.] Many translate the woorde [blesse] in the tyme paste, as though he should stir vp the faythfull too hope well, by setting afore them the experience of the tymes paste, in this wyse: wee haue now lerned by long experience what the fauour of our God may auaple vs, bycause wee haue not had any prosperitie, and aboundance of all good things, nor any steedinesse of state any where. For hee taketh that thing for a [illegible]e, which euery of vs ought too take for a certauntie: namely that the worlde neuer goeth well and luckely on our sides, further than GOD blesseth vs. Now therefore looke how often the Israelites were deliuered out of their manyfolde daungers, or helped at their nede, or frendely intreated, so many euidente proofes had they of Gods gracious fauour towards them. Notwithstanding forasmuche as no reason compelleth too alter the Future tence of the Verbe: it will agree very well, that the faythfull haue the same fauour promised them, which they had had experience of before. And so the meaning should be, that god beeing mindefull of his couenaunt hath regarded vs hitherto: ergo lyke as hys blessing hathe begonne, so will it flowe downe vppon vs euen too the ende. Also he repeteth the same order, giuing the vpper roome in Gods blessing too the children of Aaron, and setting out the diforder Israelites quite from it. He sayth, [bothe the small and the great,] by whyche circumstaunce hee commendeth Gods fatherly louing kyndenesse the more, in as muche as hee neglecteth not euen the vylest and moste despysed persons, onely so that they call for hys helpe wyth all their hearte. Seeyng then that there is no accepting of persons afore God, let not our base and miserable state fray vs from approching vnto God, considering that hee so gently allureth them that seeme too bee of no valour. Also the repeating of the woorde [blesse] betokeneth a continuall course of his fauour. If any man lyke

better

better too holde still the pretertence: the sense will be that Gods gracious goodnesse towards hys people flowed with a long rase, which ought too bee an assured proofe of his euerlasting loue. And thys sense is furthered by the next verse, where he sayeth that God [will multiply] the benefits that he had bestowed heretofore. For inasmuch as gods bounteousnesse is the fountayne that can neuer be drayned dry, it will neuer cease too keepe his course, as long as men kepe it not off with the damme of their ow[illegible] unthankfulnesse. Wherevppon it flow[illegible]th also too their posteritie, bycause god spreadeth foorth the grace and frute of his adoption vnto a thousande descentes.

too enriche those whom hee hath once made partakers of his bounteousnesses. Now too confirme this doctrine, he declareth that the children of Abraham were chosen out from all other nations, that vppon assuredneſse of this priuiledge, they shoulde not sticke too yeelde themselues wholly to so good and beneficiall a father. Agayne forasmuche as the flesh (by reason of his lumpishneſse) apprehendeth not Gods mightie power, the knowledge wherof holdeth vs in quiet and reste vnder Gods tuition: the Prophete by calling hym [the maker of heauen and earthe,] putteth vs in remembraunce that there is no cause too feare least hee alone shoulde not bee sufficiente too defende vs. For God hathe not so made heauen and earth, as that he sitteth now ydle in heauen: but so as hee ruleth by hys gouernemente, what so euer hee hathe once made.

15 [Blessed are you. &c.] In the laste verse the Prophete had put them in hope of continuall felicitie, bycause Gods vnmeasurable ghilitie doth neuer wexe dry, neither ceaseth he at any time

16 The heauens, *euen* the heauens, are the Lordes: but hee hath giuen the earth too the children of men.

17 Not the dead shall prayse thee O God, neither all they that goe dovvne into silence.

18 But vvee vvill prayse God from this tyme foorth for euermore. Prayse yee the Lorde.

16 [The heauens. &c.] Here the prophet commendeth Gods goodnesse and fatherly loue towards mankinde, that whereas he him selfe wanteth nothing, yet he hath made the world with all the richesse and foyson therof for mens vse. For howe falleth it oute that the earthe is fraughted with so greate varietie of good things, whiche euery where offer them selues too our sighte: but bycause God as a forecasting housholder hath prouided aforehand for our necessities? Then loke how many commodities we perceiue here, so many are the assurãces of his fatherly cherefulneſse. This is the prophets meaning, the which I marueil to be so carelesly ouerslipped of most interpreters. The effect is, that God being content with his own glory, hath enryched the earth with all abundance, so as men should not want any thing, and hee proueth ỹ god can be without al worldly welth, bicause he dwelleth in heauen. For surely there groweth neither wyne nor corne, nor any other sustenances of life. Wherupon it foloweth, that god needeth not to fetche any thing out of himself, And hereunto pertaineth this doubling [The heauens, the heauens suffise the Lorde:] & inasmuch as he hath no nede of any helps, he is as good as a hundred worlds to himself. Then remaineth this second point, that whatsoeuer wealth is in the world, it proclaimeth with a loud voice how beneficiall a father god is towards men. But seing that ỹ holy ghost had preched of this incõparable goodnes of god, it is a wonder ỹ there shold be no smatch of his doctrine. Vnder ỹ papacie they chanted this psalme (and so do they still at this day) in their Churches. But doth the hundreth person of them

wey, that God by giuing all things vnto vs, reserueth nothing to himselfe but thanksgiuing? Nay, not in that point only did the thanklesnesse of the worlde bewray itselfe: but the wicked varlets in more shamelesse maner burst openly burst out into grosse & most shāeful blasphemie, vsing this verse for a skoffing byword when they wold saye that God tooke his ease and pleasure in heauen, and tooke no care of worldly affaires. And wheras the Prophete declareth heere expressly, that the worlde serueth Gods turne to none other purpose, but only too vtter his fatherly carefulnesse towards men: these swyne & these doggs haue wrested the Prophets words too a mockerie, as who wold say he had no regard of men by reason of his farre distance from them. I am compelled too report a notable storie. It happened that as we were at supper in a certein Inne, a heathenish despiser of God laughing to skorne our talke concerning the hope of the heauenly life, did oftentimes cast foorthe this saying in mockage, [The heauē of heauens vnto the Lord.] Sodeinly at that word he was taken with sore torments, and began to yell out [O God, O God,] and (as hee had a wyde throte of his owne) he filled all the parlors with his bellowing. Then I (who had bin whot and earnest ageinst him) proceeded after my manner, declaring stoutly vnto him, that hee might yet at leastwise then perceiue how there was no mocking of god without punishmēt. One of the guests (who is yet aliue at this daye) an honest man and of a good religion, but yet meryconceyted, vsed this opiniō to another end. What ꝙ he? callest thou vppon God? hast thou forgotten thy Philosophie? Why sufferest thou him not to take his ease in his own Inne? And as oft as the other thundred out, [O God,] this man mocking him, replyed where is nowe thy Cœlum cœli domino. And truly for that time hys payne went away: but yet hee spent the rest of his lyfe in his former vncleane filthynesse.

17 [Not the dead &c.] Heere the prophete proceedeth further, and beseecheth God to shewe himselfe fauorable to hys Churche, and it bee but for this cause onely, that mankinde may not perishe vtterly, and that there may bee folke, not onely too enioy his bounteous liberalitie, but also to cal vpon his name, & too prayse it. For after the Prophete hath cōmēded Gods peculiar gracious goodnesse towards the Israelites, and consequently the bountyfulnesse that hee vseth towards all mankynd. Now hee resorteth vntoo Goddes mercyfulnesse, that hee shoulde pardon the sinnes of hys people. And he taketh this for hys grounde, that where as the Heathen Nations doo glut them selues with Gods benefytes, onely Abrahams offspring is chosen too set foorth hys prayses. As if hee shoulde say, Lorde, if thou shouldest suffer vs too perishe, what else woulde ensue of it, but that thy renowme shoulde dye, and bee buryed toogither with vs? But heere ryseth a doubte, bycause hee seemeth to bereeue all the deade of perceyueraunce. But if the soules remayne alyue, after they bee departed oute of the pryson of the body: it is certayne that then they floorish more cherefully. Whereuppon it foloweth, that GOD is praysed of the deade also. Besydes thys, in assygning menne their dwelling place vppon earth, hee so separateth them from GOD, that he leaueth them none other lyfe than suche as the brute Beastes haue as well as they. For the earthe is not gyuen too men alone, but also too Oxen, Swyne, Dogges, Lyons, and Beares, yea, and too euery of the Cutfouses also. For there is not a Flye, noo nor a Lowce, but the earthe lendeth them a dwelling place. The solution of the first question is easie, for men were therfore placed vpon earth, that they might as it were with one mouth sounde foorth the prayses of God. Unto this vnisounde had the Prophet respect, and the scripture auoucheth it in many other places: I will not dye but liue, and tell foorth all the works of the Lorde. Psalm. 118. 17. Also the godly king Ezechias sayd, Whyle I lyue, whyle I lyue, wyll I prayse the Lorde, Esai. 38. 19. Jonas also beeing cast out of the whales belly, sayd,

sapoe, I will make Sacrifice, I will pay my vowes vnto the Lorde. Jonas. 2.10. Finally forasmuch as the ende too which wee liue, is to be setters forth of Gods glory vpon earth, and that there is no suche communion and felowshippe among the dead, as to sing gods prayses among them selues one to another: the prophet doth rightly in taking from the dead the charge of prayfing God. Herevpon dependeth the solution of the other question. The Prophet sayth that the earth is giuen vnto men: namely, there to occupie them selues in serving God, vntil they may come too the enioying of their euerlasting felicitie. For whereas the cattell and wild beasts are also partakers of the fassion of the erth. Yet notwithstanding the holy ghost auoucheth that all things are created chiefly for mans vse, that therby he may acknowledge God to be his father. In the ende the prophet concludeth, that if god should not maintein his Church, al the whole order of nature would be transposed topsiturvie. For in vayne were the worlde created, onlesse there might be some kind of people to call vpon God. Therevpon he gathereth, that there shall alwayes remayne some remnant. And he not only promiseth that the Church shal continue safe: but also exhorteth suche as shalbe saued by this meanes, vnto thankesgiuing: nay rather, he bindeth himselfe in the name of them al to the setting forth of gods prayses. Neither speaketh he of the men of one age onely, but of the whole body of the Churche, the which is continued by God successiuely from age to age, to the intent he may alwayes haue wytnesses, and publishers of his iustice, goodnesse, and mercy.

The contentes of the.Cxvj.Psalme.

Dauid beeing deliuered out of vtter perilles, reciteth how sore torments and greefes of minde he had suffered, and also how wonderfully God had preserued him: for by the very forlornesse it selfe, Gods goodnesse appeared the brighter in restoring him to his former state, bicause all hope had ben cut of, if God had not helped him. By this meanes he prouoketh himself to giuing of thanks, and confesseth himselfe to haue none other kind of thing to giue him in recompence for his innumerable benefites.

The.cxvi. Psalme.

I Haue loued, bicause the Lord shal heare the voice of my praier.
2 For he hath inclined his eare vnto mee, and in my dayes I vvill call vpon him.
3 The Snares of death haue compassed mee, and the sorovves of the graue haue founde mee out: I haue found trouble and greefe.
4 I vvill call vpon the name of the Lorde: Lorde I beseeche thee deliuer my soule.

1 [I haue loued. &c.] Here at the first entrance Dauid protesteth, that the sweetenesse of Gods goodnesse allured him to reste vppon him alone. For the defectiue maner of speeche is more forcible, wherby he expresseth that he hath no where else either ioy or rest, saue only in God. For we know, that till such time as God tyeth our minds throughly vnto him, they are alwayes gadding after vayne intycements, and burning in vnquietnesse. Dauid auoucheth, that

this disease is cured in him, verily bycause he hath felte God fauourable vnto him. And bycause he hath founde by experience, that those are substantially blessed, that call vppon God, he protesteth that no delight shall draw him away from him. This [louing] therefore importeth as muche as if he should deny that any thing shoulde bee sweete or delectable too him without God. Wherby wee gather that those profite but slenderly in the experience of Gods grace, whiche hauing ben heard, yeelde not them selues wholly into his protection. To the same purpose also maketh the same verse, saying that the seconde parte therof admitteth a fit sense which the interpreters ouerslip with silence. For whereas it is sayde, [In my dayes will I call vppon him,] they expounde it with one consente thus, I that haue had so good lucke heretofore by praying vnto God, will proceede in the same race all my life long. But it would bee seene whether it may not as well agree, that [the dayes of Dauid] shoulde bee taken for the conuenient time of seeking helpe, namely when he was ypnched with distresse. Neither sticke I at the Future tence in the verbe Akora. For in the first verse also, the woordes [shall heare] are vndoubtedly ment of the tyme paste, and then should the Copulatine bee turned into an Aduerbe of tyme, which is a thing very rife among the Hebrues. But the woordes will agree very well too bee layde togither thus: bycause he hath giuen eare vntoo mee, when I called vppon him in my tymes of aduersitie, yea and euen at the very pynche of vttermoste necessitie. Notwithstanding if any man like better of the former exposition, I will not striue with him: Howbeit, the things that folow seeme too allow more this second exposition. For Dauid beginneth in manner of expounding, too shew what kinde of dayes those dayes were. And too the intente hee may the more aduaunce Gods glorie, according too the woorthynesse thereof, he declareth that there was no starting hole for him too escape from death: likewise if a man beeing tyed among his enimies with manaces & giues, were vtterly bereft of al hope of ransoming. Then confesseth he that he was solde vnto death, and that he was ouertaken & caught, so as there was no shift to escape. And like as he saith he was tyed with the cordes of death, so also addeth he, that he fell into troubles & greefes. And heere he confirmeth that which hee sayde erewhile: namely that when he might haue seemed to be cast a great way off from god, then was ỹ time most fittest for him to pray.

5 The Lorde is mercifull and iuste, and our God is pitifull.

6 The Lorde preserueth the simple: I vvas in myserie and hee saued mee.

7 Returne vnto thy reste O my soule, for the Lorde hath revvarded vppon thee.

8 Bycause thou haste deliuered my soule from death, myne eye from teares, and my foote from falling.

9 I shall vvalke before the face of the Lorde in the landes of the liuing.

5 [The Lord is mercyfull. &c.] Now bringeth hee foorth the fruytes of that [louing] which hee spake of, setting before him selfe Gods tytles of commendation, that might bee of force to maintayne fayth still in him. Firste hee calleth hym mercifull, bycause hee is forewarde too helpe men freely. Hereupon springeth his Iustice, the which he executeth in defending those that bee hys. And consequently is added pitie, without which wee are vnworthy that God shoulde succour vs. And forasmuch as the afflictions that stey in, do oftentimes seeme too shet the gate against his iustice: it foloweth thereupon, that nothing

thing is sweeter than too settle in hym alone, so as all our wittes may bee fastened vppon his fatherly loue, and no delight or pleasure may draw vs away any whyther else. Afterwarde he applieth the vse of Gods mercy and iustice too [the preseruing of the simple,] that is too wit, of suche as being destitute of councell, are not able too shifte for them selues. This woorde pethaim is taken oftentimes in euill parte for vnaduised and foolish folke: that will not bee ruled by good councell. But now they bee tearmed [simple,] that lye open too receiue wrong, which are not wittie in eschewing priuie traynes, and finally which are easie too be betrapped, whereas the children of this worlde doo both excell in wylinesse, and also are armed with shiftes too defende them selues. Dauid therefore acknowledgeth himselfe too bee as a chylde, that coulde not shifte for it selfe: and that he was in no wyse able too withstande the daungers that he was subiect vnto. And therfore the Greke interpreter did not amisse in translating it Τωπιπια, which is as much too say, as little babes. The effecte is, that when silie soules haue neither policie nor reason too finde out meanes too escape: God is wise for them, and setteth the secrete sheelde of his prouidence betweene them and all the perill wherewith their welfare is assaulted. Lastely Dauid propoundeth an example in him self, that being brought too vtter penurie he recouered his perfecte state through the fauour of God.

7 [Returne vnto thy rest &c.] Now he exhorteth himselfe to take hart to him or rather speaking to his owne soule, he biddeth it bee quiet, because God had shewed himselfe fauorable vnto it. Whereas som interpreters by the woord [Rest] do vnderstand [God] it is to muche constreined. For rather it is taken for a calme & well settled state of minde. For Dauid confesseth himselfe too haue bin sore striken, and tossed among manye turmoyles: lyke as euery one of vs is priuie of his owne vnquietnesse, when the terrors of death hang ouer vs on all sides. Although then that Dauid excelled in rare stoutnesse, yet was he disquieted through the enforcement of greef, and hys inward encomberance dyd so trouble his mind: that hee iustly complayneth himselfe too haue bin depriued of his quietnesse. But hee sayeth that Gods grace sufficed to appeale all theis encumberances. Neuertheleese, heere riseth a question, whither the only experience of Gods grace remedieth the feare and disquietnesse of our minds: for Dauid sayeth he will be quiet herafter, because hee had bin releeued by Gods help. Now if the faithfull recouer not their quietnesse further foorth than God sheweth himselfe too be their deliuerer: what roome then shall there be for faith, and of what force shall the promises be? For surely ye tryall of faith is this, whē we without making woords do quietly wayt for the tokens of Gods fauoure which he hideth from vs. And wherseuer faith tryumpheth, it quieteth mennes consciences and minds, so as the peace of God whiche passeth all vnderstanding beareth all the sway there, accoarding as Paule sayeth Philipp. 4. 7. And therefore the godly rest still in their standing, though al the world go to wreck. What meaneth thē this [returning vnto rest?] I aunswere that although Gods children bee tossed vp and downe: yet notwithstanding, they haue their stay still remayning in gods woord, so as they cānot fall away for altogither. Howbeeit although they cast themselues vpō gods prouidence in trust of his promises: yet neuertheleese they bee encombered with vnquietnesse, and piteously turmoyled among the stormes of temptations. But assoone as God succoureth them, not onely their mindes haue peace inwardly: but also they conceiue matter of mirth and gladnesse at this manifesting of his fauor. Of this latter spice of quietnesse Dauid intreateth now, seeing it is time for him to delight himselfe quietly in god, although troublesomnesse had ouermastred him for a time. They translate Gamal vnproperly [to reward,] whereas generally among the Hebrues it signifieth aswel to bestow a benefite, as too render a reward, and that dothe he confirme in the nexte verse, when he sayeth that hys soule was deliuered

from death.&c. The rewarde therefore is this, that God hath wyped the teares from his eyes by deliuering him from death. And the order of the wordes is transposed. For after our maner, hee shoulde rather haue sayd thus: he hath deliuered my feete from falling, and mine eies from teares, or rather he hath deliuered my soule from death: for looke what is cheefest, that are wee wonte to set in the laste place. But among the Hebrues it is no absurditie too place the wordes as they bee here, which are too bee expounded thus: God hath not onely sauued mee from present death, but also dealt more freely with mee, driuing away heaupnesse from mee, and reaching mee his hande, that I shoulde not stumble. For it is an enlarging of Gods grace, that he restored one to life that was as good as dead.

9 [I shall walke before.&c.] Here I take walking before God too implye as much as to liue vnder his tuition. Herevpon Dauid hopeth to enioy his safety continually. For nothing is more to bee wished, than to haue our life shet vp vnder his custody, so as he may kepe watch and ward for vs. Therefore like as the wicked thinke themselues best at reste when they be furthest of from god: so the goodly thinke themselues blessed in this onely poynt, that God directeth their whole life. Dauid then sayth he shall liue, bycause he hath God too preserue his lyfe. For whereas he addeth [in the lande of the liuing] it importeth thus much: that we be foriogne, and that new destructions preace vpō vs almost euery minute of an houre, if he forget vs.

10 I haue beleeued, bycause I vvill speake: I am sore troubled.

11 I haue sayde in my feare, all men are lyers.

10 [I haue beleeued &c.] I geue heed rehersith in how greate daunger hee was, to the intent the miracle of his deliuerance may shyne foorthe the better. But first he proceedeth that he speaketh of an vnfeyned meaning in his hart, and that hee vttereth not anye other thing with his mouthe, than suche as hee had long berthought him of & well digested before. For so importeth the percell [I beleeued bycause I will speake,] namely that his wordes proceede of earnest affection of harte. Paule citing this place 2. Cor. 4. 13. followeth the greeke trāslation: [I beleeued, and therefore haue I spoken.] But forasmuche as I haue told you heretofore, that it was not the intent of the Apostles too recyte euery word and sillable: it may suffize that the wordes of Dauid are properly applyed in their natiue sense to the case ỹ Paule intreateth of there. For after hee hathe courtily taunted the Corinthians for aduancing themselues aboue the clouds as though they had bin exempted from the common lot of men: [I beleeued] (sayeth he) [and therefore haue I spokē it,] that hee which hathe once rayled Christ frō death, will also extēd Christs life vnto vs: that is too say, I beleeue, and therfore I speake it. Theruppon he gathereth that the Corinthiās are puffed vp with foolish pryde, bycause they doo not humbly embrace Christs crosse, whereas it wold become them to speake by the same spirit of faith. Now although some hebrue interpreters do take ỹ particle Chi aduersatiuely: yet ỹ righter vnderstāding (the which also is alowed by the best lerned) is this: I will not speke otherwise than I haue conceiued in my hart. For the circumstance of the place requireth, that the outward protestatiō of the tung should agree with the very meaning of the harte: bycause many doo lauishly babble the thing whiche neuer came in their thoughts: as if he should saye, let no man thinke I cast foorth lauish ouerreachings, for looke what I speake, ỹ same haue I beleeued. Wherevppon is gathered a profitable doctrine, that faith cānot lye dead in mens harts, but must of necessitie breake out. For the holy Ghost coupleth heere the faith of the heart and the outward confession in one holy bond togither: and what God hath coupled, let not man put a sunder. Treacherously therefore doo dissemblers corrupte the whole woorde of GOD, who coulde finde in theyr harts too bury their fayth in darknesse. But we must beare in mind how God requi-

requireth at his childrens handes the order that Dauid prescribeth: namely that they shoulde first beleeue, ere they professe with their tung. But (as I sayd) he intreateth of the greatnesse of his perill, to the intent he may ỹ more enlighten the help that was sent him frō God.

11 [I sayde in my feare &c.] Some take ỹ word Chephez for [hast or fleeing] and interprete it, that Dauid spake so when hee fled hastely from the presence of Saule. Howbeit forasmuche as it signifieth metaphorically [a trembling] I doubt not but Dauid declareth how hee was abashed in his hart, so as hee was redy to fall headlong downe. For as muche therefore as the troublesomnesse of his mind harped him away, hee confesseth that his hart was in a maner quite quapled. In the second part of the verse also the Interpreters disagree. Somme thinke that Dauid confesseth himselfe to haue doubted of the promise that was made vnto him by the Prophet Samuell. Hee in deede was a sufficient witnesse: howbeit when Dauid sawe himselfe driuē out of his countrey, and from time to time sundry wayes in daunger of death: there might some such temptation creepe vppon him, that his anoynting by Samuell was vayne and to no purpose. Therefore according too them, the meaning of the words is this: it wanted but little, but that I had vterly quapled in my flight, and the promise made vnto me had vanished away: nay rather I thought myselfe beegupled with vayne hope. Othersome picke out a cōtrary sense: namely that Dauid ouercame his temptation, insomuche that whereas Sathan had craftely egged his mind too despayre, hee chastized himselfe out of hand, and cut of the occasion of his owne vnbeeleefe, in thys wise: What doest thou wretche? Whyther throwest thou thyselfe? Darest thou indirectly charge God with lying? May rather let him be true of his word, and take vanitie, lying, & falshod to thy self. But I suppose this doctrine to extende moze generally: that is to wit, ỹ Dauid propoūded not this ꝓphecy to himself directly: but ỹ being troubled in his wits, he intāgled himself in the snares of Satan vnwares, so as hee couldе not tell where to stay himself. For although the faithful do oftētimes faint, so as ỹ word of God vanisheth in a maner quite away from them, according as Satan casteth thick darkenesse in their way: yet forsake they not their foundation, neither blame they God of vntruth purposely: but rather caste a byrde vppon their wicked thoughts. Truly in asmuch as the word [Say, betokeneth among the Hebrues a setled persuasion, (according as wee say in Englyshe, I am fully resolued or determined.) This temptation could not so strike Dauids mynd, but that he encountred it out of hand. Then must it folow (as I haue said) that Dauid hauing his mynde ouer darkened, had not an eye vnto GOD at that instaunte. For although the faithfull doo not of set purpose quarell, or enquire whither god bee true of his word or no, neither haue their wits possessed with this sayd cursed blasphemie so as their minds should be full bent vppon it afore hand: but rather driue it backe and detest it as oft as it wyndeth it selfe into their minds: yet it happeneth now and then, that they be so troubled, ỹ they see or discern nothing but vntruth & vanitie. Such was Dauids perceiuerance yea and so confused in his feare, as if thick clouds should take away the syght of the light. There is no certentie (saith he) there is no stedfastnesse: what shal I think? what shall I trust vnto? whither shall I flee? And euen so doo the faithfull oftetymes debate, that there is no certentie in men. For there is a scarf drawen afore theyr eyes, which keepeth them from beeholding the light of God, and therfore they dare vpon the earth, vntil such time as being lifted vp aboue the heauens, they begin again to see the truth of god. Dauids purpose (as I touched alate) is to enlarge Gods grace by all meanes. For this cause in making mētion of his owne temptations, he confesseth himself vnworthy that God should releeue him with hys helpe. For he ought to haue gathered his wits in vnto him, that by leaning to the prophecie, he might haue heaued himself aboue all distrust. He denyeth himselfe to haue doone so, bycause

his mind being troubled, sawe nothing but vanitie. Nowe seeing that hee was striken with so horrible a blowe, what shall betide vs if God vndershore vs not and hold vs vp? Yet maketh not this to the end that the faithfull should hang doutfull and vncertein: but rather that they should call earnestly vpō god. And wee must buckle our selues busily too the encounter: for these combats are incredible till they come to the very tryall. Howbeeit wee must therwithall beare in minde, that this troublednesse lasted but a litle while in Dauid, namely that hee wandered in doubt because the remembrance of the prophecie was slipt out of his mind.

12 What shall I repaye vnto the Lorde? All hys benefytes *are* vpon mee.

13 I vvyll receyue the cuppe of saluation, and call vppon the name of the Lorde.

14 I vvill pay my vovves vnto the Lorde, *euen* novve in the presence of all his people.

12 [What shall I repay. &c.] Nowe he cryeth out with a wonderment, that hee is more ouerwhelmed with the vnmeasurable heape of Gods benefites thā that he can be thankful inough for them. For it is a forcible interrogation, wherby he sheweth, that he wanteth no good will, but meanes whereby to bring it to passe. For as muche therfore as he fyndeth himselfe vnable to make payment: he taketh that whiche remaineth to bee doone, that is to wit, to magnifie Gods grace with whatsoeuer prayses he can. I would (sayth he) fayne discharge my dutie: but when I looke about mee on all sydes, I fynde nothing in the world that may make recompence. As concerning the woords, some expound the parcell [vpon me] in suche wyse as though Dauid shold say, there is settled in his mind the remēbrance of al the benefites ỳ God had bestowed vpon him. Other some supply ỳ word [for] accordingalso as the greeke interpreter hath trāslated it. But it agreeth better that ther shold be a ful poynt at the woorde [Lord]. For after he hath acknowledged him self vnable to make recompense vnto God, or rather that hee can meete with nothing that may make recompence: to confirme the matter, hee addeth therwithall that he is bounde, not for some one kynde of benefite, but for innumerable: as if hee shoulo say: Seeing there is no kinde of benefite, wherevp God hath not bounde mee vnto him: howe shoulde I be able to requite them? Forasmuch then as al recompēces fayle, he fleeth vnto thanksgiuing: the whiche one payment doth abundantly satisfie God. And this example of Dauids warneth vs, that Gods benefites are not to be esteemed lightly or for fashions sake: for if they be esteemed accordīng to their desert, the very thinking of them must ravish vs to wonder at them. For there is none of vs which is not loaden with an infinite heape of gods benefites. But our vanitie which driueth away our myndes vnto wandring speculatiōs, bringeth in forgetfulnesse of this doctrin, which notwithstāding ought to occupie vs in the continuall minding of it. And so much the more prayse deserueth Gods liberalitie towards vs, in ỳ he loketh for nothing at our hands ageyn, neyther can receiue any thing, bicause that neyther he wāteth any thing, and we are bare and beggerly of all good things.

13 [I will receyue the cup. &c.] He alludeth to the maner that was vsed vnder the law. For whē they gaue solemne thanks vnto God, there was also a feast made, whereat was made a holy drinking in token of gladnesse. And bicause this dooing was as a sacrament of their deliueraunce oute of Egypte: hee termeth it [the Cup of saluation.] And the woord [call vpon] signifieth to magnifye Gods name, which self thing he expresseth more euidently immediately after, wher he sayth, he [wil pay his vowes] in the presence of the faithful: for it was not lawful to offer sacrifise elswhere thā

in

in the sanctuarie. The effect is this, that the faythfull neede not to trouble themselues greatly how to discharge their duties, because god requireth no satisfactions wherof he knoweth them to be destitute, but is contented with naked and simple thankfulnesse. For ỳ due payment is to cõfesse ỳ we owe him for al things. Now if God beare with vs so kindly & curteously: so much the more detestable is our slouthfulnesse, if we render not vn to him at least wise the prayses that hee requireth. And certesse they be totoo vnworthy of the Sunlyght, & of the breth of lyfe, (I will not say to enioye the riches of the whole world,) that defraude their maker of so small a right. And although the ceremonies of the law be not now in vse, & ỳ therfore this drink offering ceaseth wherof Dauid maketh mẽtiõ: yet the spirituall seruice stãdeth stil in force, of which we haue sene in ỳ psalme 50.23. The sacrifise of prayse shal glorifie me. By ỳ way let vs bear in mynd, ỳ we then prayse god aright, when we offer vnto him in sacrifise, not only our tõgs, but also our selues & what soeuer is in vs. Not ỳ God taketh any profit therby: but because it is reso ỳ our thankfulnesse shold shew it selfe by ỳ meanes.

14 [I will pay my vowes &c.] Forasmuche as he made vowes in the mids of his perils, therin shineth foorthe the constancie of his godlynesse. Now hee sheweth that hee was not in any wyse forgetfull of God as most men be, who when they bee distressed by Gods hand, do call vpon his tuitiõ for a little while, and anon after do bury the remembrãce of the help they haue receiued. But the holy Ghost intreating of the true worshipping, doth (not without cause) ioyn these two poynts together with inseparable knot, namely, [Call vppon mee in the day of trouble:] and [for thy deliuerance glorifie thou me.] Psalme. 50.15. If any mã think it to be against reason that the faithfull should bargayne with God by making vowes, that they might win themselues fauoure: I answer, they promise not the sacrifise of prayse, too clawe hym with flattery, as if hee were a mortall man: or to bind him too them by promising him a reward: for Dauid protested euen now, that he beringeth no recompence at al. The end then and vse of vowes is, first to scale vp the hope of obteining in the harts of Gods children: and secondly to make them stir vp themselues the more to thãksgiuing. For surely ỳ libertie of vowing is grãted to Gods childrẽ, to vnderprop their infirmitie withall: because that by this meanes, their moste kyndehearted father commeth downe vnto them, and giueth them leaue to deale after a homely sorte with him, so they vow to the sayd ende I haue told. Howsoeuer ỳ world go, no thing must be attẽpted but by his leaue. Wherefore so muche the fonder are the Papists, whiche defend whatsoeuer foolish and vnreasonable vowes they list to flushe out without discretion, vnder this pretence, as who would saye that drunkennesse were lawfull because god giueth vs leaue to eate and drinke.

15 Precious in the sight of the Lord, is the death of his meeke ones.

16 Goto Lord, for I am thy seruant, I am thy seruant the sonne of thy handmayd, thou hast broken my bonds asunder.

17 I vvill offer to thee the sacrifise of prayse, and call vppon the name of the Lord.

18 I vvill pay my vovves vnto the Lord, *euen* novv in the presence of all his people.

19 In the courts of the Lords house, *euen* in the midds of thee O Ierusalem. Prayse ye the Lord.

15 [Precious in the syghte. &c.] Hee passeth too a generall Doctrine: that GOD hathe a care of the godly, to healpe them in theyr necessitie, because theyr lyfe is precious in hys sight. And with this buckler hee ment to fence him selfe agaynste the terrours of Death, whyche preached often vp-

pon him when he loked to be swalowed vp euery turning of a hande. For when we be in perill whyle God wynketh so, the top taketh vs in the head that we be neglected as vile bondslaues, and our life accounted as a thing of noughte. Furthermore we know that when the wicked see vs destitute of all defence & succour, they brag themselues so muche the more boldly agenst vs, as though there were no account of our life or death. Agenst their lustinesse therfore hath David set this sentence, That God setteth more store by his worshippers than to giue them ouer vnto death at al aduentures. Although then that for a time we be abandoned to all the iniuries of Fortune and the worlde: yet let vs alwaps bethinke vs of this comforte, that God will shew openly at length, how dearely he loueth our soules. Like as at this day when giltlesse bloud is shed, & the vngodly vaunt them selues with cruelte, as though they led God vanquished in triumph. Let vs alwapes stande fast to this doctrine, that the death of the faithfull, which is lothely in ỹ sight of men, or rather shamefull, is so precious in gods sight, that at lẽgth he reacheth his hande out vnto them euen when they be dead, and by dreadfull examples sheweth how sore he hateth the cruelte of those that wrongfully persecute the good & simple men. For if he kepe their teares nũbred in a bottle. (Psal. 56. 9.) how shold he suffer their bloud to vanish awaye? Therefore in time conuenient the prophecie of Esay (which sayth that the earth shall veele vp her bludsheds) shal be fulfilled. Esay 26. 21. Neuertheles to the intent we may make rome for the grace of god: Let vs put vpon vs the spirit of meknesse, according as ỹ prophet (by terming ỹ faithfull [meke ones]) willeth thẽ to submit their necks quietly to the bering of ỹ burthen of the Crosse, ỹ they may possesse their soules in pacięce. Luk. 21. 19.

16 [Go too Lord &c.] Like as in ỹ last verse he glozed, ỹ in his person god had vttred a proofe of the fatherly good will he beareth to al ỹe faithfull: so nowe he applyeth the generall doctrine peculiarly to himself by saying [that his bonds be taken awaye] bicause he was one of the number of Gods seruants. And he nameth them bonds, in case as if a manne should be drawne by the hangman, vpon hand and foote. Moreouer when he determineth the cause of his deliueraunce to bee that he was the seruant of God: he doth in no wise brag of his owne seruices, but rather conueyeth his mynde back to Gods free election. For it ipeth not in vs to make oure selues Gods seruants, but this dignitie befalleth vs by his only adoption. And therfore David auoucheth not singly that he was gods seruant, but also [the sonne of his handmayde:] as if he shold say, he had attained that honor euen frõ his mothers womb, or rather frõ before he was borne. Therfore he setteth himself forth as a cõmõ lo king glasse to al mẽ ỹ shal put thẽselues into gods retinue, ỹ they may not doubt but they shal be safe vnder his protection.

17 [I will offer to thee &c.] Again he repeteth that which he had said of thãksgiuing, and the same to be publike: for we must testifie our godlynesse, not only by secret affection afore God, but also by outward profession among men. And although David did his dutie with the reste of the people by the ceremonies of the law, bycause he knew that those exercises were not commaunded in vayne at that time: yet had he an eye to the end of them, so as he offred cheefly the sacrifise of prayse, and the calues of his lips. He nameth [the Courts of Gods house, bycause in those dayes there were no mo altars but one, from which it was not lawfull to depart: and it was gods will to haue the holye assemblies kepte there, that the faithfull mighte take example one at an other to bee forwarde in the exercise of godlynesse.

The. Cxvij. Psalme.

1 All nacions prayse ye the Lord: all people magnifie yee him.
2 For his mercy is settled vppon vs, and the truth of the Lord *endureth* for euer. Prayse ye the Lord.

1 [All

1 [All nations &c.] Forasmuche as the holy Ghost by the mouthe of ỹ prophet exhorteth all nations to set out gods mercy and truthe Paule Rom. 15. 11. doth rightly gather, that by this prophecie was foretolde the calling of ỹ whole worlde. For although ỹ vnbeleuers be not vtterly void of gods mercy: yet notwithstanding forasmuche as they perceiue it not, & therfore are ignorãt of his truth: how shold they buckle themselues to the praysing of him? In vain therfore shold ỹ prophet talk to ỹ hethen nations: if they were not to be gathered into ỹ vnitie of faith togither with the childre of Abrahã. Neither is ther cause why these nose wisemen should go about to rest out this reson of S. Paule with their cauils. I graunt in deed ỹ in other places the holy Ghost exhorteth aswel mountains as riuers, with trees, rayne, winds, & thunder to sowe forth the praises of god, that is to wit, bicause all creatures euen in holding their peace, do proclayme him to be their maker. But he is praysed after an other maner by mẽ, which are endued with vnderstanding. Accordyng also as the rẽdring of the cause which is added doth declare: that is to wit, bicause gods mercy and truth do minister matter ther of. Moreouer the prophet meaneth, that God shoulde bee prayfed euery where of the Gentiles, not bycause this knowlege resteth in the corner of Jewry, but bycause it shal be spred abrode through the whole worlde. First therfore he biddeth them prayse God, bicause his goodnesse is encreased [or settled] (for Gebar amõg the Hebrues signifieth both) & secondly bycause his truthe endureth stedfast for euer. They then that passe ouer Gods goodnesse with brutish dulnesse, and refuse his heuenly doctrine with deafe eares, howe shoulde they be redy to sing gods prayses? Moreouer Gods [truth] importeth properly in thys place the assurãce of his grace. For he may be true, and yet manace destructiõ to the whole worlde. But he hath therfore marshalled mercy in the firste roome, too the intent that this faythefulnesse conteyning the assurãce of his fatherly good will, myght cheere vp the myndes of the Godlye. Truly his power and his Justice deserue no lesse prayse thã the other. Howbeeit forasmuch as men shall neuer bee rightly minded too prayse God, onlesse they be allured by some taste of his goodnesse: the Prophet vppon very good cõsideration hathe chozen out mercy and faithfulnesse, whiche alonly open the mouthes of the dumbe. Furthermore his truthe is not sayde to be euerlasting as though his mercy should flourishe a little whyle, and afterward quickly vanish away: (for by that reason it should be but small in respect of mercy, whiche is sayde too bee plenteous:) but the meaning is, that Gods mercy is plentifull vppon vs, and that it floweth with incessãt course, bicause it is ioined ỹ his euerlasting truth. But if we reade ỹ his mercy is settled, ỹ scruple will be taken quite away: for then shal aswel his truth as his mercy be adorned alike with the cõmendacion of constancie & stedinesse.

The Contents of the. Cxviij. Psalme.

At what time so euer this psalme was made, Dauid hauing gotten the sword in hand, forasmuche as he knew that his being king was for the welfare of the whole Church, exhorteth all the children of Abraham to consider this grace. Also he maketh mention of his perils, the greatnesse and varietie wherof might haue dispatched him an hundred times, had not God helped him wonderfully. Wherby it is easie to coniecture, that hee came not to the seege royall either by his owne policie, or by the fauoure of men, or by any worldly meanes. Therwithall also he declareth, that hee rushed not foorth rashely, nor by vnlawfull meanes to take Saules kingdome from him by force: but that hee was created king by Gods appointment. By the way wee

must

must remember, how it was the purpose of the holy Ghost, too describe vnto vs the euerlasting and spirituall kingdome of Gods Sonne, vnder the image of that temporall kingdome, according also as Dauid represented the person of him.

The Cxviij. Psame.

PRayse ye the Lord bycause hee is good, for his mercy *endureth* for euer.

2 Let Israell novv saye, that his mercy *endureth* for euer.

3 Let the house of Aaron novv say, that his mercy *endureth* for euer.

4 Let them that fear the lord novv say, that his mercy *endureth* for euer.

1 [Prayse ye the Lorde &c.] Wee see how Dauid giueth not thāks vnto god priuily, but with a loud voyce exhorteth the people to communicate with him in the ducty of godlinesse. And this doeth he, not only bycause hee was ordeyned to be a captein and master vnto others: but also bycause G O D in making him king, had shewed compassiō on his persecuted Churche. Therfore he exhorteth the Israelits to prayse the grace of god, vnder whose fortunate standerd hee cōmeth foorth to maintein their welfare. He sayth generally at the first, that god is good, & that his mercy is euerlasting. But afterward he allegeth the proofe of ỹ goodnesse in himself, as we shal see in place conueniente. In the meane season it behoueth you to call to remembrance, how I tolde you in the last psalme, that occasion of praising God is set foorth vnto vs in his mercy rather thā in his power and Iustice, bicause that although his glorie shine foorth in them also: yet shal we neuer sing his prayses cherefully & hartily, vntil hee allure vs with the swete tast of his goodnes: according also as in the psalm. 51. 17. we haue sene the mouthes of the faithfull opened to praise God, by feeling him to bee their deliuerer. And wheras he speaketh only vnto Israel & the children of Aaron: he doth it in respect of his time, bicause the adoption remained as yet in that one nation, howbeit that he foloweth agein the same order whiche he kept in the hundred and sixteenth psalme. For after he hath exhorted the children of Abraham, which were segregated from the Gentiles by the election of G O D: and also the children of Aaron, whiche by ryghte of their Priesthoode oughte too sing before the reste: he tourneth his talke to the other worshippers of G O D, bycause there were many disguysed Israelites, who thoughe they hilde their roomes in the church, were neuertheless strangers vnto it. Neither is it any let that Dauid by the spirit of prophecie intreateth heere, of Christes kyngdome that was to come. For although it bee nowe extended to the Gentiles: yet had it his original and firste frutes among the chosen people.

5 Out of trouble haue I called vppon God: and hee hath hard mee at large.

6 The Lord is vvith mee, I vvill not feare vvhat man can do vnto me.

7 God is vvith me among my helpers: and I shall see *my desire* vppon mine aduersaries.

8 It is better to trust in the Lord, than to trust in men.

9 It is better to trust in the Lord, than to trust in princes.

5 [Out of tronble &c.] This is a speciall applying of the doctrine that wee sawe, vnto the person of Dauid: whervnto notwithstanding is annexed the reioycing of the whole Churche, whose common welfare God had prouided for by maintening that one man. And by his owne example hee confirmeth all the godly

goolye, that they shoulde not let theyr harts quaple in aduersitie. He seemeth also of set purpose to encounter a doute, which is wont to steale vppon men by & by as oft as gods goodnesse is preached: namely why hee then suffereth his seruants to be so sore oppressed and put to their plunge. Dauid therefore admonisheth them, that yet for all that, Gods mercie decayeth not, because there is cõfort and remedy prepared for our miseries by praying. The circumstaunce of tyme, whiche hee setteth down, (that is to wit, when he sayth he prayed out of his distresse or trouble,) and by that meanwas set at large, admonisheth vs that when aduersities oppresse vs most, then is it fittest time for vs too fall too prayer.

6 [The Lorde is with mee &c.] Vpon the confidence of Gods helpe alone, hee vaunteth himselfe not only against a feawe enemies, but also against the whole worlde: as if he should saye, forasmuche as hee is shrowded vnder Gods hand, he carelessly and safely despiseth whatsoeuer menne can practise against him. And truly then is due honour yelded vnto God, when in respecte of him the whole power of the worlde is esteemed as nothing. By this meanes also he taunteth the vnbeleefe almoste of all men who wilfully cast downe themselues with vayne feares. For although al men couet the calme estate of mynde: yet because they wickedly defraude GOD of the prayse of his power, their owne vnthankefulnesse, bereueth them of that so great a good turne. For if they woulde submit all things vnto Gods will and power as it becommeth them to do: they shoulde stand vnfearfully in a redynesse to ouercome all the inconueniences, for feare wherof they are now and then besides themselues. But nowe seing they preferre mens hurtfull attemptes before Gods defence: they be worthy to be abashed at the nopse of euery leafe that falleth. This misordrednesse ment Dauid to correct by his owne example, whē he sayth, that inasmuche as he is sure of Gods fauour, he feareth not all the men in the worlde: vertly because he beleeueth that it lieth in his power to disappoynte al practises & are attempted against him. Now if he sung this song after his deliuerãce, it appereth howwel he had profited in the experience of Gods grace. Therfore as oft as God shall haue helped vs, our trust must therby encrease for the time to come, and wee must neuer bee so forgetfull, but that wee alwayes beare in mind the goodnesse and power of God which wee had tryall of in the very brunt of our necessitie. And it maye bee that hee reherseth heere the things that hee bethought him of in the middes of his daungers. Neuertheless, the other former exposition is the likelyer: namely that after he had gotten the victorie, he should glory of Gods continuall help for the time comming. Whereas some take [Helpers] for & small band of men that Dauid had retained about him: in mine opinion it is too watrish. For it were coldly doone of him to muster God among the fiue hundred that he led with him, as though he were one of the troope. Therefore I interpret it more plainly, that hee calleth God his helper, as if he should saye, it is inough for him so he haue God on his side. For although hee were destitute of mannes helpe: yet sticketh he not to match God against all enimies.

8 [It is better too trust &c.] He seemeth to say nothing but such geare as is common and rife. For al men with one consent confesse, that when comparison commes to be made betweene him & mē, he alone ought too be made muche more account of than all they, & therfore that nothing is better than to staye vpon the hope of the help which he hath promised to those that be his. Truly this cõfession ringeth in all mens mouthes. And yet in the meane season scarse one among a hundred, is fully resolued in himselfe, & God alone is inough for him. Greatly therfore hath he profited, whiche holding himselfe contented with & one god, ceasseth not to hope well, yea though he finde no help at al vpon earth. But it is an vnproper comparison, because it is vtterly vnlawefull too putte ouer vnto men any whytte of our trust, whiche must be fixed wholly in God. Notwithstanding the sense is nothing doubtfull: namely

namely that mens vayne hopes are laughed to scorne, with which they be haryed hither and thither: and that as long as the world smileth vpon them, they set vp their bristles, either ouerslipping or else despising god. Som think that Dauid disdeynfully casteth his enimies in ye teeth with their being deceiued in hanging vpō Sauls fauor. But me thinks that this is ouermuch restreined. And I doubt not but that Dauid setteth himself as an example to al the godly: bicause he had receiued a large rewarde of his hope, whē lening vnto god alone, he had paciently taken the bereuing of al worldly helps. In the second part of the verse where he putteth [Princes] in stede of [men,] there is an amplification: as if he shoulde saye, not onely they are foolishly ouerseene which put their trust in cōmon persons: but also they that be frendes to greatest kings: bicause ye always in the ende the truste shall bee accursed that is grounded vpon flesh: but where as Gods fauoure is, there euen death shall be turned into lyfe.

10 All nacions haue compassed mee about: *but* in the name of the Lord I shall surely destroy them.

11 They haue compassed mee, and cōpassed me agein: *but* in the name of the Lord I shall surely destroy them.

12 They haue come about mee like bees, they are quenched as a fire of thornes: *but* in the name of the Lord I shall surely destroy them.

13 In thrusting thou hast thrust at me that I myght fall, and the Lorde hath helped mee.

14 God is my strength, and *my* song, and he hath saued mee.

10 [All nations &c.] He declareth in these verses howe wonderfully he had ben deliuered: to the intent that all men may know for a certeintie, that the deliuerāce which could not happen by mās power, was verily the dooing of God. For he repeteth oftētimes, that he was beseged, and that not by a few, but by a huge multitude. Seing then ye the whole realme burning ageinst him with anger and furiousnesse, so hemmed him in on al sides, that there was no waye for him to escape: there could no helpe come to him from any where else than from heauen. Howbeit wheras he complayneth, that all nations were bent ageinst him: some referre it to the nations that were borderers, by whom we know that Dauid was endangered on all sydes. Notwithstanding in my iudgement hee meaneth simply that all the worlde was ageynst him. For he setteth the helpe of God alone, ageynst the deadly and outragious hatred that was extēded ageinst him, as well by his countreymen as by his neybors, so as there was no corner vppon earth for him to rest in safetie in. For although there wer no armie gathered togither of many nations to besege him: yet notwithstāding forasmuch as ther was no quiet abiding for him but among the couerts of wyld beastes, (nay rather he was driuē frō thence also by fear, & loke how many folk he met with, euē so many were the snares that he saw layde for him:) it is no maruell though he saye he was cōpassed about by all nations. And the clipped maner of speaking hath more force with it, thā if he had said he trusted in God, & by means therof had gotten ye vpper hande. For in alledging [the only name of God,] he auoucheth himselfe to haue ben vnpruided of all other succors: so as he must haue certeinly perished, if god alone had not helped him. It liked me to trāslate ye particle Chi affirmatiuely: howbeit in this sense: Although I be besieged roūd about by the world: yet let but Gods power only succor me, & truly it shalbe strōg inough & too strōg to destroy al my enimies. Wheras he harpeth so often vpō his being encōpassed about: therin is expressed a stubborn & vnsatiable hatred: & by ye similitude of Bees he betokeneth a braynlesse heat: for althogh ther be not so gret strēgth in those creatures: yet is ther a wōderful curstnes in thē, & they make folke not a litle afrayd,

when

when they fall vppon them in their blynd moode. Notwithstanding, a little after he addeth, [that they were quēched as a fire of thornes, which though it make a great crackeling at the first, & cast vp a greater flame thā a fyre of substāciall woode: yit it dyeth out of hand. The effect is that Dauids enemies assailed him boystously, but their violence abated out of hand. Therfore he repeteth agein the third tyme, that whatsoeuer misfortune betyde, it wil sone fade away, if so be ỳ Gods power be present.

13 [In thrusting &c.] Eyther there is an alteration of the nōber: or else he speaketh vnto Saule who was the cheef of his enemyes. Neuertheles in the person of one man, hee beareth himself ageinst them all. And in saying ỳ he was thrust at, he confesseth ỳ he stode not by his owne strēgth, as they that are able too make their part good, who with suer footing hold out the assaultes of their aduersaries, but heereby doth Gods strength shyne foorth the better, inasmuch as he was lifted vp euē whē he was falling. And therefore in the next verse he concludeth ỳ [God is his strēgth and his praise. For in the first title, by acknowledging plainly his owne weaknes, he ascribeth his beeing safe, vnto God alone And when he hath cōfessed himself to haue bin strong in GOD only, (namely so far forth as he was vphild by his power:) immediatly he addeth, that GOD is [his prayse or his song:] which woord is taken passiuely, as if hee should say, there was no matter why hee should Glorie in himself: but the whole prayse of his weldooing rested in God alone. Wher vntoo also pertayneth the closing vp of the verse, where hee declareth that GOD saued him.

15. The voyce of ioy and welfare is in the tents of the ryghtuouse: the Lords hand hath wrought strength.
16. The Lords ryght hand is exalted: the Lords ryght hand hath waought strength.
17. I shalnot dye, but liue and declare the workes of God.
18. GOD hath chastized mee sore, but he hathe not deliuered mee vntoo death.
19. Open yee vntoo mee the gates of ryghtuousenes, I wil go in at them and prayse God.
20. This is the Lordes gate, the ryghtuouse shall enter in at it.
21. I wil prayse thee bycause thou hast herd me, and bin my deliuerance.

15 [The voyce of ioy &c.] He auowcheth Gods benefyte to haue bin such, as it was not ynough to giue thankes for it in a blynd corner. Not only bycause Gods working had appeered therin bothe notable and worthy to be had in remembrāce: but also bycause the frute thereof should redownd too the whole Church. Forasmuch therefore as his deliueraunce was wonderfull, and profitable in general to al the godly: Dauid promiseth open thanksgiuing, & in so doing exhorteth all ỳ godly too beare him cōpanie in that holy seruis. But cheefly his purpose is by this circūstance to extol ỳ greatnes of gods grace: and also to shew by ỳ very effect of it, that not he alone was preserued, but the whole Church in his person. The mutual cōmunion that is among the faithful, requyreth in deede that they should interchangeably giue thanks vntoo God one for another. But the race of Dauid, whom God had deliuered wonderfully from many dethes & made souerein of his chozen people, was a peculiar cace. It is to be noted, that heo matcheth the voyce of mirth and gladnes with GODS prayse: accordinge as it becommeth not the faithfull in any wyse to reioyce, without ỳ consideratiō of gods grace. Moreouer [to work strength,] importeth as much as too vtter his power myghtely so as as the brightnesse thereof may shine out openly. For oftentimes god deliuereth his faithfull onely priuely & vnder pretence of weaknesse, so as they in deed do feele themselues too bee deliuered

by his hand, but the same thing is not so wel knowen to others. But Dauid affirmeth that Gods worcking was openly a nouched, so as it could not be douted at al from whence that deliuerance came. To the same purpose perteineth the other saying, [that Gods right hand was exalted:] because GOD had lifted vp his hand by worcking mightely, and beyond his accustomed maner.

17 [I shalnot dy &c.] Dauid speaketh like one ẏ were creeping out of his graue. For he that saith [I shalnot dy,] acknowledgeth himself too be deliuered from the death to which he was appointed. And certesse he had liued many yeeres togither in vtter despaire, so as sundry deathes preased vpon him euery moment, and hys passing out of one, was the entering into another. Then saith he, he shalnot dy, because he hath recouered life which he was past hope of. But we whose life is hidden in GOD with Christ. Colos. 3.3. must think vppon this song all the dayes of our lyfe. If any respit be giuen vs now & thē, we must say with Dauid, that we which were shet vp in death, are waded out to new lyfe again. Not withstanding, wee must croud out continually through the middes of darkenesse, because our saluation, which is laid vp in hope, can not be seene of vs openly. In the second part of the verse he sheweth the lawful vse of life. For God prolongeth not the life of hys seruantes to thentent they should pamper themselues wyth meate and drinke, and sleepe a dead sleepe, and enioy all earthly pleasures: but to thentent they shuld magnifie him for his benefites wherewith he loadeth them day by day: of which matter I haue intreated in the 115. Psalme.

18 [The Lord hath chastized &c.] Heere Dauid acknowledgeth, that although his enemyes assaulted him wrongfully, yit he was but chastized with GOD S rod by their handes: and also that the same was a fatherly chastizement, inasmuch as God strake him not with deadly strypes, but measured his rigour. And he seemeth too preuent the froward foriudgings wherewith he sawe himself spyghtfully oppressed as thowgh all the miseries that hee had suffered, had bin as many signes of reprobation. Then looke wher with the reprobats mischarged him: that reuerseth he to the contrary part saying he was corrected gently & after a fatherly sort: ẏ first point in aduersitie, is to know ẏ we be brought low by gods hand: & then must come this other point, ẏ by this meanes our obedie is tryed, we our selues are wakened from our ouerdowzinesse, our old man is crucifyed, our fylthinesse knowzed, wee our selues compelled to good order, & spurred vp to ẏ mynding of the heauenly lyfe. For if we call theis things to remembrance, ther is none of vs all but he wilbe afrayd to fret against God: nay rather euery one of vs wil & mecke hart submit our selues vnto him. And surely our biting vpō ẏ bit & our bursting forth into impacience happen heere vppon, because the more part of vs consider not that afflictions are Gods chastysements, and othersome of vs taste not of his fatherly gouernement. Wherfore this second member is to bee marked aduisedly, that God dealeth alwayes mercifully with those that bee his, so as he healeth by striking. Not that his fatherly louingkyndnesse is seene at all tymes: but because the falling out at length sheweth how his strypes were so far from deadly, ẏ they were as good as a medicine which weakneth vs for a little whyle, and afterward healeth our sinnes, and maketh vs as fresh and lustie as euer we were.

19. [Open yee vnto mee. &c.] Heere through heat of zele, Dauid bursteth forth to testifie his thankfulnesse, when he biddeth the Temple to be opened vntoo him, as if he were bringing sacrifises intoo it. And again hee confirmeth that which hee hath sayde heeretofore: namely, that hee will giue thanks vntoo God openly in a lawefull congregacion of godly people.

Now although the preestes did customably open the Temple doores for the people: yit notwithstanding Dauid seemeth to allude to his owne continual exile. And this coniecture is the better confirmed by the neet verse. Inasmuch then as hee had bin kept a long tyme from cōming within the Sanctuarie, yea rather vtterly bereft of the syght of it: now hee reioyceth & tryumpheth that hee is admitted again, that he may make sacrifyse vnto god. And therwithal he sheweth that he wil come, not as the hypocrits were wont, whom

god by ẏ prophet Esay.1.11.vpbraideth ẏ they wer his pauemēt in vain: but that he wil come with the sacrifice of praise. And forasmuch as he wist wel he had true deuotion, he saith it is good reason that the Temple dores (to whiche hee durst not preace a while agone) should be opened for him and suche as he was. It is (saith he) the Lords dore: & therefore he will at length open it for the rightuous. The effect commeth to this end, that althogh Dauid were a banished man, both from the Temple & from his cuntrie: yit not wstanding, now as well he as all ẏ true worshippers of God recouer their right after that the state of the kingdome was reformed to the better. And so he indirectly bewayleth the vnhalowing of the temple so long as it was possessed by the heathenish despisers of God vnder the tiranny of Saule, as if it had bin a kennel for Dogges & other vnclean beasts. Therfore whereas the Temple had long time bin a den of theeues, this shamefulnesse is found faulte with: but nowe wheu it standes open for rightuous folke, hee aauoucheth it to be the house of god. And look what happened in Sauls time, the same is seene at this day: namelye, that Gods traytorly enemies possesse his sāctuary without all right or honesty. For the Pope were not Antichriste if he sate not in the temple of God. Howbeit forasmuch as he by his silthy destlings hath euery where turned all Temples intoo brothel houses: let vs endeuer to clenze them (as much as we can) ẏ God may bee worshipped in them purely. And sith God voutsaueth to choze his holy dwelling place among vs: let vs doo the best we can too keep away the defilements & stinking mingle mangles that marre the purenes of the Church. Afterward Dauid declareth breeflye for what cause hee purposeth too offer the sacrifice of praise vnto God: namely bicause [hee had bin preserued by his grace.]

22. The stone which the builders misliked is become the hed corner stone.
23. This was the Lords doing, and it is wonderful in our eyes.
24. This is the daye whiche the Lorde made, let vs reioyce and bee gladde therein.
25. Lord I beseeche thee saue mee, I beseeche *thee* I beseeche *thee* giue prosperous successe, I beseeche *thee*.
26. Blissed be he that commeth in the name of the Lorde: wee blisse you out of the house of the Lord.

22. [The stone whiche the.&c.] Now Dauid hauing taken hart too him, beareth out himselfe ageynste the slaunders wherwith he was wrōgfully and wout desert charged. And forasmuch as it was a sore preiudice to him to bee condemned by the whole benche of the nobilitie, & by all others that were in authoritie: in so much as all men were of opinion that he was a wicked & a reprobate persō: this error doth he purposely disproue & auoucheth his own innocency ageinst the the fest of thē. I passe not (saith he) though I be reiected of all the greatest sorte, sith it hath appeered by the deed it selfe, that I was chozen by the iudgement of God. And he vseth a trim Metaphor in comparing himselfe to a stone, and the cheefe men of the churche vnto builders. Truly it might seeme ageinst all reason, that the noble men of the realme whiche had the gouernment of the Churche in their hands, should be bereft of Gods spirit & sound vnderstanding. But ageinst their wicked & deceitful verdits, he matcheth Gods grace, that hee was set by the decree and hand of GOD to beare vp the whole building. To be short he declareth that the glorious titles & prerogatiue of worshippe whereof the wicked were so proud, are no let vnto him, bicause he being stayed vp by Gods call, obteyneth a glory that surmounteth the iudgements of the whole world. Howbeit forasmuch as it was a hard matter to make men beleeue it: hee extolleth Gods grace with many words, to the intent the authority therof may bridle all lewd and quareling

talkes. [It is (sayth he) the Lords doing, in cace as if hee should say. Go your waies, and quarel yee with God as many of you as striue to cast me down from the throne whiche I haue not mounted vp into rashely of mine owne head, or by worldlye meanes, but by the manyfeste power of god. And he proueth it by this, that all of them were compelled to wonder at the thing that was doone, as at a thing incredible. Now when as GOD worketh wonderfully and aboue our vnderstanding, his power must needes bee apparant vntoo vs. If any man list too take it aduersatiuelye, in this sence. Although men be amazed at this woork of God, yit it must not bee reiected: let him vse his owne discretion. Verely to mee it semeth a likelyhode, that Dauid did set downe the terme [wonderful] to the intent all malapertnes of flesh should giue place vnto God, and no man dare quetch ageinst him any more. Finally how these things may properly agree vnto Christ I may more conueniently declare when I shalbee come to the fiue and twentith verse.

24. [This is the day. &c.] Now he declareth howe it was a lucky & fortunate day when he was at length admitted to be king, & the annointing of him by Samuel stablished by effecte. And although it be true that God haue created al days alike: yit notwithstanding, Dauid by a prerogatiue calleth that day Gods daye whiche after long darknes had dawned to the welfare of the Churche, bicause it was beautified w̄ a notable mark worthy of renowne among them that should come after. And bicause the Church had waded out of so deep darknes: he exhorteth the faithful to mirth and gladnes: & this dooth hee of set purpose, bicause many eyther stil wist it not too bee of Gods grace, or els despised it: and othersome wer so vntowardly in loue with Saul, that it was a corzie too them too submit thēselues vnder the obeisance of Dauid.

25 [I beseech thee O Lord. &c] Bicause [Na] among the Hebrewes is oftētimes an Aduerb of time: many translate it in this place [saue me now I beseech thee.] Notwithstanding, forasmuch as it is oft times also an Aduerb of intreataunce, I haue chozen mine own former translation which wil not misagree with the present place, for I doubte not but the holy Ghost in this often repetition, ment too stirre vp a singuler vehemency and earnestnes of praying in the harts of ẏ faithfull, by the mouth of the Prophete. Neuerthelesse if any man chose rather some other sence, I easely beare with it. This truely is certeine, that heere is a forme of praying giuen forth to the chozen people, that they might wishe lucky successe to Dauids reigne, as wherupon depended the cōmon welfare of them all. And by these woordes hee auouched himselfe to reigne by Gods appointment: & consequently that they be vnworthy to possesse anye place in the Churche, whosoeuer they be ẏ cannot finde in their harts to wishe the prosperitie of his reign. In the nexte verse is added a specyall wishe whiche the faithful must conceiue: namely that like as God hathe ordeyned Dauid to be the minister of his grace, so hee should [blisse him also. For they are sayd to come in the name of the Lorde, whose seruice he vseth to the welfare of his people: like as Prophetes & teachers, whō he rayseth vp to gather his Churche to gither: & as Capteins & officers whom he furnisheth with his spirite. But Dauids cace was a speciall cace, inasmuche as he represented a figure of Christ: bicause it was Gods wyll that his people shoulde liue vnder him & his successours vntil the comming of Chryst. It may also be an vttraunce of gladnes when it is sayd [blissed is he that cōmeth. &c.] How beeit forasmuch as by an by after ther is added the blissing of the Preestes: I rather incline to this point, that the people wisheth Gods grace & fauour vnto Dauid. And too the intent the faithfull may make this prayer the more cheerfullye, & thereby bee encouraged too embrace the King whom God hath set ouer thē: immediatlye after there is added this promise in the person of the Preestes [Wee blisse you out of the house of the Lorde.] For so doo they speake according too the order of their office, to whom the charge of blissing was enioyned according as Moyses teacheth in many places, & specially in Numeri. 6. 23. But it is not for

naught

nought that they ioyne the welfare of the church & the proſperous ſtate of the kingdome togither. But rather they put them in mind that the Realme ſhallbe in ſafety as long as ỹ kingdome flouriſheth, & that al of them ſhalbe bliſſed with their king, becauſe ther is an inſeperable knot betwene the head and the members. Now ſeeinge we know, that when Dauid was created king, thē was ỹ foūdation laid of ỹ euerlaſting kingdome which was at length ſet open in the cōming of Chriſt: & that that temporall throne wher in Dauid and his poſteritie ſate, was an image of the euerlaſting kingdome wherwith Chriſt was endewed by his father, ſo as hee obteyned full power both in heauen and earth: it is not too bee douted, but that the Prophet willeth the faithfull too pray contynually for the ioyfull & proſperous proceeding of this ſpirituall kingdome. For it behoued thoſe that liued vnder the old figures, too pray for Dauid and his ſucceſſors. And when the whole dignitie of that kingdome was decaied: it behoued thē with greater earneſtnes to wiſh for ſeting vp of it ageīn which God had promyſed. Finally whatſoeuer is ſaid heere, doth properly pertein to Chriſtes perſone: and looke what was darkly ſhadowed in Dauid, the ſame was ſubſtantially performed in Chriſte. Dauids election was ſecret, & when Samuel had anoynted him to bee king, hee was reiected of Saule and of all the Capteins of the people, and all men abhorred him as a man worthy of a hundred deathes. Beinge therefore defaced with ſo greate reproch, he ſeemed not a fit ſtone to be occupyed in bwilding. The like beginnings had the kingdome of Chriſt: who being ſent by his father to redeeme the Church, not onely was deſpyſed of the world, but alſo welcomed with hatred and curſinge: & ỹ, not only amōg the raſcal ſort, but alſo among the cheef prelats of the church But here it may be demaunded, how the prophet may cal them bwilders, who wer ſo far of from helping too maynteyne the church, that they labored nothing elſe but too ouerthrow the whole bwilding of it. For wee know with how greate outrage the Scribes and Pharyſes in Chriſtes tyme enforced themſelues to ouerthrowe all godlyneſſe. The ſolution is eaſie: namely that Dauid had an eye too theyr ofice and not too theyr intent. For although Saule and his counſellers were in deede vndermyners of Gods Church: yit were they bwilders in reſpect of theyr calling. So is the holy Ghoſte woont to graunt vnto the wicked the honorable tytle of theyr ofice, vntill ſuch tyme as he remoueth them from it. Wee know how miſchieuouſe the Preeſts oftymes were among the people of old tyme: & yit the honour and eſtimation of theyr tytle remayned ſtil vnto thē, vntil they wer caſt down frō their eſtate. So ſpeaketh Eſai. 42. 19. Who is blynde but my ſeruaunt? & who is fooliſh but he whom I haue ſent? For although their purpoſe was too bring all out of order: yit notwithſtandinge foraſmuch as GOD had called them to another end, he termeth them ſtill GODS ſeruantes and meſſengers. So alſo at this day, howſoeuer ỹ Pope and his ſtinging clergie vſurp too themſelues the tytle of preſthod: yit ceaſe they not to be ỹ ſworne enemies of Chriſt. Wherupon it foloweth that they be nothing leſſe than Gods lawfull miniſters: and ſo much the greuouſer damnation ſhall they haue, that whereas they hold the roomes of Shepeherds, yit neuertheles they make hauocke of Chriſtes flocke. Now although ther be greate oddes betwixt them and leuitical Preeſts: yit notwithſtanding inaſmuch as the ordinary authority reſteth in their hands, it is no harme at all to graunt thē the tytle, ſo ỹ they ſhroud not the ſhamefulnes of their tiranny vnder ỹ pretence. For if the bare tytle ſuffyced too make them reuerend: Chriſt muſt needes haue bin put too ſilence, ſeeing that the Preeſtes did euerywhere refuſe his Doctrine. May rather, this place teacheth, that now and then thoſe bee the wooſt worknen, to whom the charg of ruling of the Church is committed. Dauid in waye of Prophecie, termeth them cheef [bwilders] that went about to deſtroy Gods ſonne and the ſaluacion of all mankynde, and by whome the ſeruis of GOD was defyled, Religion wholly corrupted, and the Temple of GOD vnhalowed. Therefore if euery one that is endewed with ordinarie authoritie, muſt without exception bee herkened vntoo as a lawefull ſhepherd:

then must Christ hold his peace. For it happeneth most comonly, that his spitfullest foes lurk vnder the visor of Sheepeherdes. We see with how strong and sure a buckler the holy Ghoste armeth vs against the vain bragges of the popish clergie. In good sooth let them bee buylders till in name: but if they reiect Christ, must we also needes deny him to? May rather let vs despyse their decrees and tread thē vnder foote, and let vs honour this precious stone, vppon whom our welfare is founded. For whereas it is said (too bee come the head cornerstone:) vnderstand thou by these wordes, that he is the very foundacion of the Church, which beareth vp the weyght of the whole bwylding, bycause the cheef strength of bwildinges ought to be in the corners: for I like not this curious deuice of Augustines, that Christ is the cornerstone bycause he hath knit the Iewes & the Gentyles togither, like as a corner is ỹ coping part betweene two sundry walles. Afterward Dauid (as I haue said) beateth into their heads with many wordes, how it is amisse to esteeme Christs Kingdome by the verdit and voyces of men, bycause it is reered wonderfully by the power of God, mawgre the will & withstanding of the world. By the way we must remēber, that looke what thing was fulfilled in the person of Christ, the same belongeth to the continual course of his kingdome, euē vnto ỹ end of the world. The prelates of the Church despysed Christ when he liued vppon the earth: & now those that name thēselues ỹ successors of Peter and Paule, (whereas they be altogither Annases & Caiaphases do after the maner of Giantes make war against the Gospel & the holy Ghost. But ther is no reason why this furious rebellion should trubble vs: but let vs humbly honour his wounderfull puissance, which shall ouerthrowe the peruerse iudgments of the world. For if the small capacitie of our wit were able too conceiue the order that GOD keepeth in maintening his Church: there should bee no speakinge of woonderfulnesse. Whereby wee gather, that the maner of his working is incomprehensible: and such as dasheth all mannes witte owt of conceit. Notwithstandinge, it is demaunded heere, whyther it was of necessitie that Christ should be refused of the buylders. Truly the church wer in ill plight, if it should neuer haue anye other shepherds, but such as wer dead ỹ enemies of hir welfare. Againe Paule 1. Cor. 3. 10. naming himselfe a bwilder, teacheth that it was the comon office of al the Apostles. I answeer therfore, that not all which beare authoritie in the Church, are condemned of blyndnesse continually: but the holy Ghost encountereth a stumblingblocke which otherwyse is woont to stoppe many mens wayes, when they see Christs name ouerwhelmed with the gloriousnesse of the worlde. Inasmuch then as GOD, to shew foorth his power the manifestlyer, giueth Satan the bryde: so as they that are endewed with authoritie and power, doe refuse Christ: In this behalfe the holy Ghost willeth vs to bee of a stowt courage, and taking our last farewel of such ouerthwart opinions, to receiue him reuerently whom GOD hath set ouer vs to be our king. We know ỹ at the beginning ỹ buylders wēt about to ouerthrow Christ. The same thing cōmeth to passe in our dayes. For they to whome ỹ gouernement of Christs church was cōmitted, haue endeuered by all meanes too ouerthrow Christs kingdome, & at this day practize whatsoeuer engynes they can deuyse to do it. But if we beare this prophesie in mind: our faith shal so little faint, that it shal bee stablished more and more. For thereby it appeereth the better, that Christ reigneth not by the aduice & counsell of men, nor is fenced with earthly fortifications: according also as he hath not obteyned his kingdome by mens voyces. But by the way, if ỹ buylders build euel: so much the lesse excusable is the malice of thē, ỹ wilnot suffer thēselues to be applyed to the holy building. Howbeeit, as oft as he tryed ỹ this kynde of tēptacion, let vs alwayes call too mynd, how it is in no wyse meete that the church should be gouerned after our fancie: & that the gouerning therof is vnknowen too vs, bycause we are not able too comprehend the thing that is doone by miracle. Whereas it followeth afterwarde, [that this daye was made of GOD: it warneth vs, that there reygneth nothing but deadly darknesse, vntyll Christe the daysunne of righteous-

tuouſneſſe ſhyne vpon vs by his Goſpel. Herewith alſo we bee warned, that this worke is aſcribed vntoo God, leſt men ſhould chalenge any thing to their owne policy. The exhortation vntoo reioyſing whiche foloweth vp an by after, tendeth to this end, that we ſhould not yeeld too the madnes of our enemies, though they turmoyle vs neuer ſo muche to ſhake of the ioy that Chriſte hath brought vntoo vs. For ſeeing that all our felicitie floweth from thence: it is no maruel though all vngodly perſons chafe and fume that we ſhould be lifted vp too ſuche vnuanquiſhable ioy, as may quite rid away the ſorowes and bitternes of all affluctions ỹ are to be ſuffred. The prayer that foloweth was afore Chryſtes comming: ſife among the people, yea euen among Children: according alſo as the Euangeliſts beare witneſſe, that Chriſt was welcomed with the ſame maner of ſpeech. And no doubte but it was Gods will at that time to make good the prophecie whiche hee had vttered by the mouth of Dauid. May rather, that acclamation doth openly declare, that the interpretation againſt which the Iewes do now quarel & bark, was then taken for good by cõmon conſent. Wherfore ſo muche the leſſe is their wilfulnes and wickednes to be excuſed. For I blame them not though they bee dul, ſeeing they ouercaſt themſelues and others with miſts of ignorance for the nonce. And whereas in ỹ ſorowful weſtnes and thoſe ruynous defactinges, the Iewes ceaſed not for all that to vſe this prayer: their perſeuerance muſt giue vs courage to do likewiſe at this day. They had as then no dignitie of kingdome, no chaire of eſtate, no name but one ỹ wyth GOD: and yit beeing in this forlorne and deſperate plyghte, they hilde ſtill the forme of prayer indyted once vntoo them by the holy Ghoſt. Although the church be piteouſly ſcattered at this day: yit notwithſtanding let vs learne by this example, too continewe ſtoutly in praying for the reſtitution of it. Furthermore wee be taught ageine by theſe woordes, that Chryſtis kingdome is not eyther furthered or vphilde by the policie of men, but is the worke of god alone. For the faithful are taught too reſorte to this onely bleſſing. Alſo the very repeating of ỹ woords (whiche I haue tolde you importeth a force) muſt quicken vp our drowzines: to the intent wee may bee the earneſtlyer bent too this deſire. In deed GOD could bothe ſette vppe and maintene his Sonnes kingdome, of his owne accorde and without intreataunce: but it is not for nought that hee hathe enioyned this charge vntoo vs. For there is nothyng wherein the faithful may exerciſe themſelues better, than in ſuing for his glory.

27. The Lord *is* God, and he hath ſhyned vpon vs: binde yee the Lambe with cordes vnto the Hornes of the Altar.

28. Thou *art* my God, and I wil praiſe thee: my God, I wil exalt thee.

29. Prayſe yee the Lorde becauſe hee is good; for his mercye *endureth* for euer.

27. [God is the Lord. &c.] He confirmeth that which he ſayd afore: namely, that God hauing pitid his Churche, did ſhake of hir darknes, and giue hir ỹ lyghte of his grace at what time Dauid mounted vp into the ſeege royall: becauſe it was a henſell of the redemption which was too bee hoped for at lengthy through Chryſt. Alſo he repeateth that GOD is the author of this ſo vnlooked for deliuerance: and he ſayeth that by the very effect he openly proued himſelfe too be very GOD. For there is a couert force in theſe woordes [the Lorde himſelfe is a ſtrong God, for hee hath reſtored vs the light of life.] For inaſmuche as by reaſo of the confuſed ſtate of the Churche, the faithful were almoſte quite out of hart: the vngodly imagined that the Children of Abraham were paſte recouerye: God himſelfe was after a ſorte hidden away. Therefore hee deſcendeth ageine vntoo giuing of thankes. And forasmuche as the faythfull were not wont too giue ſo-

lemne thanks vntoo God without Sacrifizes: he biddeth [them binde the sacrifice too the hoznes of the Altar.] Foz we knowe that Dauid beeing a diligent obseruer of the Law, did in no wise neglecte the ceremonies that God had commaunded. Notwithstanding, hee had alwayes an eye to the lawful end of them, too the intent that those introductions might be a help to him in offring the spirituall seruis vnto God. But now whē the shadowes of the Lawe be abolished, we must offer our thanksgiuings vntoo God by Chzyste, who sanctifieth them with his purenes, lest we might be shut out from the seruice of this deuotion, by the filthines of our own flesh. And that Dauid leaueled his minde at the praises of God: it appeereth moze euidentlye by the next verse, where hee promiseth too magnifie Gods name, bicause hee hadde found him to be his God: that is to say, bicause he had perceyued in very deede, that at his hande hee was alwayes sure of ready help.

The conteints of the Cxix. Psalme.

Foraſmuche as ſondry matters are intreated of in this Pſalme: it is hard to ſhewin a breefe ſomme what it conteyneth: ſauing that ther be two cheef points, for the Prophete dooth bothe exhorte Gods children too the folowing of godlynes and holye life: and alſo preſcribeth the rule and manner of true worſhipping, that the faithful may giue themſelues wholy ouer too the learning of the Lawe. Howbeeit foraſmuche as oftentimes hee intermedleth promiſes, thereby the more too encorage the worſhippers of God too liue after a godly and rightuous ſorte: he putteth in alſo complaints for the wicked deſpiſing of the Lawe, leaſt they ſhould defile themſelues through lewd examples. Finally yee ſhall meete with ſundry paſſings from one point of doctrine to another: neyther holdeth hee on throughout with anye one grounde: and therfore it ſhalbe beſt to diſcuſſe euery thing in their proper places.

The Cxix. Pſalme.

Bliſſed are thoſe that are ſounde in their waye, walking in the Lawe of the Lord.

2. Bliſſed are they that keepe his teſtimonies, and ſeeke after him with all their hart.
3. Truly they that walke in his wayes woork no iniquitie.
4. Thou haſt commaunded thy ſtatutes to be thorowly kept.
5. O that my wayes might be guyded to the keepiug of thy ſtatutes.
6. Then ſhall I not bee ſhamed when I haue reſpecte vntoo all thy commaundements.
7. I will praiſe thee in vprightnes of harte, when I ſhall haue learned the iudgements of thy rightuousnes.
8. I wil keep thy ſtatutes, forſake me not ouer long.

Some

SOme name this Psalme the [Octonarie], bycause that through euery eyght verses, ỹ first words of euery verse begin all with one letter, accordinge to the order of the Hebrew Aleph. And that this was done for the helping of memorie, it is to bee gathered by the thing itself. For it conteyneth a doctrine which Gods children ought too think vppon continewally. Therefore to the intente the Prophete myght ease the Readers of their trouble: hee hath marked euery staffe of eight strevnes with one seuerall letter set at ỹ head of euery strevn: By which helpe euen the Dullards & the colde of deuotion are bisbarred of excuse of slothfulnesse. And although this bee a comon easement amonge Latine men: yit muste wee holde this for a principle, that heere is propounded such a doctrine, as all Gods children ought to exercyse thẽselues in, and to lerne it by hart, to the intente it may bee the more familiar and ryfe to thẽ. Concerning the authour, I affirme nothing, bycause a man cãnot by any allowable coniecture gesse who he was, neither remaineth there any certeintie of it by the consent of Interpreters. Notwithstanding forasmuch as Dauid excelled all others in this gift: I will make no conscience to put in his name now and then. Also concerning the termes which wee shall meete with by often repeting: it is conuenient that wee should saye somewhat beforehand. I wilnot speake of the woorde [Toda] bycause that althoughe it bee deryued of [Lerning] yit it is euerywhere taken for [Lawe.] Some Hebrewe Doctors saye that [Chokim] signifyeth such statutes and ordinances of God, as whereof the reason is apparaunt. They will haue [Pekodim] to signifye the precepts that cõcerne the vpryghtnesse of nature. Certeine it is that [Mishpetim] signifyeth cõmandements: which thing prooued by the originall of the woord. The Hebrewes take [Gnodoth] for the doctrine of the law, how beeit with a certeyn limitation, so as wee may know that there is comprehended in what wyse god couenanteth with his people. Why the precepts of the law are called Iudgementes, Rightuousnesses, or Iustice, it is knowen wel ynough: namely to the intent we might vnderstand that God commaundeth nothing, but that which is ryghtfull & iust: and consequently ỹ there is none other rule of perfect holynesse for men to seeke, but by framing their lyfe too the folowing of the law. In the same sence welneer, they bee called the Wayes of the Lord: to the intẽt that whosoeuer steppeth not aside from the guydance of the lawe, may certeinly know himself to bee safe frõ all straying. But forasmuch as all manner of ordinances of God or of Kinges are indifferently called by the name of [Chokim]: and also seeing it is manifest by many places that [Pekodim] is extended too diuerse sortes: the foresayd curiouse distinction is disprooued. And in this present psalm itself, it will appeere by the sequele, that all the foresayd woordes are in a manner of one signification. To the intent therfore that the Prophet may purchace the lawe more reuerence, he enhonoreth it with many tytles: but yit alwayes cõmendeth one selfe same doctrine. Now come I down to the Texte.

1 [Blissed are those that bee found, &c.] Heere is setforth the same straunge doctrine which we sawe in the beginninge of the booke. For albeit that all men doo naturally couet to bee blissed: yit are they so farre from traueling the ryght way vnto blissednesse: that they had leuer to wander wilfully to their own destructiõ, by innumerable bywayes. Wherfore ỹ holy Goste dooth iustly reproue suche blyndnesse and lack of wit. And truly the meening of the woordes is cleere, were it not that euerye mannes own lust carpeth him with beastly headinesse ỹ contrarie way. For inasmuch as the further that euery man steppeth aside from God, he imagineth himself to be the happyer: looke what the holy Ghoste speaketh cõcerning vertew & the seruis of God, all men refuse it as a fable. Vndoutedly scarce one among a hundred embraceth this doctrine. The [way is put here for the trade or maner of lyfe]. And so hee termeth those [found in their way] which haue an vncorrupted & settled desire to follow rightuousnes, & leuell their lyfe at ỹ marke. In the second member he defineth more manifestly, what is the maner of lyuing godlily & rightuously: namely, [Too walk in the Law of God.] For if a man ronne at his owne swindge, hee shall doo-

nothing else but wander: and though all the world reioyce at him, yit shall hee but weery himself without profit. But heere it myght bee demaunded, whither ẏ Prophet dooth shet out all such from the hope of happinesse, as serue not God perfectly: for by that meanes none should bee happy but the Angelles, bycause there is not any perfect obseruing of the lawe to bee found any where vppon earth. The solution is easie, That the requyring of soundnesse at the handes of Gods children, taketh not away free forgiuenesse in which alone consisteth their welfare. Then are Gods seruantes in such wyse blissed, as yit notwithstanding they be fayne to flee vnto mercy, bycause their soundnesse is but by halfes. Thus are they ryghtly sayd to be blissed, that obserue Gods Law faythfully: and yit therwith is fulfillled this saying, Blissed are they to whome God imputeth not their sinnes, Psalm. 32. 2. In the seconde verse he confirmeth the same doctrine better, callinge those [Blissed,] not that can shift well for themselues, or which inuent a holynesse too themselues of theire owne brayne: but which are addicted too Gods couenant & the doctrine of his Law. And to the intent we may know that God is in no wyse contented with eyeseruis: hee requyreth also the vncorrupted affection of ẏ hart. And truly, if only God bee the competent iudge & determiner vpon our lyfe: it is not ynough to be seruisable with our handes and our feete, except trewnesse of hart hold the first place.

3 [Truly they that, &c.] Although in saying that they sin not which folow god for their guyde, hee seeme to say nothinge, but that which is ryfe & comon, & receyued euerywhere by generall consent, yit is this warning necessarie for twoo causes: that is to wit, that wee may lerne too put our whole lyfe to the gouernance of God: and also that we may be the more attentyue & carefull to heere his doctrine. Al men confesse that such as obey God, are out of perill of dooing amisse: but in the meane season euery man steppeth asyde to his owne bypathes. Dooth not this leawdenesse or boldnesse openly proue that they set more store by their own inuentions, than by the certein Law of god? Agein, as oft as any man is falne, dooth hee not byanby laye for himself the pretence of ouersyght? as who woold say, noman woold euer haue sinned wittingly and willingly? Or as though Gods Law which bringeth remedie for all misdooings, by brydling all sinfull lustes ministred not wisdom ynough to make men ware? And therfore the prophet dooth worthely declare, that as many as are lerned in Gods law, are barred of pretence of ignorance, bycause that, if they be blind, it is through their own wilfulnesse. For if they gaue good care too Gods voyce, thei should be well fenced ageinst all the wyles of Satan. Furthermore, to the intent hee may strike them in feare, hee sayeth in the fourth verse, [that God requyreth streightly] the keeping of his law. Wheruppon it foloweth, that the contempt of it shall not scape vnpunished. And by speaking vnto God in the seconde persone, he setteth him before our eyes as a Iudge.

5 [O that my wayes, &c.] Forasmuch as the woord [Cou] signifyeth also sometyme to stablishe, the Prophete may seeme too wish to himself the power to perseuer: notwithstanding, I like better of [guyding, or directing] bycause that althoughe God instruct vs openly in his Lawe: yit notwithstanding, such is the dulnesse of our mynd, & such is the stubbornnesse of oure hart, that we haue neede to bee guyded euery minut by his spirit. Wherfore let the cheef poynt of all our desires be, to craue a mynde that may not bee wyse saue according to gods law, & also a teachable & obedient hart. Afterward hee addeth, that if a man bee wholly gyuen to the keepinge of Gods law, he needeth not to feare that he shall repent him of anye deuyce or dooing. [By hauing respect,] he meeneth that we may not giue way too our owne deuyces, nor take cousell of fleshly reason what is meete to doo: but must determine once for all vppon this poynt, that those holde the ryght way, which step not asyde frō gods commaundements, neyther too the right hand nor too the lefte. And although the greater number of men cease not to blame those that reuerently regarde hys Lawe: yit the Prophete denyeth, that they shall bee [shamed] bycause they be well assured of a good conscience before God and hys

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Ingelles, and therfore are throughly contented with that heauenly record. For if they depended vpō the opinion of ỹ world, they ſhould quaple euery howre. And he ſayeth, [vnto all thy commaundementes:] bycauſe that among ſo many ſnares of Satan, in ſo thicke darknes, & in ſuch ruines of ours, wee had neede of no ſmall diligence to beware, if we mynd to eſchew offences in all reſpectes. Wherfore we muſt endeuer, that in euery thing which we doo the remembrance of the Lawe may be before our eyes, to ſtay vs vp from falling.

7. [I will prayſe thee. &c.] He auoucheth it too be the ſingular benefyte of God, if a man profit aryght in his Lawe. For this thankſgiuing is put in ſted of a ſigne: as if he had ſayd, Lord, thou ſhalt doo mee an incomparable good turne, if thou inſtruct mee in thy Lawe. Wherupon it followeth, that nothing is more to be deſyred in this lyfe: and would GOD wee were well & throughly perſuaded that it is ſo. For whyle wee ouerſlip no commoditie of the fleſh, in ſeking carefully for all ſuch things as wee take too bee for our profit: in the meane ſeaſon wee neglect the thing ỹ was cheefeſt. [The iudgments of rygh teouſneſſe,] import as much as the commaundments that conteyne perfect righteouſnes in them: and ſo the Prophet commendeth Gods Lawe for the perfectnes of the doctrine therof. Moreouer, wee bee taught by this verſe, that no man prayſeth God with pure affection of hart, ſauing he that hath profited ſo farforth in his Schoole, ỹ he frameth his lyfe to the ſeruis of him. For it is to cold a diſſimulation, to prayſe GOD with the mouth and tung, if our lyfe diſhonour him. Rightly therfore dooth the Prophet heere ſet downe the prayſing of GOD without hypocriſie, to be the frute of trew godlynes.

8. [I will keep. &c.] Firſt he auoucheth that he is mynded too keepe the Lawe of GOD, but in the meane whyle, foraſmuch as he is priuie of his owne infirmitie, he annexeth praying, that he may not be deſtitute of Gods grace. Neuertheleſs this [forſaking,] may bee taken two wayes: eyther when God withdrawyeth his ſpirit, or when he ſuffereth his ſeruāts to be troubled with aduerſitie, in caſe as if he were eſtraunged from them. And this later expoſition fitteth ỹ place beſt, by reaſon of the parcell [ouerlong,] which is added immediatly after. For the Prophet ſhunneth not altogither to haue his fayth tryed by tēptacions, but if the triall ſhould be hild out to long, he is afrayd he ſhould faynt: & therfore he deſyreth that his infirmitie may be borne withall. The effect is this: Thou, O God, ſeeſt of what mynd I am: howbeit, foraſmuch as I am a mā, it were greatly expedient for mee ỹ thou ſhouldeſt not hide the ſignes of thy fauour away from me to long, neyther delay thy help, leaſt I might think my ſelf to be forſaken, and ſo ſhrink away from the trew following of Godlines.

9. VVhervvith ſhall a yoongman clenze his vvaye? by taking heede according too thy vvoord.

10. VVith my vvhole hart haue I ſowght thee, ſuffer mee not too ſtray from thy commaundmentes.

11. I haue hid thy ſayinges in my hart, that I myght not ſin ageinſt thee.

12. Bliſſed art thou, ô Lord, teache mee thy ſtatutes.

13. VVith my lippes haue I declared all the iudgments of thy mouthe.

14. I haue had as greate delyte in the vvay of thy teſtimonies, as in all riches.

15. I vvill bee myndfull of thy commaundmentes, and conſider all thy pathes.

16. I vvill delyght myſelf in thy ſtatutes, and I vvill not forget thy vvoordes.

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9. [Wherwith shall a. &c.] He repeteth in other woordes the thing that he had spoken afore: namely, that how much so euer men soothe themselues in their owne doolinges, yit is there no clennesse at all in their lyfe, vntill they haue wholly addicted themselues too the woord of GOD. But too the intent he may moue the more effectually, he bringeth in striplinges or voongmen of set purpose for example. For he dooth not by naming them, let looce the bridle to such as are men growen or strike in age, as though they were able ynough too rule them selues, and that their owne skill were as good as a Lawe to them: but forasmuch as youth setteth men as it were in a twoo wayleet, to choose to them selues some trade of lyfe or other: he dooth vs to vnderstand, that when any man bethinketh him to take himself to some trade no deuyce can haue faythfull succes, onles he set Gods lawe before him for his mayster and guyde. By this meanes the Prophet prouoketh men too frame their manners betymes, and not to driue of too a longer tyme, according as Salomon sayeth, Eccles. 12. 1. Remember thy maker in thy youth, before the dayes of trubble come, and the yeeres wherof thou wilt bee weerye. And truly wee see, that such as dryue of from day to day, doo harden in their vices, so as it is too late for them too strive to amend them when they bee entered into mannes estate. There commeth also an other reason: That yoong springalds, in whom the lustes of the flesh doo boople more feruently, haue neede as it were of a dubble reyne: and the lesse stay they haue of themselues, so much more needeth their looceneslle to be restreyned. Not without cause therfore dooth the Prophet exhort them peculiarly to the study of the Lawe. Now must wee conuey the argument frō the greater matter to the lesser. For if the Lawe of the Lord be of such force to bryde the headines of youth, that it keepeth them pure and vndefyled as many as regard it: no doubt but it will be a very good remedie to cure vyces, when men be comme too rypenes of yeeres, and their lustes be cooled. Therfore, that there is so greate a puddle of vyces in the comon trade of lyfe, it springeth heer vppon, that all men cocker themselues in their own vnclēnes, or trust more too their owne wit, than too the heauenly doctrine. For the only trew taking heed, is too loke to our selues according too gods woord. But some, while they will bee wise in their own concept, docast thēselues into the snares of Satan, and otherssome foster a wicked lyfe by their sluggishnes.

10. [With my whole hart. &c.] Although it bee trew, that the Prophet sayeth, he hath an vpright hart: yit notwithstanding least he myght fall through infirmitie, hee calleth vppon GOD for help. Neyther for all that dooth he boast heere of any preparation of his own, as though he had begonne too seeke GOD of his owne motion: but he magnifyeth the grace that he had obteyned, and therwithall seweth for stedfastnes of cōtinewing. Foolishly therfore doo the Papistes catch hold of this & such other like places, as though ỹ saincts had by their owne free will preuented the grace of the holy Ghoste, & afterward bin furthered by his help. For the Prophet dooth not heere part stakes betweene him self and God: but rather beseecheth God too continew his woork vnto the end, according as wee bee taught euerywhere too lay Gods benefytes afore him, vntill hee haue brought them too perfection. In the meane whyle it is lawfull for vs too pray the Lord too reache out his hand vnto vs, when he seeth our mindes so disposed, that wee couet nothing so much as too doo arvght. And like as he rayseth vs vp by fayth, to craue the gift of perseuerance at such tyme as he inspyreth a right affection in our hartes: so also stirreth he vs vp for the tyme to come, that we should not sitte slugging as souldyers out of wages, but desyre him to guyde vs with the spirit of wisdom, and hold vs vp with the spirit of strength euery minute of an howre. For Dauid heere by his owne example giueth vs out a Rule, that according as euery man feeleth himself to haue bin helped by Gods hand: so should he with the greater care and earnestnesse bee moued too call for his continuall helpe: because that except hee holde vs backe with hys hande, byanby wee fall into errour: Which thing is expressed more playnly in the Hebrew woord [Taschegem]. For it is a verbe transitiue which importeth as much as to lead into erroz: not ỹ I would go about

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to proue Gods inward motion by the ſignification of the woord: but to the intent the readers may vnderſtand, that through our forewardneſſe vnto ſinning, as ſoone as God ſlaketh his hande, wee byandby ſlip into erroꝛ. Alſo this place warneth vs, that whoſo euer ſteppeth neuer ſo litle frō Gods commaundments, wandreth out of the way.

11 [I haue hid, &c.] Foraſmuch as thys Pſalme was not made for anye prpuate vſe, as oft as Dauid ſetteth foorth his own example, we muſt beare in mynd, that vnder a Type there is preſcribed vntoo vs, what wee ought to folow. In this place hee teacheth that wee bee then armed too auoid the diuelles wyles, when gods law is throughly ſettled in our harts. For except it poſſeſſe our hartes after ſuch a ſubſtantiall faſhion: wee ſhall ſlip away from tyme too tyme. For like as thoſe that are but bookewyſe, doo quikly bewray theire lacke of ſkill, if they haue not their booke afore their eyes: euen ſo, except wee haue dronk Gods doctrine in, & bee wel ſteped in the ſame, Satan will ſoone take vs tardie, & marle vs in his ſnares: therefore the very trew fortification is, not to haue taſted Gods lawe ſlyghtly, or to haue rōne ouer it with readinge: but too beſtowe it deepe in our myndes. In the meane tyme ageyn wee bee warned, that what opinion ſo euer men haue of their owne wyſedome, yit are they deſtitute of all ryght iudgement, ſauing ſo farre foorth as God is their Schoolemaiſter.

12 [Bleſſed art thou, &c.] Althoughe the Prophet had profited ſo far foorth as hee not only was one of Gods diſcyples, but alſo an open teacher of the Churche: yit notwithſtanding foraſmuch as hee knoweth himſelf & all the perfectelt ſorte too bee but in their race, till they come to the ende of their lyfe: hee ceaſſeth too craue ſtill the ſpirit of vnderſtāding. And generally this place ſheweth that although Gods Lawe bee alwayes afore our eyes: yit are not wee ſo ſharpſyghted, that wee can ſee the lyght which is ſetfoorth there, vntill god enlyghten vs with the ſpirit of iudgemēt. And the cauſe why many are blynd in the cleere lyght of the doctrine, is for that vpon truſt to their own ſharpſyghtedneſſe, they regard not the ſecret enlyghtening of the ſpirit. Secondly wee maye lerne, that no mortal man hath ſo great excellencie of vnderſtanding, but that hee hath alwayes needs of increaſe. For if the Prophet (vppon whom God had beſtowed ſo honorable an office) proteſteth himſelf to bee ſtill but a ſcholer: what a doltiſhneſſe is it for vs (which as yit are far of frō him) not to endeuer to profit? Beſides this, he truſteth not in his own deſeruings, to obteine his ſewt withall: but hee beſeecheth God for his owne glories ſake. For by making his enterance with [Bleſſed art thou, O Lord,] hee ſheweth that the ground from whence hee fetcheth his confidence too pray, is bycauſe GOD is woorthye of all prayſe for his Goodneſſe, Juſtice, and Mercie.

13 [With my lippes, &c.] Hee auoucheth in this verſe, þ he not only had Gods law ſhet vp in his owne hart: but alſo that hee had doone his diligence too bringe manye ſchoolefelowes mo too the ſeruice of God. (Truly of itſelf it were but a cold thing to bee talking of Gods Lawe, as we ſee hipocrytes doo, which talke oratorlike concerning the whole doctrine of godlyneſſe, from which notwithſtanding they bee as far of as may bee. But looke what the Prophet had profeſſed a late of the affection of the hart, that dooth hee now conuey to the tung alſo. And immediately after, when hee ſapeth hee had taken as greate pleaſure in Gods doctrine, as in all the riches of the woꝛld: hee confirmeth ageyne, that hee had imployed his trauell in teaching others, from the bottom of his hart and without feyning. And he couertly cōpareth his godly loue wherwith hee was inflamed, with the leawde couetouſneſſe that poſſeſſeth almoſt all the whole woꝛld: as if hee had ſayde, whereas riches drawe mennes myndes vnto them: it was no leſſe pleaſure to mee to profit in the doctrine of godlineſſe, than to ſwimme in the greateſt wealth that could bee.

15 [I will think vppon, &c.] Yee muſte beare in mind how I haue told you heretofore, that the Prophete dooth not heere blow out his own prayſes, but ſet foorth a paterne for others to folowe. Wee know how much the more part of mē is addicted to earthly cares, ſo as thei cā fynd no time nor leyſure to think vpon Gods doctrine.

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Therfore to the intent he may correct this colnesse & slothfulnesse, hee dooth not a misse to cõmend diligence & heedfulnesse. And although the worlde holde vs not so intangled: yit we know how easly forgetfulneis of Gods Law dooth steale vppon vs in our daply temptacions. Not without cause therfore dooth the Prophet exhorte vs to continual exercyse, and bid vs applye all our indeuer therevnto. And for asmuch as mannes lyfe is fleeting, so as they cease not to bee drawen hither & thyther by the lustes of the flesh: therefore he sayth, hee wilbe diligent in [considering Gods pathes.] Afterward hee repeteth agayn, that [hee was singularly delyghted in this studie.] For till such tyme as a mã setteth his mynd vpon Gods Law cheerfully and with a delyght: hee shall profit but toldly and slowly in it. And this is the beginning to liue well: euen that Goddes law allure vs with ỹ sweetnesse of it. The same also is the only meane to subdew or to cure the lustes of the flesh. For naturally what liketh vs, onlesse it be sinful. Therfore we shall euermore be carryed a mayne that way, except the delyght of the Lawe doo contrary wyse plucke vs backe.

17 Bee good vntoo thy Seruaunt, *that* I may liue and keepe thy woord.

18 Open myne eyes, and I shall see woonders in thy Lawe.

19 I am a straunger vppon earth, hyde not thy commaundementes from mee.

20 My soule is broken for desyre too thy iudgements alwayes.

21 Thou haste destroyed the prowd, cursed bee they that step asyde from thy commaundementes.

22 Take from mee reproche and contempt, for I haue kepte thy testimonies.

23 Princes also haue sit and spoken ageinst mee, *but* thy seruant mynded thy statutes.

24 Also thy testimonies *are* my delyght, and my counsellers.

18 [Bee good vntoo, &c.] The woorde [Gamal, (which some translate to requyte, or to recompence]) signifyeth not among the Hebrewes a mutuall repayment: but oftentimes it importeth as much as to bestowe a benefyte, as it appeereth by the Psalme 116.7. and by many other places. Truly this place requyreth that it should bee vnderstood of doonge one good, or of pleasuring and benefiting him freely. And yit still the sense may bee doubble: Eyther that it should bee redde alone by it selfe in this wyse, [O God shewe thy selfe good vnto thy Seruaunt: So shall I liue, or then shall I thinke mysselfe happye:] Or else that the whole sentence should bee red in one strayne after this sorte, [Graunt thy seruaunt thus muche O God, that I may liue and keep thy cõmaundements.] If the former translation bee beste lyked: the Prophet auoucheth in these woordes, that without Gods fauour he is as a dead man, and that although he had all things else at will: his lyfe should bee no lyfe, except he myght perceyue that God fauored him. But more eyghter is this other exposition, that the Prophet requesteth it as a singular benefyte, that hee may lyue too gyue ouer himself wholly vnto God, because he is fully resolued that ther is no other cause why hee should liue, but only to exercyse himself in the seruise of God. And these twoo poyntes [that I may liue and that I may keepe thy woord] doo hange togyther: as if hee should say, hee desyred none other lyfe, than such as he myght by it proue himself too bee a trew & faythfull seruer of God. All men wish that GOD should prolonge their lyfe, & all the whole world is carryed headlong into this desire: and in the meane tyme scarce one amonge a hundred considereth too what ende hee ought to lyue: Too the intente the Prophete may call vs backe from this beastly affection: Hee setteth downe the Lawfull ende too whiche wee should liue.

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In the meane whyle hee teacheth, that if any man obserue Gods Lawe, his so dooing proceedeth of the singular grace of the Holy Ghoste. For if he had thought that it consisted in his owne freewill to prepare him self too the keeping of GOD'S Lawe, his prayer had bin but a dissembling prayer. Heere whervntoo appertheth the doctrine of the second verse. For after hee hath confessed, that ỹ power of keeping the Lawe is giuen vntoo men by GOD: byandby he addeth, that euery of vs is blynd, vntill the same GOD enlyghten the eyes of our mynd. Trew it is in deede, that GOD shyneth vnto vs by his woord: but the Prophet meeneth, that we dazle in the open light, vntill God taketh away the skarf from our eyes. It is alone therfore as if the Prophet should bewayle the blyndnes of himself and of all mankynd, when he cõfesseth that his eyes be shet, so as they can not behold the lyght of the heauenly doctrine, vntill GOD open them with the secret grace of his spirit. Howbeit, when GOD chalengeth this office too himself, he teacheth that remedie is at hand, so wee despyse not the grace of enlyghtening which hee offereth, vpon trust of our owne sharp sight. Furthermore wee may lerne, that wee be not therfore enlyghtened, that wee should despyse the outward woord, and ronne gadding after secret inspiracios: as many fantasticall fooles doo, who think not themselues too bee spirituall, onelesse they may cast away Gods woord, and set vp their own dotages in sted of it. But the Prophet marketh out a far other vse of enlightening: that is to wit, that our eyes may be able to diserne the quickening lyght, which God bringeth forth by his woord. And he termeth the doctrine of the Lawe, [woonders,] first to thintent too humble vs, that wee may wonder at the hyghnes of it: and secondly, to thintent he may the better persuade vs, that we haue needs of heauenly grace to the vnderstanding of the secretes which passe our capacitie. And heervpon wee gather, that by the name of the Lawe there is ment, not only the tenne Commaundements, but also the couenãt of the euerlasting saluacion, which God hath made, with the appurtenances of the same. And surely, seeing wee knowe that Christ (in whom are hidden all the treasures of knowledge & wisoome, Col. 1. 3.) is the end of the Lawe, Rom. 10. 4. it is maruell though the Prophet commend it for the hygh misteries therof.

19. [I am a straunger. &c.] It is worth the labour to mark why he calleth him self a soiourner and straunger in the world. For the worldlings and earthly men care for nothing, but how they may liue at ease heere. But they which knowe that wee haue but a race to ronne, and that our heritage is layd vp for vs in heauen, are not tyde nor entãgled with transitorie things, but trauell thitherward as they be called. The sence then is: Lord, seeing I must needs passe a pace through the earth, what shall become of mee, if I bee destitute of the doctrine of thy Lawe? Herby we may lerne, wherat it behoueth vs to begin, that wee may keepe our way cheerfully vntoo GOD. Moreouer, GOD is sayd to [hyde his commaundements] from them whose eyes he openeth not, bycause that when they misse spirituall eyes, in seeing they see not, so as the thing is hidde which standeth openly before their eyes. And to the intent the Prophet may shewe that he prayeth not so for fashions sake, he addeth that he is altogither inflamed with loue of the Lawe. For in that he sayeth [his soule was broken,] there is expressed no small vehementnes. For like as if a man should beate his wittes so earnestly about a thing that he should bee redy to go beside him self, he might bee sayd too bee consumed by his owne ouer earnestnesse: so also the Prophet sayeth, that the cheerlynesse of his hart was broken or forspent through his feruent desyre to the Lawe. And therwithall he betokeneth perseuerance, when he sayeth [alwayes.] For sometymes it happeneth that a man is moued with greate earnestnesse too the studie of the heauenly doctrine, but his heate shaketh by and by. Wee must therfore haue stedfastnesse, that our harts faint not for weerinesse.

21. [Thou hast destroyed.] Others translate it, [thou hast rebuked. &c.] it signifyeth the Hebrew woord [Gagnar:] howbeit, that is when the letter [Beth] is ioyned with it in construction. But now, if he sayeth simply, [Gagnaretha zedim,] the woord

woord [destroy] agreeth more aptly, according to ỹ order of Grāmer. Notwithstanding, it skilleth little, as in respect of the effect of the matter. For the Prophets meening is nothing doubtfull: namely, that Gods iudgmentes taught him too set his mynd too the study of the Lawe. And truly wee may not tarye till God chastyse vs with his roddes: but when he punissheth the vngodly and the despisers of his woord, we be ouerwitlesse if his squoorges instruct vs not. And doubtlesse, it is the singular mercy of G D D, when he spareth vs, and dooth but scare vs a far of, to thintent too bring vs vntoo him without touching vs or chastising vs at all. Neyther is it for nought, that he termeth all vnbeleeuers [prowd.] For it is only faith that maketh vs lowly, & all rebelliousnes springeth of pryde. And heerby we gather how behoofull it is to cōsider Gods iudgments heedfully and diligently, wherby he suppresseth such statelinesse. For as long as the weaklinges see the wicked ryse vp furiously ageinst G D D, malapertly shaking of all yoke, and skorning all godlines without touche of brest: they begin too doubt, whither there sit any God as Iudg in heauen. Although then that God winke for a tyme, yit assoone as he vttereth anye example, wee may assuredly beleeue, that god hath not in vayn thzeatened the transgressors of his Lawe: and so let it comme to our remembrance, that all are cursed which shrink away from him. Howbeeit, it is too bee noted, that by [stepping aside,] there is not betokened euery manner of fault, but only the vnbridled licentiousnes that springeth of the wicked contempt of G D D. It is in deede an vniuersall sentence, that euerypone is cursed which continueth not in all the thinges that be written, Deut. 27. 26. But forasmuch as God of his fatherly kyndhartednesse beareth with those that halt bi reason of infirmitie: heere he precisely intreateth but of ỹ iudgments which he executeth ageinst the reprobates. And Esay. 26. 9. sheweth that the end of them is, that the inhabitors of the earth should lerne ryghtuousenesse by ỹm.

22. [Take frō mee &c.] This verse may bee vnderstood two wayes. Wee knowe that although Gods children behaue them selues well, yit are they subiect too many slaunders. And therfore the faythfull haue good cause too desyre G D D too defend the sincere Religion, which they embrace, ageinst venemouse tunges. Neyther will it misagree too bee vnderstood thus: Lord, forasmuch as I know myself to be cleere, and that thou also art priuie of my trew soundnes: suffer not the wicked to defame my lyfe by pestering false reporters vppon mee. But the sentence will bee fuller if it bee red all in one streyne, thus: O God suffer not the vngodly to skoffe at mee for my endeuering to keepe thy Lawe. For it is a wickednes that hath reigned in the world euen from the beginning, that the woorshippers of G D D haue bin twyted by their simplicitie in way of reproche, & mocked for it: like as at this day also the same skornings fly thicke abrode ageinst Gods children, as who woold say, that being not cōtented with the vsuall maner of liuing, they woold take vppon them to be wyser than all the world. For that saying of Esay. 8. 18. [Behold, I & my children, whom thou hast giuen mee, are a wonderingstocke:] must be fulfilled now also: so as Gods children, toogither with Christ their head, may be counted as mōsters among the worldlinges: according also as Peter teshifyeth, ỹ they condemne vs of madnes, bycause we folowe not their wayes. 1. Pet. 4. 4. And forasmuch as the reproche redoundeth ageinst G D D, if they bee had in derision for their pure imbracing of Gods Lawe: ỹ Prophet dooth ryghtly in desyring that theis skoffinges may bee suppressed. And Esay also in his twoo and twentith chapter and twoo and twentith verse, teacheth vs by his owne example, too flee vntoo this refuge: That when the wicked doo mercyle cast foorth their reproches vppon earth, our Iudge notwithstanding sitteth in heauen.

In the next verse the Prophet auoucheth more playnly, that he hath not in vayne prayed vnto ỹ lord to defend him frō such reproches: bicause he was had in derision not only of the comon sort, and of the veryest shatragges, but also euē of ỹ greate men, which sate as Iudges. For by [sitting,] he betokeneth, that they had spoken naughtely and wickedly of him, not only in their chambers, and at their tables, but also

also openly and at their Courtbars wher right and Law was to be ministred. And therefore hee vseth the particle [Gam,] the which by a couert comparison betweene the priuie muttrings of the comon people and the proud iudgementes of theis great men, enlargeth the heinousnes of the matter. Neuertheles in the mean way we see how constantly hee persisted in folowinge godlynesse. For inasmuch as by this wyly drift Satan attempted to driue him to despaire: he sayeth he sought remedy by the minding of Gods law. And heere we bee taught that it is no nouelrie, if iudges so wrongfully oppresse GODS seruantes & raile at their godlines. If Dauid could not scape this reproch: why should wee at this day looke to be priuiledged? Notwithstanding, wee may learne therwithal, how there is nothing no greter fondnesse than too hang vppon the iudgementes of men: bicause ỹ in so doing we should needs wauer euery minute of an houre. Wherfore let it suffize vs to be liked of GOD, though men do wrongfully misreport vs, and not only the rascal sort of the comons, but also the very Iudges themselues, at whose handes more indifferencie were to be looked for.

24 Also thy testimonies &c.] The particle [Nim] knitteth this verse too the last that wēt afore. It is an exsample of rare corage not to alter a manes purpose, nor to wauer whē the world iudgeth amisse of vs, but to go through with the minding of Gods Law. Now therefore the Prophet teacheth in what wyse hee wrested himself frō this temptation. Merely (saith he) thy testimonies are my delight, that is to say, although the vnhonest dealing of men in blaming mee falsly bee bitter and trubblesome to mee. Yit is the pleasantnes of thy law a sufficiēt recōpence. He addeth ỹ Gods testimonies are [his counselers] by which maner of speking he betokeneth, that hee leaneth not too his owne wit, but seeketh aduyce at the word of God. Which thing is to be marked aduysedly. For we see how blynd affections ouerrule men in ordering theyr lyfe. From whence dooth the couetouse man fetche counsell, but at his false principle which he hath imagined to himself: that is to wit, ỹ nothing is better than riches? Why doo ambitiouse men seeke only loftynes, but bycause they surmyse that nothing is better than to beare an honorable port in the world? It is no maruel therfore that men are so wretchedly misledde, considering how they betake themselues to bee ruled by so euill counselers. But when wee bee ruled by Gods word, and when our only wisedome is to folow obediently whatsoeuer the same prescribeth: then shall the wicket bee forecloſed ageinst al deceits, as wel of our owne flesh as also of the world, and then shall wee stande vnuanquishable ageinste all assaults of temptations.

25. My sowle hath cleued vnto the dust, quicken mee according too thy vvord.
26. I haue declared my wayes, and thou hast answered mee: teach mee thy statutes.
27. Make mee vnderstand the way of thy commaundements: and I will bee myndfull of thy wonderouse woorks.
28. My sowle droppeth away for greef: rayse me vp according too thy vvord.
29. Take from mee the waye of falsehod, and gratifye mee vvith thy Lawe.
30. I haue chozen the way of truth, *and* I haue set thy iudgements *before mee.*
31. I haue cleaued to thy testimonies O Lord, put mee not to shame.

32. I vvill ronne the way of thy commaundements, when thou shalt haue enlarged my hart.

25 [My soule hath cleued &c.] He meeneth that he despaired of life, nolesse than if he had bin locked vp in his graue. which is a thing vvoorthy too bee noted, least it myghte greeue vs or yet vs too passe through dyuers deaths, as oft as god shal think it good. And by his own example he teacheth vs, that when we se nothing before vs but deathe, & all hope seemeth vterly forlorne: wee muste neuertheles direcc our prayers vnto god, in whose hand are the issues of deathe, according as wee haue seene in the Psalme. 68. 21. & whose proper dewtie it is to restore life to them that be dead. Howbeit forasmuch as it is hard encounter: therfore he calleth himself and others backe to Gods promises. For when he saith [according to thy word:] he confesseth that ther is no hope left for him, if he shall depart from the word of God. Howbeit, forasmuch as God hath assured vs that the lyfe of the godly is in hys hand and tuicion: although he bee fast tide to his graue, yit notwithstanding he rapseth vp himself to hope for lyfe.

26 [I haue declared &c.] In the first part of this verse he auoucheth himself to haue prayed without dissimulation, and not too haue folowed the example of proud folke, who vpon trust of their owne wisedome, strength, and abilitie, flee not vnto God. For he is said to declare his wayes vnto God, which dares attempt or go in hand with nothing, but by his aid, and which hanging wholly vppon his prouidence submytteth all his deuices vntoo hys will, and dooth as it were laye downe all his affections in his lap: doing all this faithfully, and not as the Hipocrites doo, which pretend one thing with their tung and hyde another thing within their hart. Also hee addeth that hee was herd: which thing awaked him not a litle in the stregthning of his hope for the tyme to come. In the second member he auoucheth again, that he esteemeth nothing more, than to atteyn the trew vnderstanding of the law. For ther be many in deede that open their desires before god, but they vvold haue him to be obedient vnto their foolish lusts. And therfore the prophet saith he coueteth nothing more thā to be taught in gods statuts aryght. Which thing hee cōfirmeth also in the next verse, when he desyreth again to haue this vnderstāding given him. And in both places it is to be noted, that although the law of god be set before our eyes, yit not withstāding onles Gods spirit come and play the schoolemaister within vs, wee cannot get much by the reading of it. Howbeit wher as I haue translated [I wilbe myndful:] some Interpreters translate it [I wil intreate: and the word [Shuk] is referred as well to the outward speaking, as to the inward thinking. But the later significatiō agreeth best to this place. For thus do I laiozth the prophets words: to thentēt I may be mindful of thy wōderous wozks, make mee to vnderstand thy cōmaundements. For we know that Gods law is vnsauerie vnto vs, vntil he haue clenzed our mynds, that they may perceiue the tast of trew wisoome. And of this lothsomenes springeth sloth, so as it greueth the world to giue eare reuerētly vnto gods law, because we tast not the wonderful wisdome which is layd vp ther. Not without cause therfore dooth the prophet desyre to haue the gate of vnderstanding opened vntoo him by the gift of god. Herewithall also it is to be lerned, that according as we be endewed with the spirit of vnderstanding: so must the reuerence of Gods law, and the earnest mynding therof increace in vs.

28 [My soule droppeth &c.] Like as a litle afore he said his soule had cleaued to the dust: so now almost in the like sence he cōplaineth that it droppeth away for greef. Howbeit there be that think he alludeth vnto teares, as if hee had sayde, that his soule had bin melted into teares. But the meening is simpler, that his strengthe shedeth away like water. And the verb in deede is of the future tence, howbeit it betokeneth a continual doing. Moreouer the Prophet determineth, that the remedy of extreme sorowe, is if GOD reach out his handes. For like as ere while when hee laye for dead he concepued hope of rysing vp agayne by GODS grace: so nowe also by the same grace, hee hopeth for

for restitution of new and full couage although he bee now vanished away. And he repeateth ageine the sayed petition [according to thy word, bicause that Gods power were but cold geere for vs without his woord. But when God meeteth vs, although courage and strength faile vs: his promise must be of sufficiēt force to confirme vs.

29. [Take from mee the wape of falsehod. &c.] Bicause he knew how forward mennes inclinations bee too vanitie and lying: in the former place he desireth to haue his minde purged, least being intangled in Sathans wiles it might slip into error. And afterward too the intent he may beware of lying: hee requesteth to be fenced with the doctrine of the law. Neuertheless, the second member is interpreted diuersly. For some translate it [make thy law to be pleasant vntoo me.] And truly forasmuch as the law is hatefull to the flesh whom it compelleth vnto order: there is good cause why God should bee desired too make it sweet and pleasaunt vnto vs. Othersome expound it [haue mercy vpon mee concerning thy law] as though the Prophet should derive mercy from the very welspring therof, whiche is bicause God hath promised it too the faithfull in his Lawe. Eyther of bothe these sences seeme vnto mee too be constrepned: and therefore I gladyer imbrace this thirde [graunt thou mee thy Lawe of free gifte.] But the woorde [Channi] coulde not bee translated otherwise than [gratifie thou me, or pleasure thou me with thy law] which is in deed a grosse & barbarous phrase in Latin: but it all was one to me, so the reders might vnderstand the Prophets minde. Now haue wee the effect of it. For in asmuche as we be possessed with dulnes: nothing is easyer than for errors to winde themselues intoo vs. By meanes whereof it falleth out, that we be carped away into diuers errors if GOD furnishe vs not with the spirite of wisdoome. And the maner of this furnishing is expressed: namely that he should instruct vs in his Law. But hee hath put heer the woord [gratifie] as if he hadde sayed: truely it is an incomparable benefit, that thou guidest men aright by the Lawe: howbeeit forasmuch as thou bestowest it of free gift: I doubte not too requeste thee too admit mee too the fruition of this good thing. Now if the Prophet (who had already serued God) doo labour for newe profiting, and desireth not that more full grace should bee payed vnto him as due for his deserts, but acknoweledgeth it to bee the free rewarde of God: then falleth to the ground that wicked forgery which hath reigned in the Papacy, that the increase of grace is yeelded to deseruings.

30. [I haue chosen. &c] In this verse and in the next, he auoucheth himselfe to haue bin minded in suche wise, as he desired nothing more than too followe the thing that is right and true. It is not for nought that heer is put the word [chose] For that which is sayed in the old Prophet (namely that mannes life is as it were in a two wayleete) pertayneth not onely too the generall course, but also too euery seuerall action. For as sone as we take neuer so litte a thing in hande, wee bee haled hither and thyther, and are in sundry mindes as if wee were carped away with a tempest. To the intent therfore that the Prophete myght proceede stedfastly in the right way, he sayeth hee was fully purposed and determined not too leaue the truthe. By this meane hee dooth vs too vnderstande, that hee was not quyte cleere from all temptatyons: but yit preuayled ageinste them, bicause he had set his minde earnestly to the keping of the Lawe. Too the same purpose maketh the latter member, where he sayth he had set Gods iudgements before him. For it were no steadye choice, onlesse the faithful exercised themselues in the continuall beholding of the Lawe, without giuing their eyes leaue too wander. In the verse following, hee not onelye setteth forth this affection, but also matcheth it with a prayer, that hee mighte not sinck with shame vnder the skorninges of the vngodly, while hee gaue himselfe wholy vnto Gods Law. He repeateth now the same woorde that he had vsed afore, when hee sayed hys soule cleaued too the dust. And so he declareth, how hee had imbraced Gods Lawe so fast, that he could not be plucked from it. Therfore inasmuche

as hee is afrayed of beeing put to shame, or ouerwhelmed with reproches, heerby wee gather, that the more sincerely eche manne addicteth himselfe too GOD, so muche the more prouoketh hee vncleane and venemous tungs ageinst himselfe.

32. [I will ronne the waye. &c.] The Prophet meeneth, that when God shall haue giuen him cheerfulnesse, he shalbee lusty and cheerly inough, yea and so constant, that hee shall not faint in the mids of his race. By which woords he couertly confesseth, that vntill GOD enlarge mens harts, they shall not onely bee dul, but also vnable to stirre one foot toward traueling to do wel. But assone as God hath set their harts at large, they shalbe able inough not only too walke, but also too ronne. By the way he warneth vs, that the true keeping of the Law not only consisteth in the outwarde workes, but also requireth willing obedientnes, so as the hart must after a sort wyden it selfe, Not that it can so frame it self of it owne motion, but bicause that when the hardnesse and stubbornnesse of it is abated, it offreth it selfe franckly, and is no more pinched with it owne streightnes. Lastly thys place teacheth, that when God hath framed our mindes too thys largenesse: we shal want no strength, bicause that togither with the sayed right inclynation, GOD will also giue vs ableness that our feet may be ready to ronne.

33. Teache mee O Lord the way of thy Statutes, and I wil keepe it vntoo the end.
34. Make me vnderstand, and I will obserue thy Lawe, and keepe it with my whole hart.
35. Guide me in the way of thy Statutes: for therin is my pleasure.
36. Incline my hart to thy testimonies, and not vnto couetousnes.
37. Turne away mine eyes from beholding vanitie: quycken mee in thy way.
38. Make good thy woord vntoo thy seruant, whiche is *giuen* to the feare of thee.
39. Take away my reproche whiche I am afrayed of, for thy iudgements are good.
40. Beholde I haue had a longing vntoo thy commaundements, quicken me in thy rightuousnes.

33. [Teache me O Lord. &c.] Yit agein he repeateth the prayer whiche he vseth oftentimes in this Psalme, for it stādeth vs greatly in hande, too beleeue that the cheefest thing in this life, is to be gouerned by God. For we see how the greater part thinke they should desire any thing at Gods hand, rather than this. Therefore the holy Ghoste harpeth continually vpon this wishe: whiche ought to be cōtinually in our remembrance, to the intent that not only such as be Nouices & raw scholers, but also euen suche as haue greatly profited, should not cease to proceed further. And bicause the spirit of vnderstanding is giuen from heauen: they must desire too bee brought too the true knowledge of the Law by the secrete instinct of the same. For in the second member, the Prophet sheweth of what kind of doctrine he speaketh: that is too wit, of suche as is of force to frame a mannes harte aright. Neuerthelater the Interpreters expound the word [Gnakab] two wayes. Some take it for wages or hire in this sence: whē I am wel & throughly taughte, I shall perceiue how they labor not in vaine whiche addict thēselues to the keping of thy Lawe: & therfore I

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will keepe thy commaundementes for the rewardes sake, because thou neuer disappointest the seruantes. Otherssome translate it [vnto the end:] because that looke whom GOD teacheth effectually, them also doth he therwithall strengthen ꝑ they should not tyre in the middes of their iorney, but hold on stoutly to the mark without weerynesse. Truly I deny not but hee speaketh of the grace of perseuerance: but let the readers consider whither thys verse may not be red simply as the wordes sound. For the wordes [it vnto] are not expressed by the Prophet: but he sayth [I will keepe the end:] and so the meening should bee: Lord, I haue nede to be taught continually, that I may not leaue of, but alwais be aming still at my mark. For ꝑ commaundest mee too ronne in thy listes with condicion that death should bee my mark. But this constancie is not too bee found in me, onlesse thou teach me daply, but if thou bee my guyde, I shall alwaies keepe watch, and neuer cast myne eyes aside from myne end or mark. Neuertheless I haue in my translation set downe that which was most vsuall.

34. [Make me to vnderstand &c.] First he dooeth vs too wit, that the trew wisdome is, too fetch wit onely out of Gods Law, so as it may hold vs in feare & awe of him. Now in desiring to haue this same bestowed vppon him by Gods gift, he confesseth that men aime at any thing else rather than that: as long as they be blynded with fleshly reason. And truly it is farre of from the common opinion of men, too imploy all their endeuer to the keeping of Gods Law. For the world esteemeth none wyse, but such as can lay about thē wel for their owne profit, and such as are wittye & politik in the affairs of this earthly lyfe, yea and such as excell in wilynesse to beguyle the simple. But the Prophet contrariwyse auoucheth men to bee voyd of the trew vnderstanding, as long as the feare of God beareth not the cheef sway. For he requireth none other sharpsightednesse for his owne part, but only that hee may lerne too yeelde himself wholly too Gods gouernance. By the way also hee confesseth, this thing to be the special gyft of God, and not to bee attcined by manes own labour or policie. For if euery man were meete to be his owne scholemaister, this prayer were but needlesse. Again forasmuch as the obseruing of Gods Law is no comon matter: he vseth two wordes: as if hee should say, Lord it is a high & hard matter to keep thy Law exactly as it becōmeth, which prescribeth a clennes more thā mans nature auoideth. But yit will I not giue ouer, vpō trust of the light of thy heauēly spirit. Notwithstāding, the sence wilbe the clerer if a man vnfold the wordes thus: Giue mee vnderstanding, ꝑ I may keepe & obserue thy law wyth my whole hart. And mention is made of the whole hart: to thentent we might know, ꝑ those be far of frō the rightuousnes of the law, which hold but theire outward limbes in awe, so a they may do nothing worthy of blame to the sight of the world. For God casteth a bridle cheefly vpon mens harts, to the end that pure soundnes may florish ther, whose frutes may appere afterward in the life. And this spirituall obseruing of the Law doth the ber proue, how needfull it is that wee should be framed vnto it by the hand of GOD.

35. [Gwyde me &c.] That the prophet harpeth so much vppon this sentence, it is not superfluous. For whereas the ende for which men liue, is that they should profit in gods schoole: we see how the world draweth them hither and thither with his enticements, & they themselues also deuise things innumerable to cal thēselues aweai. And it is to be marked how there foloweth, that it is his pleasure. For it is a point of rare vertue for a man so too gather his wits and affections in vnto him, that hee taketh his leaue of all ꝑ flatterings which tickle the flesh, and setteth pleasure in nothing else but in seruing of God. And yit the Prophet hauing gotten this victorie, percepueth that he wanteth somwhat stil. Therfore he calleth vppon GOD a new for ayde, that his desyre may come too full effect, according as Paule sayeth Philip. 1.13. How it is God that worketh in vs both to will and to performe. And it is to bee considered, that hee boasteth not heere of the inward motion of his own nature: but layeth abrode the grace which he hath receiued, that GOD may make perfect

the worke which he hath begonne, as if he had said, Lord, thou that haste geuen mee mind, giue me also strength. Furthermore the word [pleasure] is couertly matched against the lustes of the flesh which hold mens hartes fettered in their enticemēts.

36 [Incline my hart &c.] First he acknowledgeth that mans hart is so far frō obedience vnto Gods righteousnes, that it rather swapeth too the contrarie side. For if wee were inclined too the ryghteousenesse of the lawe, by nature and of our owne accord: it had bin in vain for him to haue said, [incline my hart.] It foloweth then, that our harts conceiue nothing but that which is sinfull, & that they be giuen altogither to stubbornes, vntil God bend them the cōtrary way. We must aduisedly mark this acknowledgmēt of ỹ prophets, how mans nature is so corruped: that it coueteth any thing rather thā ỹ which is ryghtfull, vntill it bee bowed too a new teachableneesse by Gods owne hand, so as it may beging to incline vntoo good. And in the other member the prophet sheweth what hindereth men that they cannot attayne too the desyre of ryghtuousenesse: that is too wit, bycause they ronne groueling vpon [couetousenes.] And by the figure Synecdoche the particuler is put for the generall. For [Batscaug] signifieth too deale violētly, as to court or defraud: but the terme of [courtousnesse] agreeth best, conditionally that we vnderstand, that the Prophet hath chozen out this pertycular which is the roote of all mischeef, 1. Tim. 6. 10. to shew how nothing is more cōtrarie to the ryghtuousenes of God. By the way we be generally taught, ỹ we be hild intangled in wicked and sinful affections, so as our harts abhorre the studie of gods lawe: vntill God inspyre vs with a forewardnesse vnto good.

37 [Turne away myne eyes &c.] We be taught by this woords, that all our senses are so possessed of vanitie, as it is no maruel though they bee estraunged from right indeuer, till they be clenzed and reformed. May rather, whereas in the former verse he sayd that wickednesse reigned in mens harts: now he extendeth the same too the outward senses also: as if he should saye, the malade of concupiscence not only lurketh in mens myndes, but also is shed abrode into al parts, so as neyther eyes, nor eares, nor feete, nor hands retein their nature sownd & perfect, neyther is any thing at all free from corruptnes. And certeinly wee know that the stayne of originall sin dooth not rest in some one parte of a man only, but possesseth his whole sowle and bodie. For if our eyes must bee farne to be turned away frō vanitie by the special grace of God: it foloweth that assone as they bee open, they gridely gaze at Satans deceyts, which present thēselues vnto them euerywhere. If Satan did but lay snares for vs, & that wee of our selues wer circumspect ynough to eschew his deceyts: it could not be properly said, ỹ God turneth awaye oure eyes from vanytie. But forasmuch as of their owne nature they be giuen to gazing vppon euil allurements, they had neede to be plucked back. As often then as we open our eyes, let vs beare in mind, that two gates bee set open for the Deuill, wherat too enter in vntoo our soule, except God set his holy spirit to ward at them. Looke what hee sayeth of the eyes, the same also belongeth to all the other senses: for heere also is a figuratiue speech in putting the particular for the generall. And the later member answereth thervnto. For although others bring other interpretations: yit do I suppose that the naturall meening is this: Lord, forasmuch as mens lyues are accursed as long as they imploy their powers vntoo sinning: graunt that whatsoeuer ability is in mee, the same may yeeld foorth nothing but the righteousnes which thou appointest. That this may appeare the better, it behoueth vs to hold this for a principle: ỹ the seeing of the eyes, the heering of the eares, the walking of the fete, & the feeling of the handes, are doutlesse the precious giftes of God: and also that it is a more excellent gift, that we bee endewed wyth reason and will: and yit for all this, there is no syght of eye, no mouinge of the senses, no thought of mynde, wherevntoo ther cleaueth not some vyce & faultinesse. Sith the case standeth so, worthely doth the Prophete offer himself wholly vntoo God, to be mortified by him, so as he may begin to liue a new lyfe.

38 [Make good thy word &c.] Heere is breefly

breefly pointed out the right & onely end of prayer: namely, that the effect of gods promises may come vnto vs. Wherupon it foloweth ẏ they do amisse, which rashly ronne vpon the bridle to wyshe what they list. For wee see howe the Prophet permitteth not himself to craue or wishe any other thing than God hath vouchsaued to promise. And certesse, to importunate is the boldenes of them, that rushe into Gods presẽce vncalled by any word of his, as if they would make God to be at their commaundement. The reasõ also that foloweth is to be marked: namely [bicause he is giuẽ to the fear of thee] for the Relatyue [whyche] implyeth asmuche as [for, or bicause.] For the Prophet meeneth, that he stayeth not vppon the earthly commodities as worldlings are wont to doo: nor vntowardlye abuseth Gods promises too graspe after the delightes of the fleshe: but maketh the feare and awe of God to be his marke to shoot at. And truely the best assurance of obteyning, is when we seperate not our desires from Gods seruice, but craue only that he may reigne in vs.

39. [Take away. &c.] It is not well knowen what reproche hee betokeneth. Notwythstandyng, forasmuche as hee knewe that manye slaunderers lay as it were in a stale for him, too take occasion to rayle vpon him, if they might chaunce to take him in any trip: he had iust cause to bee afrayed of falling intoo suche infamy, specially through his owne fault. It might be also that hee feared some other reproche, bicause he knewe that the lewdest sorte of men are wont too bee moste saucy in speaking euill of the best men, & in wrestyng their well dooings too the wrong parte by their misreportes. The reasõ is added, that [forasmuch as gods iudgements are good] God should hamper the wicked tungs whiche spitte oute the poyson of their saucynesse ageynste giltles persons that obserue Gods Law reuerently. If any man had leuer to vnderstand the reproche in respect of God, the sence will agree wel after this manner, that the Prophete (who coueted no more but to make his life alowable afore God) should desire no more but to scape the iudgement of a reprobate persõ, whẽ he shall appeere at his iudgement seate: in cace as if he should with stout & haultie courage despise whatsoeuer thing mẽ prate of him in the worlde, so hee might stand cleere in the presence of God. And truly it becõmeth holy men to fear most of all this reproche, that they be not cast with shame at Gods court barre.

40. [Beholde, I haue. &c.] Ageine hee repeateth that whiche hee had protested alate: namely, that he is endewed with a godly affection, and that he loueth vprightnesse: and there wanteth no more, but that God should finishe the woorke that hee had begonne. If this exposition be lyked [to be quickened in Gods rightuousnes] shall importe as muche as too bee quickened in his waye. And truelye Gods rightuousnes is oftẽtimes in this Psalme, put for Gods Law, or the rule of rightuous life: & in this wise will the two members of this verse hang the better togither, thus: Lord, it is now a notable gift of thy grace, that thou hast inspired mee with a stedfast desire to keepe thy Lawe: but yit there wanteth this: that the same working of thine may vtter it selfe in my whole life. Howbeit forasmuche as the terme of [rightuousnes] hath a double meening: it shalbe free for the readers too take it as though he had sayd, Lord, for thy goodnes sake, whiche thou art wont too vse towards all those that bee thine, set mee vp ageine, defende me, and mainteine mee. Neuerthelesse I haue shewed already what I lyked best.

41. And let thy mercies come vntoo mee ô Lorde, and thy welfare according to thy word.

42. And I wil answere thy worde to him that rayleth vpon me, bicause I haue trusted in thy worde.

43. And take not the woord of truthe ouer long out of my mouth : for I wayt for thy iudgements.

44. And I wil keep thy lawe alwayes for euer and euer.

45. And I wil walke in largenes : bicause I haue sought out thy Statutes.

46. And I will speake of thy testimonies before Kinges, and will not bee ashamed.

47. And I will delight my selfe in thy commaundements whiche I haue loued.

48. My hands also wil I reache out vnto thy Statutes which I haue loued, and I wil be musing vpon thy commaundements.

41. [And let thy.&c.] Ther is no dout but when he setteth downe [Gods mercies] in the first place, and afterward addeth [welfare] hee putteth the cause before the effect, as the order of nature requyreth. And by this meanes he confesseth that hee cannot bee saued but by the meer mercy of God. Moreouer whē as he wisheth too haue welfare of free gift, he therwithall leaneth vnto the promise, like as we haue seen already in other places. In the second verse he boasteth that hee shalbe armed with a singuler defence ageinst the slaunders of his enemyes, bicause hee hathe trusted in Gods woord, Howbeeit a man may turne the Future tence into the maner of wishing, as many do : as if he had sayd [Lord forasmuch as I haue trusted in thy word] graunt that my mouth may be opened wyde too disproue their missayings, and susser me not too be dumbe, when they pester false slaunders vppon me. Whither way so euer yee list to take it : first we are taught that there shall neuer wante euil tunged persons to rayle vpon Gods children wout ceasing, be they neuer so giltles. And ageine it is doubtful of what kinde of reproche hee speaketh, bycause the wicked not onely besprincle the children of God with infamy : but also skoffe and ieste at their faith. Now forasmuche as this second exposition fitteth the matter, beste, I easelye embrace it. For Dauid setteth his owne truste in GOD, ageinst their skornefulnes : as if he had sayed, I shall haue wherewyth too answere their false beagges, bycause GOD disappointeth not those that truste in him. Howbeeit if any man list too extend it vntoo bothe, I gainesay him not. Moreouer hee sayeth not simply, that he had trusted in God : but that he had trusted in Gods worde, bicause his word is the ground of hope. Also the mutuall relation is too be marked between [woord and woord :] for if God should not by his word put words into our mouth too defend vs with, wee should soone be ouermated by the malapertnes of the vngodly. Therfore if wee couet to stand vnuanquished ageinst the assaultes of the worlde : heere is shewed vntoo vs the beginning of valeantnesse, namely to trust in Gods woord : wherwithall if wee bee garded, Gods spirite willeth vs too despise stoutlye the venemous blasphemies of the wicked. And ẏ we may the better disproue the same : to the woord of hope he ioyneth the woord of confession or vttrance.

43. [Take not away.&c.] It might be demaunded why hee desireth rather too haue his tung furnished, than his harte fenced with the word of truth. For this latter is bothe the former in order and also of greater importance. For how little shall it boote men too haue their tunges ready and eloquēt, if their harts be voyd of faithfulnes? But wheras is substantiall faith, there also the tung followeth of it owne accord. I answere that Dauid was not so careful for the outwarde profession, but that he preferred the faithfulnes of the hart before it. But inasmuch as he speaketh afore God, it is no maruel though he speake but only of the profession, vnder whiche notwithstāding he compre

comprehendeth the other also, in case as if hee had sayd, Lord not only vpholde thou my harte with fayth, that I may not bee ouerwhelmed with temptations: but also graunt that my tung may haue full libertie, so as I may vnfearfully magnifie thee among men. Wee see howe in desiring too haue boldnesse of speeche graunted vntoo him, hee beginneth at the hart. Ageine, it may bee demaunded heere, why he sayeth, [Ouer long] as who would saye, he cared not for being destitute of the woord for a little whyle. But that were very vnreasonable, considering how it standeth vs in hād tobe carefull euery minut of an howr least at any tyme wee may bee taken tardie, vnarmed, and naked. The vndoonge of this knot must bee fetched frō our own experience. For in this infirmitie of the flesh, it is not almoste possible, but that now & then euen they that bee of the stoutest sorte of all, doo quake for feare, when Satan assaulteth them ouerboysterously. And although their fayth quayleth not: yit wee perceyue that it shrinketh. At leastewyse their hart seruēth them not with so present courage, that their tungs haue alwayes like redye vtterance, or that theire answer is alwayes redye shapen too the mockages of the vngodly: but rather they stagger and are abashed for a little whyle. Dauid therfore being atteinted with this infirmitie whiche bewrayeth it selfe in all men: tempereth his prayer in this wyse: Although I haue not alwayes at hande such boldnesse of vtterance as were to bee wished: yit suffer thou me not to be tungtyde any long tyme. By which woordes the Prophet dooth couertly acknowledge himself not to haue bin so stedfast and courageouse, as meete was hee should haue bin: but that his tunge was as it were tyde vp for feare. And hereby it is too bee lerned, that the abilitie of free speeche is no moze in our own power, than are the affections of the hart. So far foorth then, as God ruleth our tungs, they be redy to vtter freely: but as soone as he withdraweth the spirit of stoutnesse, not only our harts faint, or rather fal vnderfoot, but also our tungs become muet. And hee addeth the reason: namely, bycause [hee hath wayted for Gods iudgements, for so speaketh hee woord for woord. Whereby wee gather, that [Iudgements] are not only taken for the commaundements of the Law: but also that by the same terme are betokened ỹ promisses which properly mayntayne our wayting. For whereas some derpuing it of the rootewoord [Ghol] translate it, [I trembled at thy iudgementes:] I cannot tell whyther it agreeth or no. Truely, whereas they expound [Iudgements too bee ment of punishments,] it is quyte frō the matter.

44 [And I will keepe, &c.] Here he promiseth to bee an earnest folower of ỹ lawe, not for a fewe dayes, but euen to his lyues end. And his putting of ỹ thzee woozdes [Tamid, Gnolam, and Gned] all in one sense, is not a superfluouse pestering of them: for thereby hee gyueth an inclinge, that if the faythfull stande not manfully too their talking in making resistance, thei may from tyme to tyme bee thzust from the feare of God by sundzie temptations, so as they shall leaue the folowing of the law. Therfore to the intent hee may bee the redyer to the incounter, hee layeth before him the hardnesse of it. The next berse maye bee red in the maner of wishing. Notwithstanding, let vs follow that which is most receyued: namely, that Dauid gloryeth, that his way shalbee made leuell and vnencōbered afore him, bycause hee seeketh diligently after Gods commaundementes: which is all one with [walking in largenesse]. For we know that mennes wayes are most comonly eyther bushye, or combersome by reason of narownesse, bycause they lay dyuerse stumblingblockes in their owne wayes, or else intangle themselues in wyndlasse. So cometh it too passe, that whyle noman can fynd in his hart to submit himself to Gods woord, and to yeelde himself ouer to bee ruled by it, euery man abydeth the punishement of this statelinesse. For god layeth snares for vs round about vs, maketh diches ageinste vs, cutteth off our pathes with many pitfalles, & finally shets vs vp in bottomlesse deepes: and the wyser that any man is, so much ỹ more is hee besydes his wittes in trauelling. And this berse teacheth, that if any man obey God simply, hee shall haue this reward for his labor, that hee may go hys tourney with a quyet and careleſſe mynd: and that if hee happen too meete with any

distresses, yt shall hee fynd a wayout. For although the faythfull yeeld themselues neuer so willing to bee taught of God, yt it oft befalleth them too sticke in the myre. Neuerthelesse, at length is fulfilled that saying of Paul, 2. Cor. 4. 8. that although they bee in daunger, yt abyde they not in distresse, bycause it is Gods part to make them a way where no way is. Nay rather although they bee sorowfully oppressed, yt walke they neuertheless at large, bycause they commit the vncertayne afterclappes in such wyse vnto God, as they dout not, but by his guyding thei shal haue free passage, euen out of bottomlesse pittes.

46 [And I will speake, &c.] He seemeth heere to behyght himself assuredly ẏ thing that hee had prayed for before. For after hee hath sayd [Take not the woord out of my mouth.] Nowe hauing as it were obteyned his desire, hee steppeth vp, and denyeth that hee wilbee tungtyde, although hee were to speake afore Kinges. For ther is no dout but hee meeneth, that although all the whole world were ageinst him, yt should hee haue a stout courage to auouch gods glorie freely. But he chooseth kings which are dreadfull aboue other men, and with their pryde doo stop the mouthes of Gods witnesses. Oftetymes in deed it happeneth, that wee gyue place euen too the basest sort of men. For as soone as any mã fetteth himself ageinst Gods woord, wee shrinke in ourselues fearfully, & that freenesse which wee professed at the firste, vanisheth away. But most of all dooth our fearfulnesse bewray itselfe, when we come before the thrones of Kinges. This is the reason why Dauid sayeth not onely, that hee will stande stoutely ageinst his aduersaries of the baser sorte: but also that hee will continewe stedfaste and vnfearefull, euen afore Kinges. By whiche woordes wee bee taught, that then onely wee haue profited aryght in Gods woorde, when our myndes are so well fenced ageinst the feare of men, at such tymes as the worlde endeuereth to cast them downe: that they be not aferd euen of the presence of Kings. For it is too much shame that Gods glorie should bee ouermated with the vayne gloriousenesse of them.

47 [And I will delight myself, &c.] The like sentence almost hath hee alledged afore. The effect is, that hee had cast such a loue vnto Gods commaundements, as he could fynd nothing more pleasaunt vntoo him, than the continewall mynding of thē. For by the woorde delyght, is expressed the behemeentnesse of his loue. Too the same purpose pertayneth it that hee addeth immediatly, [I will reach out my handes] For looke what wee raught at with reaching out our handes: sure it is, that wee greedely desyre it. For if a man should pretende such an affection by his gesture, and yt neglect Gods lawe in al the affayres of his lyfe, it should bee to stinking an hipocrisie. And ageine hee auoucheth, that the sayd earnest and glowinge affection springeth heerof, that the sweetnesse of the law hath alyed our myndes vnto it. Lastly he sayeth, hee [wilbee musing vpon Gods testimonies.] For I dout not, but that the woord [Shak] ought too bee referred too the secrete myndinge or musinge wherein G O D S children exercyse themselues: which thing the more parte of Interpretoures graunteth vntoo.

49 Remember thy woord vntoo thy Seruaunt, whereyppon thou hast graunted mee too trust.

50 It is my comfort in my troubble: for thy woord quickeneth mee.

51 Thy prowd haue had mee ouerlong in derision: *yit* haue I not stept asyde from thy Lawe.

52 Lord, I haue remembered thy iudgementes from euerlasting, and I haue comforted mee.

53 Feare is comme vppon mee for the vngodly, that forsake thy Lawe.

54 Thy

54. Thy Statutes haue bin my ſonges in the howſe of my Pilgrimage.

55. In the nyght tyme haue I thought vppon thy name, ô Lorde, and I keepe thy Lawe.

56. This is betyded mee, bycauſe I haue obſerued thy Statutes.

49. [Remember thy woꝛd. &c.] He pꝛayeth God to perfoꝛme in deede the thing that he hath pꝛomiſed. Foꝛ the falling out ſheweth ꝑ God is mynd full of his woꝛd. And that he intreateth of pꝛomiſes, wee gather by the end of ꝑ verſe, where he ſayeth, he had occaſion of hope giuen vnto him: which thing could not ſtand, onleſſe geace had bin offered him. And in the ſecond verſe he auoucheth, ꝑ although God hild him yit ſtill at the ſtaues ends, yit hee reſted vppon his woꝛd, By the way hee declareth, that in his troubles & cares hee ſought not after vayne cõfoꝛts, as woꝛldlinges are woont too doo, which gaze hither & thither foꝛ releef of their miſeries, and if anye allurements like them, aſſuage their ſoꝛowes & ſuch maner of plaiſters. But the Pꝛophet ſayeth, he was contented with the only woꝛd of God, and that he had found life there, euen whẽ all other thinges fayled him. In the meane ſeaſon he couertly cõfeſſeth that if he recouer not hart by gods woꝛd, he ſhal be but a dead man. And truly although woꝛldly mẽ doo oftentymes looke big in their miſeries, yit are they voyd of inward coꝛage of mynd. Therfoꝛe not vnrygghtly dooth the Pꝛophet ſay, that the faythfull liue & lyke well in their miſeries, in this only reſpect, bycauſe [Gods woꝛd breatheth lyfe into them.] Wher foꝛe if wee mynd well Gods woꝛd, wee ſhall liue euen in the middes of death, and there ſhall be no heauines ſo greate, but it ſhall be cured by that ſalue. And that wee bee left deſtitute of releef in our aduerſities, it cometh to paſſe through our own fault, bycauſe we eyther deſpyſe, oꝛ elſe neglect Gods woꝛd, & deceyue our ſelues foꝛ the nonce with vayne confoꝛts.

51. [The pꝛoud haue. &c.] This is a right pꝛofitable example to teache vs, that although our ſimplicitie be ſubiect too the ſkoꝛninges of the wicked, yit is their ſtatelines to be ſhaken of with ſtedie conſtancie, ſo as it may neuer ſteale vppon vs too make vs weery of Gods Lawe. Foꝛ wee ſee many ſink vnder this temptatiõ, who otherwyſe woold be foꝛeward to the feare of G O D. Furthermoꝛe, the earth hath euer bin fraughted with Heatheniſh deſpyſers of G O D, and at this day it is almoſte ouerflowed with them. Wherfoꝛe if wee harden not our haꝛtes againſt their ſkoffes, there ſhall be no ſtedinеſſe of our fayth. And whẽ he calleth the vnbeleeuers [pꝛoud,] he termeth them by their pꝛopꝛr name. Foꝛ the wiſdome of the faythles is to deſpyſe G O D, to ſet light by his iudgmentes, to trample his whole religion vnder their feete, and finally to ſpit at his heauenly Kingdome. Neyther woold they ronne a head ſo ſawcely, except they were quyte blynded with pꝛyde. Notwithſtanding, the woꝛds muſt be layd foꝛth thus: Although the pꝛoud haue mocked mee, yit haue I not ſtepped aſyde from thy Lawe. Alſo ꝑ parcell [ouer long,] is to be noted: foꝛ it betokeneth not that hee was heaued at by ꝑ vngodly one tyme, oꝛ one day only: but ꝑ his encounter was renewed daply. Whervppon wee gather, that the wicked tooke ꝑ greater libertie, bicauſe they were the mo in nomber: accoꝛding as the nomber of the godly, which ſerue G O D reuerently, is alwayes but ſmall. Wherfoꝛe to thintent wee may continew vndefyled, wee muſt wꝛeſtle againſt a great rout and thꝛong of them.

52 [Lord I haue remẽbered. &c.] In this pſalme, Gods iudgements are comonly taken foꝛ his oꝛdinances and decrees, as if a mã ſhould terme them his [ryghtneſſes.] But here by reaſon of the pꝛcell [from euerlaſting] which is added, it is a moꝛe likelyhod that now they betokẽ ꝑ examples wherby god hath ſhewed himſelf to be the

rpghtuouſe Iudge of the worlde. For to what intent ſhould he ſay, that Gods law hath bin from euerlaſting? In deede this may be excuſed after ſome ſort, becauſe the vprpghtnes, which is ſhewed there, is not ſprong vp alate, but is in deed euerlaſting: inaſmuch as the Lawe written is nothing elſe, but an anouchement of the Lawe of nature, wherby GOD bringeth to our remembrance the thinges that are alredy painted in our hartes. But I rather incline to the other ſence, that Dauid remembered gods iudgmentes, by which he proued him ſelf to haue ſtabliſhed his Lawe for euer in the worlde. And this confirmation is very needfull for vs, becauſe that when Gods hand is not ſeene openly, oftentymes his doctrine becommeth cold. But when GOD punisheth the wicked, he confirmeth the thinges that he had ſpoken: by reaſon wherof alſo punishmentes or penalties are in the Ciuill lawe termed Confirmacions. But this agreeth better to Gods iudgmentes, by which he confirmeth the authoritie of his Law, as if there were a reall proof matched to his wordes. And inaſmuch as he ſayeth, he called too mynd the auncienteſt of Gods iudgmētes: we may lerne by this ſaying, that our own vnthākfulnes, or lacke of wit, is to blame, that Gods iudgmentes comme not ryfe pnough to our remembrance for the confirmacion of our fayth. For there hathe paſſed no age, wherin GOD hathe not vttered apparāt proofes, to this end, that it mpght bee truly ſayd, that Gods iudgmentes haue flowed foorth with cōtinuall race thrpugh all ages: and that the cauſe why they eſcape vs, is for that we voutſaue not too open our eyes. If any man obiect, that it is contrarie to the nature of gods iudgmentes to comfort vs, becauſe they ought rather to put vs in feare: The anſwer is eaſie: that the faythfull are put in feare by gods iudgmentes, ſo farforth as is expedient for them to the mortifying of their fleſh. Neuertheleſſe, they haue large matter of comfort offered them, inaſmuch as they knowe thereby, that God hath a care of mankynd. For they gather therupon, that when the wicked haue playd the wantonnes awhyle, they ſhall at length comme to Gods iudgmenſeate. And they themſelues, after they haue playd the ſouldyers patiently, ſhall doubtles bee ſafe vnder ſuch a maintepner of their welfare.

53. [Feare hath caught hold. &c.] This verſe admitteth a dubble ſence: eyther that the Prophet was ſore greeued when hee ſawe Gods Lawe broken by the wicked: or elſe, that he was aſtonyed at their deſtruction. For whereas ſome tranſlate it [heate,] it ſloweth not ſo aptly. Therfore I hold ſtill the terme of [feare, or dread:] and I think that therby is betokened the vehemencie of his zele, inaſmuch as he not only was greeued at the tranſgreſſions of the Lawe, but alſo abhorred the wicked boldnes of them that made none account of Gods Lawe, as if they had bin monſters. And it is too bee noted, how it is no new kynd of ſtumblingblocke, if many ſhake of the yoke, and becomme malapert againſt GOD. And it is a thing that quyteth the coſt to mark it: becauſe many ſeeke a fond excuſe by the corruptnes of the tyme: as who ſhould ſay, it were lawfull to doo as other men doo. But wee ſee that euen in Dauids tyme there were many Turnecotes, that fell from the trew Religion: and yit he ſhranke ſo little for the matter, or was ſo little diſmayed, that the feare of GOD did rather kindle a holy prefulnes in his mynd. What is too bee doone then, if euill examples beſet vs on all ſydes, but euen that euery one of vs ſhould enforce him ſelf to abhorre them? And heerin is enclosed a couert matching of contraries, betwixt the deceptfull ſoothing of our ſelues, wherthrough wee beleeue that all is lawfull which is comon: and the horrible feare, wherwith the Prophet telleth vs that he was ouertaken. If the wicked daunt themſelues at their pleaſure againſt GOD, then if wee ſhore not vp our eyes to behold Gods iudgmentes, wee drawe the ſame into occaſion of wicked preſumption, or amazednelle. But contrarīwyſe the Prophet ſayeth, hee was ſtriken with dreadfull feare, becauſe that although he conſidered GOD ſo long forbearing on the one ſyde: yit was hee thrpughly perſuaded, that it could not bee but GOD muſt needes punish at length.

54. [Thy

54 [Thy ſtatutes, &c.] Hee repeteth his former ſaying, in another forme of ſpeeche: namely, that Gods Law was his only or cheef delyght in this lyfe. For ſinging is a token of mirth. Moreouer, forasmuch as the Saincts are wayfarers in this worlde, and cannot bee reckened for Gods childrē and heires of Heauen, otherwyſe than by beeinge Pilgrims vppon earth. By the [Howſe of pilgrimage] maye bee vnderſtood, the race of this worldly lyfe. Howbeit there ſeemeth to bee betokened a ſpeciall circumſtance, that Dauid being baniſhed out of his Countrie, ceaſed not too take comfort of his miſeries out of Gods Law, or rather ſuch ioye as ouercame the greef of his baniſhment. For it was a tryall of rare ſtoutneſſe, that when he wanted the ſyght of the temple, and could not come to the ſacrifiſes, but was bereft of ỹ exercyſes of godlineſſes, yit he was not eſtraunged from god. Therefore the houſe of his pilgrimage is put in way of enlarging, that being caſt out of his country, he hild ſtill Gods law faſtened in his harte: and although the bitterneſſe of his baniſhment myght haue caſt him downe, yit hee rayſed himſelfe vp cheerfully by thinking vppon the Lawe of G O D.

55 [In the night tyme, &c.] I reade the whole verſe in one ſtreyne, bycauſe the ſecond member dependeth vppon the firſte. For the Prophet meeneth, that hee was led to keepe the lawe, by ſetting his mynd vpon God. For heer vppon commeth the contempt of the Law, bycauſe noman almoſt hathe an eye vntoo God. Therefore the Scripture when it condemneth mēnes wickednelle, ſayeth they haue forgoteen God, Pſalm. 50.22. and 78.11. and 106.21. Cōtrariwyſe Dauid admoniſheth vs, that the onely remembringe of God is ynough to keepe vs in the feare of God, & in the obſeruing of his Lawe. And truly, as oft as the maieſtie of God preſenteth it ſelf vnto our myndes, the feeling of it muſt needes humble vs, ſo as the thinking ther vppon may prouoke vs vntoo godlyneſſe. And although that by the woord [Myghtyme] hee betokeneth not a myndinge of god for a minute of an howre, but a continuall thinking vppon him: yit dooth hee therfore ſpeake preciſely of the nyghttyme, bycauſe almoſt all mēnes wittes are then ouerwhelmed: as if he had ſayd, that whē others ſlept ſoundly, then did hee mynde God euen in his very ſleepe. There is alſo another reaſon why hee put the nyghttyme: namely, to ỹ intent we myght know that although there were no witneſſe or remembrance by him, but rather hee was couered with darkneſſe, yit notwithſtanding, hee was no leſſe buzie in recordinge the rememberance of God, than if hee had bin ſtanding vpon an open ſtage among a great companie of people.

56 [This is betyded mee, &c.] I doute not but the Prophet vnder the pronowne [zeth] (that is to ſay, This) comprehendeth all Gods benefytes. Howbeit forasmuch as hee commeth before God as in a preſent cace, hee ſpeaketh poyntinglye. Therfore vnder this woord [This] heere is included a reknowledgement of ſo many benefites as he had bin decked withall. Or at leaſtwiſe he declareth that God had witneſſed this honeſt behauyour, by ſome ſpeciall deliuerance. And yit hee boaſteth not that hee had deſerued awght, as the Phariſeis doo, who whē they meete with any ſuch matter in the Scripture, doo byanby ſnatch it to the deſertes of woorkes. For the Prophets intente was nothinge elſe, but to ſette himſelfe ageinſt the deſpyſers of G O D, who father all their proſperitie vppon their owne trauell and policie, or elſe aſcribe it vntoo Foztune, concealing Goddes prouidence with wicked ſilence. The Prophete therfore calleth backe himſelf and vs vnto God, and putteth vs in mynd, that forasmuch as God is a ryghtuouſe iudge, hee hath layed vp rewarde in ſtore for godlineſſe. Perhappes alſo, by this holy boaſtinge, hee beateth backe the malicioufe ſlaunders of the vngodly, by whom wee haue ſeene him ſore aſſayled heertofore.

57 My portion Lord I haue ſayd, *is*, too keepe thy woord.

58 I haue made ſute vntoo thy face with my whole hart, haue mercy vpon mee according to thy woord.

59 I haue

59 I haue considered myne owne wayes, and haue turned my feete vntoo thy testimonies.

60 I haue made haste and not forslowed too keepe thy commaundementes.

61 The cordes of the wicked haue caught holde of mee, *yi.* haue I not forgotten thy Lawe.

62 At midnyght will I ryse too prayse thee for the iudgementes of thy ryghtuousenesse.

63 I am a companion too all them that feare thee, and whiche keepe thy Statutes.

64 The earth, ô Lorde, is full of thy mercie, teache mee thy Statutes.

57 [My portion Lorde, &c.] The construction of the woordes is doutfull: For bothe the woord [Lorde] may bee red in the nominatiue cace, and the woordes [I haue sayd] may bee referred as well to the former part, as to the seconde parte of the sentence. One construction therefore is this, [The Lord is my portion, and therfore haue I determined to keep thy law.] Another is this, [O God which art my portion, I am determined too keepe thy Lawe.] The third is this: [I haue said, or I am fully perswaded, that God is my portion to keepe his Law.] The fourth is this: [I haue sayde, or I am fully resolued, O Lord, that my portiō is to keepe thy Lawe.] And this construction will I embrace. Truely it carryeth a verye good meeninge, that inasmuch as God is oure portion, the same thing ought too encourage vs to the keeping of his Lawe. And it hath bin seene alredie in many other places, that God is called the heritage of the faythfull, bycause hee alone suffyseth too make them perfectly happie. And surely, considering hee hath chozen vs for his peculiar possession: good reason woold, that we on ŷ other syde should settle ourselues on him alone. Then if wee can content ourselues with God alone, oure myndes also will be enclyned to the keeping of his law, and wee shall bidde the lustes of the flesshe farewel, and stedfastly bend our whole delyght and indeuour to his Law. Now although this exposition (as I sayd) hangeth not amisse togyther, and conteyneth a profitable doctrine: yet notwithstãding, the last construction of the fowre (whiche also I said I liked best of) is the playnest: namely this, Lorde, I am fully resolued, that the best heritage that can bee for mee, is to keepe Gods Law. Wherevnto alyeth this saying of Saint Paule, 1. Tim. 6. 6. Godlinesse is the best gayne. For Dauid cõpareth the keeping of the Law, with all the counterfet goods that drawe mennes lustes, vnto them: as if hee had sayd, let euery man couet what hee, thinkes good, & welter himself in his own delyghtes: their so dooing shall neuer spyght mee, so longe as they will lette mee alone with this my portion of addicting myself wholly vntoo Gods woord.

58 [I haue made sute vnto thy face, &c.] Dauid testifyeth in this Verse, that hee ceassed not from the dewtie of praying: for without prayer fayth woold were fayntе, throughe discõtinuance. And although the maner of speaking which hee vseth, were harsh in other languages: yit notwithstãding, among the Hebrewes it expresseth, that familiar communication wherevntoo God admitteth and alloweth his seruants, when they come into his presence. Moreouer, hee knitteth vp the whole summe of his requestes in one woord: namely, that hee called vppon God for mercie, the hope whereof hee had conceyued by his woord. First therefore wee maye note, that our sluggyshnesse is wakened, that wee may exercyse our fayth by prayer. Secondly, ŷ the cheef poynt in praying is, that God of his free goodnesse shoulde bee mercyfull vntoo

vntoo vs, haue regard of our miseries, and releeue our want. For although God help vs innumerable wayes, & that our necessities also bee without nomber: yit must wee cheefly and specially desyre this one thing, that he will haue mercy vppon vs, from whence all the rest flowe. And thirdly, least we should power out vncertein prayers into the aire, we must lerne that God is setfoorth as a willing detter by his owne promises.

59. [I haue considered.] The effect is, that after the Prophet had taken heede to the trade of his lyfe, he purposed nothing else but to folowe the doctrine of the lawe. By which woordes he couertly giueth an incling, that the cause why men raunge beyond their boundes, and are pitifully scattered hither & thither, is for that they cocker them selues vnaduysedly. In deede euery man watcheth narowly, & applyeth his whole indeuer thither as ẏ lust of his mynd inclyneth, but yit all of them are pur blynd in the choyce of things. Nay rather as though their eyes were seeled vp, they bee eyther caryed away headlong, or else wanze away hither and thither through negligence. Truly no man considereth his owne wayes aduysedly. And therfore not without cause dooth the Prophet warne vs, that the ground of well liuing is for men to awake from sluggishnes, and too consider their owne wayes, & at one tyme or other too bethink themselues in good sadnes, what it is to begin to liue. In the second place also he teacheth, that when a man is earnestly bent too lyue orderly, he can bethink himself of no better thing, thā to folowe whithersoeuer the Lord leadeth him. And truly, if men were not besotted in their owne ouersyght, they woold with toothe and nayle chooze GOD with one consent to be the guyde of their lyfe.

60. [I haue made haste. &c.] Although the woordes import the tyme past, yit betoken they a continuall dooing. And the prophet sheweth with how greate redines he offered himself to the seruis of GOD. For [his hasting] betokeneth ehe feruentnes of his zele. And wheras afterward he sayeth, [he forslowed not:] according too the vse of the Hebrew tung, he amplifyeth that which he had spoken of making haste. For like as amōg the Hebrews [to speake and not to hold ones peace,] importeth as much as to speake the thing that is requisite, freely, wysely, and without dissimulacion: euen so he is sayd [to make haste and not to forslowe,] which ronneth a pace wout stopping or taryence. Now, if we call to mynd our owne slothfulnes, and on the other syde the nomber of stoppes, which Sathan ceaseth not to cast in our wayes: wee may well gather, that this was not added in vayne. For be a man neuer so desyrouse to apply himself to godly ryghtuousnes truly and with his whole hart, yit wee knowe what Paule sayeth, Rom. 7. 15.18.19. namely, that he performeth not ẏ thing that he woold doo. Although then that there be no outward let to hinder vs, yit are wre hampered with so many impediments within, that nothing is more difficult, than to haste foreward in ẏ keeping of Gods Lawe. Neuerthelater, it is to be cōsidered, that the Prophet speaketh here in way of comparison, as in respect of those that driue of frō day to day, the most part of their lyfe, & not only come pawsing and leysurely vnto God, but also shrink asyde in debating the matter: or else snarle them selues among crooked retyringes, ẏ they come not to God at all. The Prophet thē was not more cheerfull to serue God, thā Paule was, but only sheweth in theis woordes, that he ridded his race of encomberances by stout wrestling. And by his example he teacheth, that the excuses are fond which we pretēd for our slothfulnes, eyther by the lettes of the world, or by our owne weakenes.

61. [The routs of the wicked. &c.] They ẏ translate [Chobbeli, sorowes,] pick out no naturall meening out of it, but wring as well them selues, as the Prophetes woordes. There remayne then twoo construction, & eyther of them both is alowable, that is to say, [The cordes of the vngodly haue caught hold of mee,] & [The routs of the wicked haue robbed mee.] Whither of theis soeuer yee list to chooze, the Prophet auoucheth that at what tyme Satā battered his godlines with sore engines of temptacion, he persisted stedfastly in the folowing of Gods Lawe. Howbeit, [cordes] may be vnderstood twoo wayes: eyther

eyther for their captiouse entycements, by which they allayed to wind him into their company: or else for the policies, which they practised too his destruction. If the first interpretacion like yee, Dauid commendeth a rare vertew: namely, that whē the wicked seemed too haue masked him in their nettes; yit notwithstanding he held himself still vnder the protection of Gods Lawe. Neuertheless forasmuch as it is admitted by the greater consent, that the woord [Gnad] importeth almuch as too spoile, or rob: let vs nowe take it in this sence, that the Prophet, beeing vexed by whole bandes of the vngodly, and afterwards robbed and riffled at their pleasure, did neuer forsake his ground: which thing was also a proof of singular manlines.

For when we be abandoned too vtter perilles, if GOD reskew vs not, wee begin byandy to doubt of his prouidence, our Godlinesse seemeth to be vtterly fruteles: wee surmyse also that it is free & lawfull for vs to reuenge: and amōg theis waues the remembrance of Gods Lawe is easly drowned. But the Prophet telleth vs, ỹ the only token of trew Godlines is to cōtinew all after one rate in the loue of gods Lawe, and in the keeping of rightuousnes, when wee bee giuen vp to be a pray to the vngodly, and perceyue no help of GOD comming.

62. [At midnyght. &c.] In this verse he sheweth not only that hee allowed & with all his hart embraced whatsoeuer Gods Lawe contayneth: but also that hee vttered a signe of thankfulnes, for being made partaker of so greate a benefyte. It seemeth too bee but a comon thing too assent vntoo GOD when he teacheth vs by his Lawe: for who dares brable ageinst him? But yit the world is far of from acknowledging Gods doctrine to be ryghtfull in all respectes. First, such is the malapertnes of our flesh, that euerymā would haue somewhat eyther altered, or taken away. Agein, if men myght haue their owne choyce, they had leuer to be ruled by their owne will, than by Gods woord. Finally, as well mannes reason, as his lustes, are greatly at oddes with Gods Lawe. Now a little therfore hath he profited, which both embraceth the heauenly doctrine obediently, & also delyghting him self sweetly in ỹ same, giueth God thanks. Howbeit, the Prophet reporteth not simply, that he praiseth Gods ryghtuousnes: but in saying, that he rose at mydnyght, he expresseth the earnestnes of his desyre. For it behoueth that there should be great behemētnes in the studies and cares, that breake vs of our sleepe. By the way also he dooeth vs to vnderstand, that he was far of from all bragging of his yelding record vnto Gods Lawe, bycause he garnisheth his ryghtuousnes with dew tytles of commendacions, by him self and without witnesses.

63. [I am a companion. &c.] He not only speaketh of the brotherly loue & agreemēt, which the faythfull mayntayn amōg them selues: but also meeneth, that as he lighted vpon any man that feared God, hee gaue him his hand in token of felowship: & that he had bin not only one of the nomber and liuerye of Gods seruantes, but also a helper of them. And surely, this consent is requyred in all the godly, that one of them should prefer another in the feare of God. And there seemeth too be a couert comparison betweene this holy concord, wherin the faythfull doo foster the woorshipping of God and godlynes among themselues: and the wicked meetinges, that are made euerywhere in the world. For we see how the worldlings raunge themselues in aray ageinst God, and put to their helping hand, on all sydes to ouerthrowe Goddes Religion. So much the more therfore becommeth it the children of God to be stirred vp to the mayntenance of stedfast vnitie. Hee commendeth the faythfull, firste for their fearing of god, and secondly, for their keeping of the Lawe. For the feare of God is the roote and originall of all ryghtuousnesse: and then doubtlesse appeereth it, that wee feare God, and stand in awe of him, when wee yeelde vppe our lyfe into his obeysance.

64. [The earth, O Lord. &c.] Here the Prophet beseecheth God by his infinite goodnes, which shyneth foorth in ỹ whole world, to voutsaue the treasure of his heauenly wisdome vppon him. Which maner of praying is of very greate force. Therfore, whereas he sayeth, the earth is full of Gods mercy: it is a spyce of hartie intreatance. For he not only commendeth gods

goodes

goodnesse in generall (as he doth in other places) for leauinge no part of the worlde voyd of his bounteousnesse, and for vttering the same not only towards mankind but also euē vnto the brute beastes. What doth he then? Verely he desireth too haue Gods mercy (which reacheth itself intoo all creatures) to bee opened vnto him in this one thing, namely, that he may profit in Gods Law. Wherby wee gather, that he set as great store by the gifte of vnderstandinge, as by an inestimable treasure. Now if to bee endewed with the spirit of vnderstanding be the cheef token of gods fauour our owne vnbeleef bewrayeth our shrinking away from him. Furthermore it behoueth vs to call to mind, that (as I haue said heeretofore) our slothfulnesse is to shameful, who beinge contented with a slender smacke of the heauenly doctrine, passe not greatly of further profiting, whē as so, singular a Doctor of the church endeuered alwayes desirously and earnestly to lerne still. Besides this, it is certein, yᵗ he entreteth not here of the outward doctrine, but of the secret enlightening of the mynd which is the gift of the holy Ghost. The Law is set forth indifferently too all men: but the Prophet perceiueth that except he bee enlightned by the holy Ghost, the other wil do him litle good, and therfore he craueth to be taught effectually.

65. Graciously haste thou delt vvith thy seruant O Lord, according too thy woord.

66. Teache mee the goodnesse of taste, and knowledge: For I haue beleeued thy commaundements

67. Beefore I vvas brought lovve, I did amisse: but novv I keepe thy vvord.

68. Thou art good and gracious: teache mee thy statutes.

69. The prowd haue trimmed a lye vppon mee: *but* I will keepe thy precepts with my whole hart.

70. Theyr hart is as fat as greace: *but* I delyght my selfe in thy Lawe.

71. It is good for mee that I vvas afflicted: that I may learne thy precepts.

72. Better is the Law of thy mouth vntoo mee than thousandes of gold and siluer.

65 [Graciously hast thou &c.] word for word it is [thou hast don good &c.] which translation some vnderstand generally: as though the prophet should auowch, that howsoeuer he be delt withal at gods hand, hee taketh it in good woorth, bycause hee perceiueth it shall turne too his welfare. Howbeit forasmuch as there is mention expressely made of the promis: I doubt not but he commendeth gods faithfulnes in performing the grace that hee had promised: as if he should say, he had fownd in very deede or by the effect, that GOD is soothfast & fodeth not his seruaunts with words. Therefore he alledged Gods promises, bycause all his benefyts flow vntoo vs from thence: not as out of the firste headspring, but as it were by conduitpypes. For although Gods free goodnes be the only thing that causeth him to deale liberally with vs: yit can we hope for nothing at his hand, vntil he meete vs with his woord. Now after that Dauid hathe confessed that he had fownd by experience how soothfast God is in his promises: he addeth such a request as we had in the last verse: namely that he may grow in ryght vnderstanding, howbeit that he vseeth somewhat dyuers woords: for heere hee putteth ryghtnesse of taste, and knowledge. For inasmuch as [Tagnam] among the hebrewes signifieth [too taste:] the nowne that is deriued thereof is properly taken for [a taste,] and yit notwithstanding is put ouer too the mynd. And there is no doubt but Dauid desyreth too

haue sounde discretion and iudgement togither with knowledge giuen vntoo him. For they that read it seuerally [goodnesse and knowledge,] doo mar the whole sentence. Notwithstanding, to thentent wee may be sure of the ful meening of the Prophet, the later member must be added. He saith he beleeued Gods preceptes, that is too say, that hee gladly embraced whatsoeuer is appointed in the Lawe: and so hee auoucheth himselfe too bee teachable and obedient. And wheras he became so foreward in obeying God by the gwyding of the holy Ghost: hee requyreth to haue ano ther gift added, namely, the gift of perfect taste and vnderstanding. Whervppon we gather that theis two things, (that is to wit to be endewed with ryght affectiō, and too bee, wyse in vnderstanding,) are distinctly required too the framing of the lyfe aryght. Whereas the prophet did alredy beleeue gods commaundmēts: surely that reuerence sprang of a godly zeele: & yit truly notwithout cause is he afraide, least he should vnaduysedly step asyde. We may lerne therfore, that after god hath framed our hartes too the obedience of his law, we must therwithall craue wisdome at his hande wherewith too gouerne our zele.

67. [Before I was brought low &c.] Bycause the woord [Guanach] signifyeth somtymes to [speake, or to beare witnes:] some like to reade it thus: before I occupyed my selfe in reading thy statutes, I went amisse. But this seemeth ouermuch cōstreined. Other ther be that go yit further of: namely, that at suche tyme as the prophet went amisse, he had not what too answer vnto god. But I wilnot stand about ẏ disprouing of theis deuises, bicause ther is no doutfulnes in ẏ prophets meening. For in his owne person hee describeth eyther the wantonnesse or the stubbornnesse that is comon to all mankynde: that is to wit that we neuer folow God, till we be compelled by his chastyzemēts. Truly it is a monstruouse thing, that we should stubbornly refuse too submit our selues vntoo GOD: and yit experience sheweth, that when god beareth with vs, we euermore burst out into stoutnesse. And certesse seeing that stubbornesse was fayne too bee corrected by violence in the Prophet of God: much more is this kind of nurture needful for vs. For seeing that the beginning of obedience is the mortyfiing of the flesh which thing all men doo shunne by nature: it is no maruell though GOD compell vs vntoo order by sundry afflictions. May rather forasmuchas the flesh kicketh ageine from tyme too tyme, euen when it seemeth tamed: it is no woonder though GOD doo oftentimes pull vs backe too the bayard. And this is doone diuerse wayes. For GOD hūbleth some by pouertie, some by shame, some bo dyseases, some by household displeasures, and some by hard and peinfull labours: and so according too the diuersity of vyces, he applyeth too euery of them their fit remedies. Now we perceiue how profitable a doctrine this confession conteyneth. In deed the Prophet speaketh of himself, like as Ieremy also in his oneanthirtith chapter & eyghteenth verse saieth of himself ẏ he was like an vntamed bullock: but he setteth before our eyes an Image of the loocenesse that is bred in al of vs by nature. To thanklesse are we then, if the frute which we receyue of chastizements do not asswage or abate the bitternesse of them. For nothing is more wrethed than wee, as long as wee be rebelious ageinst God. But the only meane wherby GOD may bend vs and tame vs too obedience, is by nurturing vs wyth hys chastizemēts. In the meeane whyle the Prophet teacheth vs by his owne example, that at least wyse (consideringe how GOD by subdewing our hardnes sheweth that he woold faine haue vs to be his Disciples) wee should doo our endeuer too beecome meeke, and laying downe all feercenes, willingly beare the yoke that he layeth vpō vs. The next verse needeth no expoūding, bicause it conteineth almost ẏ same meening ẏ the last verse of ẏ former eyght conteyneth. For he beseecheth God of his goodnesse, not too encrease him in riches and honour, nor to let him swim in plesure: but to graunt him to profit in the vnderstanding of the Lawe. For wheras welneere all the whole worlde dooth comonly call vppon GODS gracyouse goodnesse, and wyshe that hee shuld deale frankly wyth them, according

too

too the diuersitie of desires, whiche the vntemperatnes of the flesh draweth eche man vntoo: Dauid auoucheth himselfe too be thorowly suffized, if hee may finde God liberall in this one thing which almoste all men passe ouer with disdein.

69. [The proud haue trimmed. &c] He declareth that although the lewd sort cōstrued all his doings in ill part, & by that policy assayed too put him from his proceeding in wel doing: yit he neuer altered his minde. It is a harde temptation when we be charged with reproche and slaunder wout our deseruing, & not only be rayled vpō, but also brought in hatred of the worlde by wicked persones, euen vnder a beautiful colour. For we see many, which otherwise are honest men and giuen to liue vprightlye, do eyther fall or faint whē they see themselues so vnworthely rewarded. Wherefore so muche the more is the Prophets example to be noted, to the intent the malicionsnes of mē may not by any means shake vs: nor we cease to keep vs stil in the feare of God, howsoeuer they bereaue vs of the report of honestie in the sight of men: but holde our selues contented that our godlynesse shyneth at the iudgement seat of God, although the slaunderousnes of mē deface it. For as long as we hang vpon ẏ iudgements of men, we shall alwayes be wauering, as is sayd already. Ageine howe glistering so euer our works be, yit wee knowe there shall no reckening be made of them before God, if we seek the estimation of the worlde in them. Wherefore let vs learne to cast our eyes vpon the stage of heauen, and to despise all misreports. Let the childrē of this world enioy their rewarde: for the crowne is layed vp for vs in heauen and not in earth. Let vs rid our selues out of the snares wherw̄ Sathan goeth about too hinder vs, by bearing infamye willinglye for a time. The word [Taphal] (which otherwise signifieth to ioyne togither) is heer by an elegant Metaphor taken to [weaue or too trim] bicause they not charged the Prophet spitefully with grosse reproches: but also inuented crimes ageinst him, not w̄out conning and colourablenesse, so as he might seeme too bee the veryest naughtie packe aliue. Nowe although they ceased not too weaue him this web: yit notw̄standing, he brake through it with inuincible constancy: & locking vp his harte, hild stil the law in sure custodie. And not without cause doth he call them [proud] for heereby a man maye coniecture, that they were no men of the cōmon sort, but great men, who beeing puffed vppe with trust in their honour and riches, rose vp ageinste him the boldelyer. Surelye hee sheweth openly that he was trāpled vnder foot through their statelynes, no lesse than if he had bin a dead dog. Wherunto agreeth that which foloweth immediatly in the next verse [that their hart was as fat as greace] which thing is an ouer ordinarye faulte among the despisers of God. For wherupon commeth it ẏ wicked men whome their owne conscyence gnaweth within, do vaunt themselues so saucely ageinst the best seruants of God, but bicause a certein grosenes ouergroweth their harts, so as they bee eyther benōmed or also bestraughted in their own wilfulnes? But wonderful, yea & worthy of moste high praise is the stout mindednes of the Prophet whiche did set all his delight in Gods law: as if he shuld say, it is his feeding, and the meat wherof he taketh his repast to the ful: whiche thing could not come to passe, onlesse his hart had bin wel ridde and clenzed from lewd delights.

71. [It is good for me. &c.] He confirmeth the saying that we had afore: namely that his being subdued by Gods chastizementes was too his profite, that hee might meeken himself too obedience. By which words he confesseth that he was not cleer frō the lewd stubbornes wherwith all mankinde is atteynted. Otherwise this profit that he speaketh of, namely that his beeing brought lowe was the onelye cause that hee became teachable, were but feyned: like as none of vs also dooth willingly submit his necke vntoo God, vntil he soften our hardnesse with his hammer. And it standeth vs in hand to taste continually of this feure that cōmeth to vs by Gods chastizements, too the intent they may become sweete vnto vs: & so we may suffer our selues to bee brought vntoo order, who otherwise are so vnruly & wayward. The last verse al-

so needeth no exposition, bicause it conteineth a sentence that is verye ryfe in thys Psalm, and plaine inough of it self: namely that hee preferred Gods Lawe before all the riches of the world, the fonde desire wherof setteth moste men miserably beside their wits. Neyther doth he counterpeyze Gods Lawe with his owne ryches, but auoucheth it to be more worth vnto him then exceeding great welth.

73. Thy hands haue made me and fashioned me: make me to vnderstand and I wil learne thy commaundements.

74. They that fear thee shall see me and be glad, bicause I haue wayted at thy worde.

75. I knowe O Lord, that thy iudgements are iustice: and thou hast humbled me in truthe.

76. I beseeche thee let thy goodnes be to comforte me according too thy worde vnto thy seruant.

77. Let thy mercies come vnto me, and let mee liue: for thy Lawe is my delight.

78. Let the proud be put too shame, bicause they haue falsely tripped vp my heeles: I wil muze vpon thy precepts.

79. Let suche as feare thee turne vntoo mee, and they that knowe thy testimonies.

80. Let my hart be sound in thy Statutes, that I be not put to shame.

73. [Thy hands, &c.] Wheras the Prophete auoucheth himselfe too haue byn made by Gods hand: it furthreth greatly his hope of obteyning the grace that he sueth for. For seeing wee bee of Gods making and his work, and that he hath not onelye bestowed liuely mouing vpon vs as he hath doone vpon brute beasts, but also hath added therunto the light of vnderstanding and reason: heerupon we may gather boldnes to pray vnto him to direct vs into the obedience of his Law. And yit he calleth not to God as to one that were bound to him: but forasmuche as God forsaketh not the work that hee hath begone, the Prophet dooth but call vppon him for newe grace to go through with the thing that he hath takē in hand. For euen therefore haue we neede of the help of the Law: bicause the whole soūdnes of our harte is corrupted, so as wee cānot perceiue what is right, except we be taught by some other mean. But heer by also appeereth our blindnesse and dulnes to be the greater, that teaching auaileth vs nothing, vntill God reforme our soules. And yee muste beare in mynde (whiche thyng I haue tolde you afore,) that as oft as hee requesteth to haue vnderstanding giuen him too learnē Gods preceptes: hee condemneth himselfe and all other men of blindenesse, whereof the only remedy is to bee enlightened by the holy Ghoste.

74. [They that feare thee. &c.] Eyther this verse hangeth to the last afore, or els it hathe a larger scope and is extended to any other of Gods benefits. Now whither he touch but some one perticuler or whither he speake generally: he by this cōmendation aduaunceth highly the benefits wherwith God had adorned him, to the end that the ioy thereof may come too all the worshippers of God vniuersally. For hee maketh not the only cause of his gladnes to be, bicause he had trusted in the Lord: but also bicause he had reaped great reward of his hope by beeing singularlye preserued and increased with manye benefites at his hand. And forasmuche as God allureth all hys seruants in generall to trust in him: as often as hee vttereth a hansel of his grace towarde any one of them, hee auoucheth

himself

himself to be trew of his promis to them all, & afraid that ther is no cause why they shuld be afraid that hee woold disappoint them which trust in him.

75 [I know O Lord &c.] Although ỹ by [Iudgements] in this Psalme are mēt the precepts of the Law: yet notwithstanding forasmuch as vpanby after, the Prophet addeth, ỹ he was iustly chastized: he seemeth to take this word for the punishmentes by which God prouoketh men to amendment. For the two words [Tsarak & Emonah] are almost both of one significatiō in this place. Therfor in the fore part, the Prophet confesseth generally, that God so tempereth his iudgementes, as he stoppeth the mouthes of the wicked, if any of them complaine of his crueltie or rigour: & ỹ there shyneth so great vprightnesse in them, as wee are enforced to confesse that nothing is better for men, than too bee so called backe to themselues. Afterward he setteth downe an example in his own person. For euen the Hypocrites sometyme yeeld vnto God the praise of iustice, when he chastizeth others: and they neuer find fault with his rigorousnes, so long as hee spareth them. But it is the point of trew godlynes, to be sharp and sore questmen, not so much in other folkes faultes as in our owne. And the [knowledge] whereof the Prophet maketh mention, is a record of earnest examination. For except he had well wered his own giltines, he could not in his affections haue taken hold of Gods Iustice by assured experience. If any man had leuer to take the word [Iudgements] in his vsuall signification, the meening of the text wilbe thus: Lorde I knowe that thy Law is holy and iust, and I haue not forgotten to beeleeue so still bycause thou hast laid thy hand sore vpon mee: for euen in this beehalfe also doo I see such vprightnesse, as is answerable too the nature thy word.

76 [I beseech thee &c.] Although he haue acknowledged himself too haue bin iustly brought lowe: yet he coueteth to haue his sorow relieued by some comfort. For hee calleth vppon Gods mercie as the necessarie remedie of his miseries. And by this meane he sheweth, that nothing is able to wype away sorow from the faithfull, vntill they feele that G O D is at one with them. Moreouer seeing that God offereth his mercie in his word: therevnder lyeth no small comfort too heale all greefes. But as now he speaketh of mercie that is actuall (if I may so terme it,) when G O D by the very deede it selfe declareth the fauour that he hath promised. For the Prophet vppon truste of Gods promis, did alredie foster gladnesse in his hearte through hope of grace. Howbeit forasmuch as our hope should bee nothing else but a mere disappointing of vs, if G O D should not at length shewe himselfe to bee our deliuerer: hee requireth too haue the thing performed which God had promised vnto him: as if hee should say, Lord, seeing that thou of thy goodnesse hast promised too bee redie to help mee: now make thou good thy word by effect. Further it is too bee remembred that (as I haue told heeretofore) it is not in vayne too charge God with his promis. For it were a presumptuousnes for men to preee into Gods presence, if he himselfe did not open the way for them of his own accord. When as he sayeth [vnto thy seruaunt.] he claymeth not G O D S mercie too himselfe alone, as though it had bin promised too him by some spectall oracle: but looke what G O D hathe promysed too the whole Churche: that doo'th he, according to the nature of faithe, apply to himself, For except I beleeue my self to be one of the nomber of them that God speakes vntoo, so as his promises may belong vntoo mee also: I shall neuer lift vppe my hart too call vpon him. In the next verse he repeteth and confirmeth welneere the same desire, howbeit in words somewhat altered. For like as erewhyle he had said, that his sorowe could not bee taken from him and gladnesse restored him, otherwise than by G O D S mercy: so now he saith he cannot liue, onlesse hee bee at one with G O D. And so hee forgetteth out himself from the worldlinges whom this care dooth not greatly touch, or rather whych cease not too make a sport of it euen when G O D is displeased wyth them. For hee flatly auoucheth, that in liuing hee is but a dead man, till hee may knowe that G O D is at one with him: and againe that assoone as G O D S mercye shineth

vpon him he shalbe restored from death to life. By the way he dooth vs too wit, that he was bereft of the signes of GOD S fatherly fauoure for a tyme. For in vaine should he wish to haue it come, if it were not away from him. Moreouer too the end hee may obteine that which hee prayeth for, hee sayeth that [GOD S Law is his delight.] For else he could not hope that GOD wold bee mercyfull vntoo him. Besides this, noman feeleth throughly what GOD S fauour is worth, saue hee which groundinge the summe of hys felicitie in it alone, is out of dout that all such as disseuer themselues from him, are miserable and accursed: which thing the Prophet had lerned out of the Law.

78 [Let the proud &c.] We haue already oftentymes seene the future tence taken in ỹ maner of wishing, amõg the Hebrewes: & yit it wold not misagree too make this sence of it. For asmuch as the proud haue delt frowardly with me, and trubbled me without my desert: the Lord wil pay thẽ their hyre. Notwithstanding, for asmuch as it is agreed vpõ welnere among all Interpreters, to be a prayer, I in my translation mẽt not to depart from the comon consent: specially bycause the woordes are directed vnto God himself. And the reason is to bee marked wherefore he hopeth that God wlbe an enemy to his enemies: that is to wit, bycause they assaulted hym wickedly & maliciously. Some translate [Shakar] wythout cause: but they seeme to hit but the one half of the matter. For (in my iudgement) this woord is referred too the wyles and craftes where withall the wicked persones went about too destroy Dauid. Wherupon wee gather, that wee be called rightforth vnto gods protectiõ, as oft as wee be persecuted wrongfully, & therwithal we be taught, that there is no cause why their haultinesse should abash vs: bicause that how much so euer they take vppon themselues: yit shal the Lord beate down their loftynesse and throwe it flatte too the grownd too theyr shame: so as theyr confusion may bee an example vntoo other, that nothing is more fond than too sing tryumph before victorie. In the second member, the woord [Eshik] may as ryghtly bee translated [I will speake of, or utter, as I wyll muze vppon, or think vppon:] as if the Prophet should say, that assoone as he had gotten the victorie, hee would blaze abrode the grace of God. For to [speake or talke of gods statutes,] importeth as much as to declare out of the Lawe, how faithfull a keeper, how certeine a deliuerer, and how iuste a reuenger of his seruauntes, GOD is. The next Verse also hangeth heerevntoo, where hee sayeth that the delyuerance which hee shall haue obteined, shall becoms a comon schoolepoint to all ỹ godly: as if hee should say, my estate myght for a tyme haue discouraged the godly, as well as it encreased the fierceneſſe of the wicked: but now they shall take hart too them & turne theyr eyes to a ioyfull sight. Moreouer by the two marks wherewith he poynteth out the faythfull, wee learne what is the nature of trew godlynes. He placeth the feare or awe of GOD in the foreward: and byandby hee ioyneth to it the knowledge of the heauenly Doctrine, too the intent wee may knowe that they bee marrowes. For although the superstitious doo pretend some feare of God: yit is it but a vanishing show. Agein, they that weery themselues in theyr owne inuentions, do but lose theyr labour, bicause God maketh none account of anye other seruices, than of such as is perfourmed by his commaundement. Therfore the trew Religion and worshipping of GOD spring of faith: so as no man can serue god aright, but he that is taught in GOD S schoole.

80. [Let my harte bee. &c.] Like as a little afore, he had wisshed to haue a sound mynd giuen him: so now hee maketh the same petitiõ for an vncorrupted affectiõ of hart. Wee knowe that theis two are the cheefe powers of mans Soule: and whosoeuer despyseth too haue his vnderstanding enlyghtened by the holy Ghost, and his hart to bee framed to the obedience of the Law, bewrayeth emdently, that both of them are corrupted and peruerted. Whereby is playnly disproued whatsoeuer the Papists bable of free will. For the Prophet dooth not only praye heere too bee helped by GOD bycause his wil is weake: but he anowcheth substantially that

that vprightnes of the hart is the gift of the holy Ghoſte. Therefore looke howe much eche man hath profited in the knowledge of Gods word, ſo muche let him exercise him ſelfe in this other prayer. Wee be taught yit further by theſe woordes, whiche is the true obſeruing of the law. For the more parte of the worlde thinke themſelues to want nothing when they haue once framed their life ſlightly vnto GOD S Lawe, by their outwarde ſeruice. But the Spirite of GOD auoucheth heere that no ſeruice pleaſeth God, ſaue only that which proceedeth frō the ſoūdnes of the hart. Concerning the word [Tamim] we haue ſpoken elſwhere, that is to wit, that a ſound harte is ſet againſt a double or holow harte: as if the Prophet ſhould ſay, that they yeeld thēſelues truely vntoo God, whiche being voyd of diſſimulation, do offer vnto him a pure harte. Whereas hee addeth [that I be not put to ſhame: he dooth vs to vnderſtand, that ſuch is the end of al proud folkes, which diſdeyning his grace, lean to their owne ſtreagth: and of all hypocrites that ſet out thēſelues to the ſhewe with gay colours for the time. The meaning then is this, that onleſſe GOD do by his ſpirite rule vs & holde vs in awe, ſo as our harte may bee pure in his ſtatutes: although our ſhame bee hid for a while, yea or that all men praiſe vs and haue vs in admiration: yit dooth ſhame and reproche hang ouer our heads.

81. My ſoule hath faynted for thy help *yit doo* I wayt at thy word.
82. Mine eyes are wext dim *with loking* for thy promiſe, ſaying, VVhen wilt thou comfort mee?
83. For I haue bin as a Bottle in the: ſmoke *yit* haue I not forgotten thy ſtatutes.
84. Howe many are the dayes of thy ſeruant? VVhen wilt thou execute iudgement on my perſecuters?
85. The proud haue digged pittes for mee, which thing is not according to thy Lawe.
86. All thy commaundements are truthe: they perſecute me deceitfully help mee.
87. They haue almoſte conſumed mee vpon earth: yit haue I not forſaken thy Statutes.
88. Quicken me according too thy goodnes, and I wil keepe the teſtymony of thy mouth.

81. [My ſoule hath. &c.] The Prophet meeneth that although he were, forſpent with continual languiſhing, and ſaw no end of his miſeries: yit notwithſtanding no trouble nor wormes could ſo diſcourage him, but that he alwayes depended vpon God. And that this may bee made more euydent: wee muſt begin at the ſecond member, which appeereth to be added in way of expoſition. For there he auoucheth himſelf to truſt in God, which is the ground woork. Howbeit too the intent too expreſſe the vnweeriable conſtancy of his faith, he addeth that he ſwalowed vp all the weerines whiche other folke peeld vnto. For we ſee ſome catche hold of Gods promiſes greedely inough: whoſe heate anon after vaniſheth away, or at leaſtwyſe is quenched by aduerſities. In deede the word [Cala] [whiche ſignifieth to faint, to quaile, or to be conſumed] ſeemeth too ſound another thing at the firſt bluſhe. But the Prophete in this place (like as in other places) doth by faynting meene long ſufferance, whiche forſaketh not thoſe that bee as good

as dead, euen when they bee voyde of all strength, but inspireth their harts & secret & vnspeakable sighs. This fainting therfore is matched against the niceness of those that cannot away with long tarriance. The next verse is like vnto this, in asmuch as he transferreth that thing vnto the eyes, which he had spoken afore of the soule. The only difference is this, that in sted of longing after help, now he putteth longing after his promise or word. For help is in ease or in possession (as they terme it) whereas promise holdeth vs hanging vppon hope. But although God do not out of hand performe openly ỹ which he promiseth: yit notwithstanding forasmuch as he behighteth not help elsewhere thā in his word: ther is also none other way of hope, thē by leaning to his word. Inasmuch thē as the word goeth in order before help, or rather is the glas wherin it is represēted vnto vs: the prophet doth wel to say ỹ he stared in wayting for Gods promise til his eyes dazeled. And herin appeareth the wōderful & incredible force of patience in the infirmitie of the flesh, when being faint & destitute of all corage, we seek still to God for help which is not seen. Finally the Prophet doth vs to vnderstand, how he fainted not vpon a cause, lest some mā might think he was ouer nice & fickle minded. For by demaunding of God [how long it would be ere he comforted him] he sheweth ful well that he was a long whyle as it were cast of and forsaken.

83. [For I haue bin. &c] The Particle [Chi] might also not amisse be turned into the Aduerb of time [whēas] so as we might read it all in one streine thus: that whyen as the Prophet was become like a smoke wzung bottle: yit forgate hee not Gods lawe. Truely his meening is no whit dark: namely, that although he were prouoked with hard tryall & pricked to the quick: yit had hee not shrunk away from the fear of God. And the likening of him selfe too a bottle or a bladder, tendeth too this point, that hee was as it were parched with continuall heat of aduersities. Wherby we gather how it was no mean sorowe, that brought him to so great forlornnes & leanes, that he shuld be almost withered vp. Howbeeit there seemeth to be a marking out of a torment that was not onely sore, but also lingering: like as the smoke that commeth of heate dryeth bladders by little and little. We may perceiue therfore that ther was a long row of greefes, whiche might haue consumed the Prophet a hundred times & it were with nothing els but with their daily cōtinuance, if hee had not bin preserued by the woorde of God. And verely the true tryall of godlines is this, whē we cease not to submit our selues vnto god, though we be afflicted neuer so muche.

84 [How many be the days. &c] Some read these two members seueral by them selues, as though there were firste a generall complaint of the shortnes of mans life, suche as some are to bee met withall in the Psalmes, and are very rife in the book of Iob: & afterwarde according to them, there should follow a speciall prayer that God shoulde take vengeaunce of his enemies. But I had leuer too knitte them together & too restreine them bothe vnto Dauids afflictions, as if hee hadde sayd: Lorde, how long art thou disposed to abandon thy seruant too the lust of the vngodly: & when wilt thou set thy selfe as a reuenger against their cruelty & outrage? For the scripture taketh the name of [dayes] oftentymes in thys sence: as for example, the dayes of Egipt, Ezech. 30.9. the dayes of Babilon, & the dayes of Hierusalem, Psal. 137.7. whiche in other places, is called the tyme of visitation Esay the tenth & thirde And by the plurall nomber he betokeneth a certeine and fore appointed time, the whiche in other places he compareth to the days of an hireling, Iob. 14.6. and Esay, 16.14. Then doth he not generally bewaile the transitorie life of man: but he cōplayneth of hys owne fouldyerfare whiche in hys own opinion he had endured ouer long, & therefore not without cause longeth to haue it ended. And althoughe hee debate with God of his troble, yit doth he it not stubbornly or with grudging mind: but in demaundyng howe long hee must bee fayne to forbeare, he modestly beseecheth GOD that he should not withhold his helping hand long. And whereas by his prayer hee stirreth him vp vnto vengeance: we haue seene heertofore in what

sorte

sorte it was lawful for him to make such request: namely, because he desired such maner of reuenging as agreeth properly vnto God. For certein it is, that hee had layed aside al the corrupt affections of the flesh, that hee myght with pure & cleere zele desyre Gods iudgemente. And yit in this place hee wisheth generally, that god should put too his hande, and deliuer him from wrong: but hee curseth not his aduersaries to damnation: For it suffyseth him, so as God shew himself to reuenge it.

58 [The prowde haue, &c.] Hee maketh his mone that hee was intrapped by the craftes and wyles of his enemyes, as if he should say, they had not onely sought hys destruction by open force and dint of swoord: but also maliciously practized, how too destroy him by treason or priuie policies. Whereas hee addeth, [That it was not accordinge to Gods lawe:] it is done to prouoke him to mercie withal, because God is so much the redyer too helpe his seruaunts, when hee seeth that togyther with their welfare, hys own lawe also is impeached. By the way hee peeldeth a recorde of his owne innocencie, that hee had deserued no such thing at their handes, and that whatsoeuer they practyzed, hee notwithstanding bzydled himself patiently: for hee would not haue attempted the thing that hee knewe to bee agaynst gods Law. In the next Verse, hee confirmeth agayne, that howsoeuer hee wys turmoyled, yit hadde hee not bin drawen away by sundzie imaginations, bycause hee hadde such trust in Gods woozde, that hee douted not of his helpe. And firste of all, hee declareth with what sheeld hee was fenced too warde all blowes: namely wyth this, that the faythefull haue a Fortunate warfare vnder Gods Standerd, bycause the welfare whiche they hope for by his promise, is not vncertein. In this consideration he auoucheth Gods messages to bee trew. By whiche Tytle hee meeneth that those which trust vppon Gods promise are oute of daunger, so as this buttresse, may holde vs vp in a ryght mynde. Secondly, hee cõplayneth of the trecherie of his enemyes, as hee hath declared it afore. For heere is repeted the woozde, [Shakar] whereby hee meeneth, that they had no regard of equitie. Heervpon also he conceyueth hope of deliuerance: bycause it is Goddes proper dewtie too succoure the pooze that bee wzongfully oppressed.

87 [They haue almost. &c] Somewhat in other woozdes hee repeteth the thinge that hee had spoken alate, That although hee had bin sore tempted, yit hee had kept himselfe vppon his feete: verely bycause hee forsooke not godlinesse. Nowe, although it were pnough to haue tolde thys once for all vntoo such as are perfecte, yit notwithstanding, if wee call too mynde our owne weakenesse, wee shall confesse, that the often teachinge of it, is not superfluouse. For it is not the assault of the extremest encounters only, that maketh vs to forgette Gods Lawe: But the more parte of vs shrinke away before we come to hand strokes. Wherefore so muche the more is this woonderfull strength of the Prophetes to bee noted, that beeinge in a manner as good as deade, hee neuer ceased for all that, too reuyue his mynde by continuall thinking vppon the Law. And not in vayne hath hee putte in, that thys thing was doone vppon earth. For there is a couert matchinge of it with Heauen, as if he should say: That when the feares of death preaced vpon him on all sydes in earth, hee lifted vp his mynde aloft: For if fayth reache vp into heauen, it shalbe an easye matter to wade out of desperze. The last Verse also conteyneth no new thing: For in the beginning of it, Dauid layeth vp his lyfe in Gods mercie: not onely bycause hee was priuie in himself of mannes frailtie: but bycause hee sawe himself dayly abandoned to many deathes, or rather, that hee lay for dead, and Gods operacion was remooued awaye from him. Afterward, when hee shalbee restored too lyfe agcine, hee promiseth to bee thankful: and that not onely with his tunge, but also with his whole lyfe. For lyke as Gods helpe, by whiche hee riddeth vs oute of daungers, are as manye newe lyues: euen so it is good ryght and reason, that howe much soeuer hee enlengtheneth our tyme, the same should bee imployed in his seruise. When as the Lawe is called [The testimonie of GOD in mouth:] by this Tytle of commendation is notably auouched the authoritie thereof.

89 Thy woord,ô Lord, endureth for euer in heauen.
90 Thy truthe from generation too generation : thou haſte layde the foundation of the earth,and it abydeth.
91 And thy iudgementes continewe hythertoo: for they are all thy ſeruauntes.
92 Except thy Law had bin my delight,I had *euen* then perished in my troubble.
93 I vvill neuer forget thy ſtatutes, bycauſe thou haſte quickened mee in them.
94 I am thyne,ſaue mee,for I haue ſought thy ſtatutes.
95 The vngodly wayte for mee,too deſtroye mee: *but* I conſider thy teſtimonies.
96 In all perfection I haue ſeene an end: *but* thy commaundement is very large.

89 [Thy woord, O Lorde, &c.] Many expoũd this verſe in ſuch wyſe as though Dauid ſhoulde alledge it for a proofe of Gods truthe, that the ſtate of the heauens is ſtedie and faſt ſettled. Therefore accoꝛding vnto thẽ, the meening is this : That God is proued to bee foothfaſt, in that the heauens abyde in one continewall ſtate Otherſome alledge yt a moꝛe conſtreined ſence, That Gods truthe is moꝛe certiene than is the very ſtate of the heauens. But in myne opinion the Pꝛophet ment vtterly another thing. For inaſmuch as we ſee nothing ſtedfaſt, oꝛ of longe continewance vpon earth: hee lifteth vp our mynds vnto heauen, that they may take anchoꝛhold there. Truly Dauid (like as he hath done in many other places) could haue ſaid that all the whole oꝛder of the woꝛlde beareth witneſſe of the conſtancie of Gods woꝛd: which thing is moſt trew. Howbeeit foꝛaſmuch as it was to bee douted, leaſte the mynds of the godly ſhould hang in vncertaintie if hee ſhuld haue grounded ſ proof of Gods truth, vpon the woꝛld where he ſo ſundꝛie alterations: by placing it in heauen, he gyueth it an habitation ſubiect too no erthaunges. Therefoꝛe leaſt any man might eſteeme Gods woꝛd, accoꝛding to the vew of ſo many turnings: the earth is couertly matched againſt the heauen, as if it had bin ſaid that our ſaluation, inaſmuch as it is incloſed in Goddes woꝛd, is not fickle as all earthly thinges bee : but lyeth at rode in a ſafe and quiet harbꝛough. The ſame thing ſayeth ſ pꝛophet Eſay in ſomwhat other woꝛdes, All fleſh is hay, and all the gloꝛie of the ſame, as the flower of the feeld, Eſaie 40.6. Foꝛ (accoꝛding too Peters expoſition. 1. Pet. 1.24.) hee meeneth that the certeintie of ſaluatiõ is to be ſought in ſ woꝛd: and therfoꝛe that they do amiſſe which ſtay in the woꝛlo, bicauſe the firmeneſſe of Gods woꝛde farre ſurmounteth the nature of the woꝛlde. The ſame ſentence dooth he repete and cõfirme in the verſe next folowing. For hee dooth vs to witte in expꝛeſſe woꝛdes, that although the faythfull be toſſed from poſt to piller as ſoiceꝛners foꝛ a little whyle vpon earth, and ſoone fleet away: yit is not their lyfe in any wyſe decayable, bycauſe they bee begotten agayne of incoꝛruptible ſeede. Neuerthelater the Pꝛophet proceedeth yit further: foꝛ like as erſte hee bade vs perce into heauen by fayth, bycauſe we ſhall fynde nothing in the woꝛlde too reſte ſafely vpon: So new agayne hee teacheth by experience, that although the woꝛld be rolled, yit the truth of God ſhyneth fooꝛth with euident and notable teſtimonies of God, euen in that behalfe alſo, ſo as the ſtedfaſtnes of his woꝛd is not ſhet vp in heauen only, but cõmeth downe euẽ vnto vs alſo. The continewing of the earth in the ſame ſtedfaſtnes that God did ſet it in at the firſt foundacion layinge, is added in thys conſideration, as if hee ſhould ſaye,

Lord,

Lord, the soothfastnes of thy word is visible vnto vs euen in the very earth, as it were in a glasse, bycause that although it be hanged in the middes of the sea, yit it keepeth still his owne state. Theis twoo thinges therfore agree verywell togither, that the stedfastnes of gods woord is not to be esteemed after the state of the world, which wauereth from tyme to tyme, and fadeth away as a shadowe: & yit also that men bee vnthankfull, if they doo not partly acknowledge the foresaid sentence in the workmanship of the world, bycause the earth (which else could not stand one moment) dooth notwithstanding abyde stedfast, bycause it is founded vpon the woord of God. Furthermore, there is no cause why any man should obiect, that it is a hard thing to seek Gods soothfastnes out of the world, forasmuch as it should be set to far out of the reache of mannes vnderstanding. For the Prophet encountereth them, saying, that although it dwell in heauen, yit there are euident signes of it to be seene before our feete, which may by little & little aduaunce vs to the perfect knowledge of it, as farre as our small capacitie and rudenes will permit. And so the Prophet on the one syde exhorteth vs to mount aboue the whole world by fayth, that the woord of G O D may haue his full stedfastnes to stay vp our fayth: & on ỹ other syde he warneth vs that we be in no wyse excusable, if we fynd not out Gods truthe euen by the beholding of the earth, considering how it letteth itself down euen vnto our feete. In the first member, men are called backe from the vanitie of their hwn reason: and in the other, their weaknesse is releeued, to the intent they may taste vpon the earth, ỹ thing that is to be sought for more fully in heauen.

91. [And thy iudgments. &c.] The word [Haiom] which I (folowing other Interpreters) haue trãslated [hitherto,] might (not vnfitly) be translated [dayly, or euery day:] and yit the meening should differ nothing. For the Prophet meeneth, that the whole order of Nature stayeth vpon the commaundement or determinacion of G O D alone. For in terming them [iudgments,] he alludeth vnto the very Lawe: as if he should say, that the same ryghtfulnes, which is disclosed in Gods Lawe, shyneth foorth euerywhere. Whervppon it followeth, that men be to forwarde, when through their owne vnbeleef, as much as in them lyeth, they shake & impaire Gods faithfulnes, whervnto all creatures lean: and consequently, whē through their own stubbornes, they impeache Gods ryghtuousnes, and disable his decrees, wherupō the stablenes of the whole world is grounded. Now, although it bee a hard maner of speeche, to say, that all the elements are Gods seruauntes: yit expresseth it more than if he had sayd, that all things be ordered to doo seruis vnto God. For how should the aire, which is so thin, not consume itself with blowing cōtinually? how should the waters not waste away with flowing? if they herkened not vnto Gods secret commaundment? Fayth in deede is the thing wherby wee perceyue that the world standeth by Gods commaundmēt. But as many as be endewed with any drop of vnderstanding: do gather the same by euident proofes. Therfore let this bee throughly fastened in vs, that all thinges are so cherished by Gods secret operation, as they here Gods word or cōmaundement in holding still their estate. For wee must alwais beare in mind the mark that the Prophet leueleth at: namely, that Gods truth which shyneth foorth in hys outward workes, leadeth vs hygher and hygher by steppes, that the truth of the Heauenly Doctrine may bee owt of all dout.

92 [Except thy Law &c.] The Prophet continueth still almoste the same doctrine For he saith he had bin vndoone, if he had not sought comfort of his miseries out of Gods Lawe. The Aduerb [Az] among the Hebrewes signifieth [then.] Howbeit forasmuch as sumtymes it is ment of a lōg whyle, it importeth as much here as long ago: except any man like better ỹ it should be an enforcing demonstracion, as though it were still in a present case. And he confirmeth the thing that he had spokē afore, by his owne experience: so as it may appeere that hee speaketh not he woteth not what, but ỹ he auoucheth the thing which he hath lerned in very deede & by very experience: namely, that there is none other comfort & remedy of aduersaries, but only

too rest

to rest our selues vpon Gods woord, and to embrace the grace and the assurance of our saluacion, which are offered vs there. And certein it is, that here is commended the selfsame woord, which hee sayd euen now, did dwell in heauen. For although it giue a sound vpon earth, & enter into our eares, and settle in our hartes: yit dooth it keep still his heauenly nature, because the comming downe of it vnto vs is such, as it is not subiect to worldly inclinacions. And the Prophet declareth, that hee was ouercharged wt such weight of afflictions, as was able wholly to ouerwhelme him: and that he had bin dead in that cace of so greate extremitie, but for the cõfort which he receyued by the Lawe. The next verse conteyneth a thanksgiuing. For inasmuch the Lawe of the Lord had preserued him, he promiseth that he will neuer be vnmind full of it. Notwithstanding, therwithall he sheweth how needfull it is to beare the remembrance of Gods Lawe in mynd, because ỹ although we haue found by experiẽce that it giueth lyfe, yit dooth forgetfulnes of it easly kreepe vppon vs, for which we be iustly punished, whẽ God suffereth vs to pyne away in our heauines.

94. [I am thyne &c.] First he taketh corage to pray in this respect, that hee is one of Gods owne stamp or coynage, as a mã may terme it. And secondly, he proueth by the falling out, ỹ he is belonging to God, because he keepeth his commaundemẽts. Neuerthelesse, this must not be so taken as though he boasted of any desert of his own, as the maner of men is to alledge this for a reason to obteyne the thing that wee desyre, I haue alwayes loued you, I haue alwayes sought too prefer your honour & profit, my seruis hath alwayes bin redy at your commaundment. But rather Dauid alledgeth the mere grace of GOD. For no man cã by his own policie purchace him self so greate honour, as to be of Gods retinew, but it proceedeth of his free adoption. God therfore is charged heere with his own benefite, to thintent he should not leaue the woork that he had begonne. For whereas he sayeth, he bẽt himself earnestly to Gods cõmaundements: that also dependeth vpon his calling, because he begã not to apply his mynd to Gods commaundements, before such tyme as he was called, and receiued into his howsehold. And forasmuch as he desyreth ỹ Lord to saue him: immediatly after hee expresseth his neede, saying that [the vngodly sought for him to destroy him.] And yit notwithstanding he declareth therwithall the constancie of his godlines, inasmuch as at ỹ same instant he set his mynd vppon the Lawe of GOD: which is a thing woorthie too bee noted. For such as at other tymes would be forward & willing to followe God, know not whither to turne themselues when they be assayled by the wicked, insomuch as they easly slip asyde to leaud practises. Wherfore it is a great vertew, although the wicked conspyre our destruction, so as we be in ieoperdie of lyfe, as far as flesh can perceiue, yit to yeeld God so much honour, as to hold ourselues contented with his only promises. And [to consider of Gods testimonies,] importeth asmuch in this place, as to set our myndes wholly vpon Gods woord, as which forceth vs vp against all assaultes, is of force to appeale all fearfulnes, & restreyneth vs from all vntoward deuyses.

96. [In all perfect. &c.] In other woords he commendeth agein the thing ỹ he hath taught in ỹ first verse of this Letter. That is to wit, that Gods woord is not subiect too chaungeablenes, because it mounteth far aboue the transitorie elementes of the world. For heere he sayeth, that nothing vnder heauen is so perfect and sound, or so absolute on all partes, which notwithstanding hath not an end: & that ỹ only woord of God dooth with his largenes passe all boundes & buttelles. Because the verb [Calach] signifieth as well to consume & finish, as also to make perfect, some take the woord [Tecola] for a measure or end. But reason requyreth that it should be translated perfection, to thintent the comparison may be the meze apparant, and the better amplifye the credit of Gods woord: as if the Prophet had sayd, that after he had vewed all thinges, specially which excell in most exact perfectnes: yit were they nothing too Gods woord, because all other thinges comme to an end, but the woord of God is alwayes euerlasting. Wherupon it followeth, that wee nede not feare, least it should forsake vs in ỹ midst of our race.

For

For her vnto perteineth the terme [large] bycauſe that how hygh ſoeuer a man ſtye aboue the heauens, or dyue into the bottome of the greateſt deepes, or raunge out on the ryght hand or on the left, yet ſhal he not paſſe any further than the truth of god leadeth vs. Then behoueth it vs that our myndes ſhould conceyue this largeneſſe: which thing ſhall come to paſſe, whē they ceaſe their caſting of themſelues into the narowneſſe of this woorld.

97 VVhat a loue haue I had vntoo thy Lawe? all the daye doo I buzye my mynd about it.

98 Thou haſte made mee wyſer than myne aduerſaries by thy commaundements: for they are euer with mee.

99 Thou haſte made mee skilfuller than all my teachers: bycauſe I haue mynded thy teſtimonies.

100 I vnderſtoode more than the aged, bycauſe I haue kepte thy ſtatutes.

101 I haue refreyned my feet from euery euill path, that I myght keepe thy woord.

102 I haue not ſtepped aſyde from thy iudgementes, bycauſe thou haſte taught mee.

103 Howe ſweete are thy ſayinges too my chappes, *yea* more *ſweete* than honnye too my mouthe?

104 By thy preceptes I haue gotten vnderſtanding, and therefore I haue hated all the wayes of falſhod.

97 [What a loue haue, &c.] Beeinge not content with a ſingle confirmacion, hee cryeth out in way of demaunding, that he was inflamed with an incredible loue of ỹ Law of God: and for proof thereof he addeth that hee was continually occupyed in thinking vppon the ſame. For if any man make his boaſt, that hee loueth Gods law deerely, and yit neglecteth the ſtudy thereof, and turnes his mynde vntoo other things: hee bewrayeth an ouergroſſe Hipocryſie. For ỹ loue of it (ſpecially ſuch a loue as the Prophete mencioneth heere) dooth alwayes engender a continual mynding of it. And truely except Gods Law inflame our hartes with the loue of it, yea and rauiſh them too: manye intycementes will ſoone ſteale vpon vs, and leade vs away vnto vanitie. The Prophet then cōmendeth heere ſuch a loue of the Law, as whiche poſſeſſing all oure ſenſes, ſhetteth the gate, and barreth it againſte all the deceptes and corruptions, wherevntoo wee bee otherwyſe ouermuch gyuen.

98 [Thou haſte made mee, &c.] Here the prophet auoucheth himſelf to haue bin better learned, than his aduerſaries, or hys ſchoolemaiſter, or the age, bycauſe hee had bin a ſcholer of Gods law. Howbeit, hee meeneth that hee was endewed with vnderſtanding aboue his enemies otherwyſe than aboue his teachers. For hee wente beyond his enemyes, bycauſe they auayled nothing at all by their crafts and policies, whēn they bent their wylineſſe vntoo his deſtruction. For wee know how the malicioulenſſe of the vngodly dooth alwayes egge them to doo miſchief. And forasmuch as they bee oftentymes ſutile & captiouſe: wee are afrayd leaſt our ſimplicitie might bee impeached by their deceptes, if wee ſhoulde not encounter them with lyke crafte and policies: and therefore ỹ prophet gloryeth, that there was ſhift ynough for him in Gods Lawe, too rid oute of all ſnares. Now whereas hee taketh vpon him too bee better lerned than his Maiſters: it ſeemeth an vnſeemely comparis-

son, inasmuch as they also had learned out of Gods Lawe, so much as was behoofefull to bee knowen. But it is out of dout that the prophet giueth God thankes, for making him too passe the proceedinges of those at whose handes he had receyued his first traynementes. For it is no new thing for the scholer to excell his mayster, accordinge as God dealeth vntoo eche man the measure of vnderstanding. For we know that howsoeuer the faythful are instructed by the trauell and labor of men: their enlyghtening cōmeth of God. And the excellencie of the scholer aboue the mayster cōmeth heerevpon, bycause Gods will is to shewe as it were with the finger, that hee vseth mennes trauell in such wyse, as hee himself contineweth still the cheef teacher. Wherefore let vs lerne to cōmit ourselues vnto his teaching, that we may glorie with Dauid, that by his guyding wee bee proceeded further than mannes instruction could lead vs. The same thing also addeth hee of [the aged men] for a more confirmation. For age auayleth men greatly: in so much as they whiche by nature are dull & rude, are polished by longe experience and practyse. And the Prophet sayeth, that he had gotten more than a fatherly discretion by Gods Law. The effect is, that whosoeuer yeeldeth himselfe teacheable vntoo god, & holdeth his wittes vnto his woord, and occupyeth himself buzely in thinkinge vppon his Lawe, shall fynde skill ynough there: so as he may shift for himself ageinst the traynes of his enemyes, and bee circūspect ynough to eschew their deceytes, and finally be able to match with any of ẏ best maisters through the whole race of hys lyfe: yet dooth not Dauid brag of his wisdome, to the intent to vaunt himself to the face of the world. But by his own exāple, he warneth vs ẏ nothing is better for vs than to lerne at Gods mouth, bicause they only bee perfectly wyse, which bee taught in his schoole. Also here is cōmended vnto the faythfull, sobernesse, that they should not seeke for wisedome elswhere than at Gods woord, least ambition or curiositie myght tickle them vp to vayne boastinge. To be short, modestie and lowlinesse are enioyned to all men, to the intente, that no mā should take vpon him such knowledge as might heaue him vp aboue gods Law: but that as soone as that heauenly wisedome cometh foorth, all men (bee they neuer so skilfull & conning) should willingly yeeld themselues in submission. When hee sayeth, that hee hathe obserued Gods preceptes, hee dooth vs to wit what maner a mynding it was wherof wee haue spokē, to the end wee may know, that hee stoode not coldly argewing and descanting vpon Gods commaundementes, but buckled himself to them with an earnest affection.

101 [I haue refreined my, &c.] He meeneth that he was at vtter defiance with al vyces, that he might yeeld himselfe vnto ẏ seruice of God. Whervppon is gathered a profitable doctrine, namely that to the intent we may keepe gods Law, first & formest wee must beware that our feete step not asyde into crooked bypathes: for considering how corrupt our nature is, what a nomber of entycements there bee, & how fondly our myndes be disposed: nothing is more redie with vs, thā to be led away into error. Nay rather it is a rare miracle, ẏ any man should keepe his ryght course in this lyfe. The faythfull therefore had need to take singular good heed, if thei wil kepe their feete from wanderinge. In the next verse Dauid cōmendeth his own constācy in his endeuering to keepe the law. Therfore he sayth that euer since hee receyued a rule to liue by at gods hand, he hild a right race. Now then seeing that the way is so slipperie, & our feete so feeble, & our whole dispositiō so inclinable to innumerable errors: we had need of no small warenesse to hold our selues vpright, least we slip aside frō gods iudgments. But we must mark what maner of doctrine he betokeneth, for albeit that all men to whom gods word is preached bee taught without exceptiō: yit scarce ẏ tenth man taketh a tast of it: yea & scarce the hundreth persone profiteth so much, ẏ he cā proceede in his right course to the vttermost. Then is ther betokened here a peculiar maner of teaching: namely that God draweth his chozē vnto him inwardly: as if the Prophet should say, hee was brought into the waye of saluation, and retayned in the same by the secrete instinct of the spirit.

103 [How sweete, &c.] Hee repeteth ageyn the same thing that hee had spoken in other woordes, namely, that hee was so

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in loue with the sweetnesse of Gods law, that he tooke none other deyght. For it may fall out that a man may be brought to stand in some awe of the Lawe: but no mā shall folowe the Lawe cheerfully, sauing he that hath conceyued this sweetnes. And God requyreth not slauish seruis at our handes: but he will haue vs to come vnto him cheerfully. Which is the very cause why the Prophet commendeth the sweetenes of Gods woord so oftē in this psalme. If any man demaund, in what wyse the Prophet sayeth, he was so pleasantly delyghted in Gods Lawe, which (by the record of Paule, 1. Cor. 3.9) dooth nothing else but strike men in feare: the solution is easy. That the Prophet speaketh not of ỹ dead letter, which sleaeth the Readers of it: but comprehendeth the whole doctrine of the Law, the cheef part wherof is ỹ free couenant of saluacion. Paule comparing the Lawe with the Gospell, toucheth only the commaundments with the threatings. Now, if GOD should doo no more but command and proclayme the curse, certesse then were all his communication deadly. But the Prophet, matching not ỹ Lawe ageinst the Gospell, dooth woorthely auouch the grace of adoption (which is offered in the Lawe,) to be more sweeter to him than honny: that is to say, that no delyght was comparable too it. Now must yee call to mynd, that (as I haue sayd heer to fore (the Lawe of GOD is vnfauery to vs, (or at leastwyse is neuer so sweete that it cā call vs backe from the pleasures of the flesh) vntill we haue wrestled lustely ageinst our owne disposition, to subdew the fleshly affections that reigne in vs.

104. [By thy statuts. &c.] The Prophet seemeth heere to peruert the order that he had set euen now. For he sayd, he had hild backe his feete from straying, ỹ he myght keepe Gods Lawe, & now he settes down a contrarie way, making his beginning at the keeping of the Lawe. For he sayeth, he was first taught by Gods woorde, ere he could amend his faultes. Neuerthelesse theis twoo thinges agree not amisse togither, that the faythfull should gather themselues in frō misgoing, to thintēt to frame their lyfe accoyding to the rule of Gods woord: & also that whē they be now well foreward on their way (forasmuch as the feare of God florisheth in them) they should begin to beare a greater hatred toward al vices, & to abhor them the more earnestly. And truly the beginning to liue well, is for euery man too endeuer too purge him self from vyce: & the better that any man hath profited, to burne with the greater zele in detesting & shunning of vices. Moreouer, wee be taught by the Prophets woords, that the reason why men are so wrapped in leasinges, & snarled in wicked errours, is byeause they fetch not their wit out of Gods word. Wheras all the whole world playeth vnwyse partes, the only starting-hole for their ouersight is, ỹ it is to hard a matter for them too beware of deceptes. But ỹ remedie were neere at hand, if we wold folowe the Prophets counsell: that is to wit, if we woldnot leane to our own wisdome, but seeke vnderstanding out of Gods woord, where he not only sheweth what is ryght, but also feneeth vs & maketh vs ware ageinst all the deceptes of Satan & wyles of the world. And woold GOD this thing were thurrowly fixed in the harts of those that at this day boast themselues to be faythfull: for then woold not the greater part be fleeting hither and thither from tyme to tyme with so greate lyghtnes, at the variable motions of opinions. But as for vs, seeing that Satan bestirres himself so busely to shed abrode the smokes of errour, let vs labour the more to atteyne this wisdome.

105. Thy vvoord is a Lanterne too my foote, and a lyght too my path.

106. I haue sworne, and vvill performe it, too keepe the iudgmentes of thy ryghtuousenesse.

107. I am verye sore afflicted, ô Lord, quicken mee according too thy vvoord.

108. Lord,

108. Lord, I beseeche thee, let the free offeringes of my mouthe please thee, and teache mee thy iudgmentes.

109. My sowle is alwayes in myne hand, and I haue not forgotten thy Lawe.

110. The vngodly haue layd a snare for mee, and I haue not swarued from thy preceptes.

111. I haue taken thy testimonies as an heritage for euer: bycause they bee the ioy of my hart.

112. I haue applyed my hart too fulfill thy statutes for euer too the end.

105. [Thy woord is. &c.] In this verse the Prophet auoucheth the Lawe of God to be his Schoolemayster and guyde too liue well: and by his own example he prescribeth the same rule vnto vs all: for whē euery of vs foloweth what liketh him self, we fall into horrible mazes. Neuertheles to thintent we may vnderstand his mynd the more certeinly, it is to bee noted, that gods woord is matched ageinst all worldly deuises. For looke what the world deemeth to be right, that oftentymes is crooked & awry before GOD: who alloweth none other trade of liuing, than such as is cut out by ẏ squyre of his Lawe. Neyther truly could Dauid otherwise haue bin guyded by Gods woord, onlesse hee had first renounced the wisdome of the flesh, according also as the same is the first poynt of our teacheablenes. But the Metaphor, which he vseth, expresseth somwhat more: that is too wit, that onlesse Gods woord shyne afore vs, the whole lyfe of man is wrapped in darknes & mist, so as he can doo nothing but miserably stray: and also, that when wee submit our selues vntoo Gods Lawe willing to bee taught, wee bee out of ieoperdie of straying. For were there such darknes in Gods word, as the Papistes bable of, it should be but a false & counterfet tytle of cōmendacion, which the Prophet decketh it withall. Let vs then assure ourselues, that perfect lyght is shewed vs there, if so bee it that wee will open our eyes. The same sentence hathe Peter expressed more playnly, (2. Pet. 1. 19.) praysing ẏ faythfull for giuing heede to the woord of Prophesie, as to a Lampe shyning in a dark place. Agein, hee speaketh of his own constancie: & like as erewhyle he reported, ẏ he stepped not asyde from Gods lawe in all his lyfe: so now he intreateth of the purpose of his mynd. By the woord [sweare,] he meeneth ẏ he had bound his credit vnto God, so as he could not alter his determinacion. For the trew maner of keeping Gods Lawe, is to vndertake and to embrace the thing that hee commaundeth, yea and that euen alwayes after one rate, so as our whotenes abate not soone after, as it is often woont too come to passe. The selfsame rule also is the lawfull rule of vowing, euen to offer ourselues vnto GOD, and to dedicate our lyfe vnto him. Notwithstanding, it may be demaunded, whither ẏ Prophets othe be not to be condemned of rashnesse, in ẏ he hath presumed to take much more vpō him, than mannes abilitie can auoord. For who is he that is able too keepe the Lawe? Rashly therfore dooth he now step foorth to make a vow, in behyghting vnto GOD a thing that is impossible. But the answer is easie: that as oft as ẏ faythfull vow any thing vnto God, they looke not what they are able to doo of thē selues, but they leane vntoo Gods grace, too whom it belongeth too performe the thing that he requyreth at our handes: namely, in giuing vs strength by his spirit. For without the help of Gods spirit their vowing booteth no whit in the seruis of God. For, as Paule sayeth, 2. Cor. 3. 5. wee bee not able so much as to think a good thought. But forasmuch as GOD reaching out his hand vntoo vs, biddeth vs bee of good cheere and comfort, & assureth vs, that he will neuer faile vs: ther-

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vppon cometh this boldnesse too sweare. Neyther is it any rashnesse at all, when vpon trust of Gods promises wherwith hee preuenteth vs, wee on the other syde offer our selues into his seruis. Yit is not the question resolued, bycause that howsoeuer the children of God wade out with conquest againste all temptations by the grace of the holy Ghost, yit notwithstanding they alwaies sinel of some infirmitie. But it is to be noted, that in the vowes & promises of the faithfull, there is comprehended not only the conenant wherby god promiseth that he will make vs to walke in his precepts: Ezech. 11.20. but also the other that is added therevnto concerning free forgiuenesse. Dauid therefore according to the measure of grace that was giuen vnto him, bownd himselfe by othe too keepe the law, according to this saying of the prophet Psalm. 103.13. I will spare them as the Father is wont too spare his children that serue him.

107. [I am very sore &c.] This verse sheweth that god cherished not the fathers vnder the law so tenderly in his lap, but that he exercysed them with hard temptacions: For he sayth not that hee was afflicted lightly or after an ordinarie maner, but aboue measure: and in requyring to be quikened, hee betokeneth that hee was at deaths dooze. Notwithstanding, he sheweth therwithall, that although hee were beseeged by death, yit he fainted not, bycause he leaned vppon God. Which thing is to bee marked aduisedly. For admit þ we be cheerefull in calling vppon GOD at the firste: yit if the temptation growe to soze, our harts quaple: yea and extremitie of feare quencheth oure boldnesse quyte. But the prophet kyeth vnto God for grace, not wherby to be preserued safe alyue, but whereby too recouer lyfe lost. Also wee must marke well this part [according to thy woord.] For our praying shalbe cold, or rather none at all, if Gods promis giue vs not cozage in sozow and distresse. Finally (as wee haue said heere tofore,) wee shall haue no enterance at all vntoo prayinge, except this kye bee at hand.

108 [Lord I beeseech thee &c.] Thys verse may as well bee red in one streyne, as deuided into two méberg. Accozding to the fozmer wyse, the sence would be this: recepue my sacrifises too this end, that þ teach me thy precepts. If the distinction into seueralties like any man better: then shall they be two prayers, first that God should accept the Prophetes sacrifises in good woozth, and secondly that he should instruct him in the Doctrine of the Law. I inclyne rather to þ first opinion, for (as we haue seene heeretoofore) the Prophet auoucheth, that nothing liketh him better than too vnderstand the Doctrine of the Law: as if hee should say: Lord of thy good will accept thy Sacrifises that I offer: & forasmuch as the drift of all my desires is too bee instructed aryght in thy Law: graunt mee my request in this good thing which I long for. And the comon places are to be marked, wher the knowledge of the heauenly doctrine is preferred beefore all other benefites of the worlde. And questionlesse seeing it conteyneth in it the pledge of euerlasting Saluation: there is good cause why it should be esteemed as an incomparable treasure. Neuertheless the Prophet hath a further ferch: þ is too wit, that God wold voutsafe to alow and accept his seruis. I dout not but that by the woord [Nedabeth] he betokeneth the sacrifises which were called [free will offeringes.] I confesse in deede that he speaketh properly of vowes & prayers. Howbeit forasmuch as they were wont to offer sacrifises to pacifye God according to euery mannes abilitie wold beare, he alludeth vnto that custome of the law, like as Oseas. 14.3. calleth Gods praises the calues of mens lippes. For it was Gods will to assure the fathers by þ ceremony, þ no prayers pleased him except they were ioyned with Sacrifyse, to the intent they should alwayes turne their mindes vnto the mediator. In the first place he acknowledgeth himselfe vnworthy too obteyne aught by his prayers, onlesse GOD will heere him freely. And secondly he wisheth to haue GOD fauorable vntoo him, too the end hee may profit aright in the Doctrine of the Lawe. For the woord [Ratsa] which he vseth, signifieth to fauour a man of mere good will. Wherupon it foloweth that ther is no worthines in our prayers: but that as oft as God graunteth them, he doeth it freely.

109 [My soule is alwayes &c.] He declareth ✠ no miseries, afflictions, or daungers wythdrew him from the seruice of GOD and the keeping of his law. For to beare a mans soule in his hand importeth as much as too bee in ieoperdy of his lyfe, so as his soule should be as it were abandoned to the mind: according as Iob. 13.14. When hee pyneth in miseries, looking for death and fearing euery minute of an hour, complaineth that his soule is in his hand: as if he should say it was plucked out of his owne dwelling place, & lay at the commaundment of death. Leawdly therefore is this maner of speakinge miswrested to an vntoward sence by the vnlearned: as if the Prophete should say, it were in his owne power to gouern his life as hee listed. May rather, by this circumstance he commendeth his own godlynes, that although he were tossed among shipwrekes, & that a hundred deathes waued before hys eyes, so as hee could not bee in quyet rest one minute of an houre: yit hee gaue not ouer ✠ study of Gods law. Here agein it is to be noted, with how hard encounters the fathers were tried vnder the law, least that daungers & dreades might scare vs away, or else weaken vs with ouerwearinesse, so as the remembrance of GOD S lawe should not sticke in our hartes. The meeninge of the next verse is allyable vntoo this: for the Prophete poynteth out more neerly, after what sort hee caryed his life in his hand: that is too wit, that beeing hemmed in on all sides & the traynes of wicked men, he saw almost no hope of life. Wee haue tolde you heertofore how hard a matter it is, not too stray fro the wais of ✠ Lord, whē our enemies practize our destruction by lyinge in the winde for vs. For bothe the lust of ✠ flesh tickleth vs to reuenge: neyther appeereth there any meane to saue our life, onles we encounter them with the same policies ✠ they assault vs: and we imagine it lawful for vs, to houle among the wolues. Wher fore so much ✠ more must we be mindeful of this doctrine: namely, ✠ whē the wicked beset vs about, ther is nothing better thā to folow whither soeuer God calleth vs, & to attempt nothing but by his warrant.

111 [I haue taken thy &c.] He confirmeth ageyne the foresaid sentence which cannot be repeted too much: namely that hee made more account of Gods law, than of all the pleasures, riches, and welth of the world. I haue told yow how it is not for nought ✠ this thing is beaten vpon so oft: for we se how the lustes of the world boile like a seething pot, & with how manyfold carefulnes eche man sweateth whyle they cease not to couet innumerable thinges: & in the meane tyme scarce one amonge an hundzede implopeth any meane trauell in the studie of Gods Law. The Prophet then, that he may spur vs vp by his owne example, saith that he hath such a pleasure in Gods testimonies, that hee esteemeth nothing more precious. For it is only loue that setteth the price vpon thinges. Therfore, that we may obserue GODS law with such reuerence as becometh: it is requysite for vs to begin at this delightfulnesse. And it is no maruell though Gods law bring such pleasantnes, as may make vs to reiect and despise all other thinges, & hold vs tyed fast vntoo it self. For what can be sweeter thā to haue heauen opened vnto vs, so as wee may preace freely into Gods presence, inasmuch as hee adopteth vs too be his children, & freely pardoneth our sinnes? what can bee more desirable than to heere that he is so wel pacified towardes vs, that he taketh vppon him the care of our lyfe? This I thought good to touch breefely, least wee myght thinke it straunge, that Dauids hart should take so greate pleasure in Gods law. The similitude of [Heritage] is ryfe to be met withal in the Scripture: and that thing is called our inheritance, which we make cheef account of, so as wee be ready to forgo all other things, condicionally ✠ that only one thing may remain safe. Therfore the prophet meeneth that what goods so euer he had gotten, hee accounted thē but as windfalles, & ✠ the heauenly doctrine only was as his heritage, bycause wythout that, he esteemed all thinges else as nothinge: insomuch as he could well find in his hart to leaue riches, honours, cōmodities, & pleasures vnto others, so he might posses this incomparable treasure. Not that hee altogither despysed GODS benefits, which perteyne to the behoof of this present life: but bicause his mind was not tyed to thē.

112 [I haue inclyned &c.] In this verse hee

he deſcribeth the perfet obſeruing of the Law: that is to ſay, when we buckle our ſelues cheerfully and hartely to the performing of that which the Law cõmaundeth. For ſlauiſhe & conſtreyned obedyence, differeth litle from ſtubbornes. To the intẽt therfore that the Prophet may breefly define what it is too ſerue God: he ſayth not that he inclyned his hands, eyes, or feet onely, too the keeping of the Law: but that hee began at the affection of the hart. Howbeit in ſteed of the word [incline] it ſhalde not miſagree too put the word [extend] but I holde me to the moſt accuſtomed ſence, that is to ſay, that he came with a forward deſtrouſneſſe to the keping of the Law. Neuertheles this inclyning or applying of the hart is matched againſte the wandering luſtes that ſpurne againſt God and hale vs any whither, rather thẽ incline vs to doing wel. And whereas the Papiſtes arme themſelues with this ſwoord for the proofe of free will: it is but a toy. They gather vp on the Prophetes woordes, that it is in mans power too turne his hart whither way he liſteth. But the ſolution is eaſie: that the Prophet boſteth not heer what he had done of his own ſtrength. For he repeateth now the ſame word whiche he had ſet down afore, when he ſaid [incline my hart to thy teſtimonies. &c.] If this were not a counterfet prayer, truely hee acknowledged that it is ẏ peculiar worke of the holy Ghoſt, too incline and frame our harts vnto good. But it is no newe thing to haue that thing aſcrybed vnto vs, whiche God worketh in vs. This ſaying of ſaint Paule Phil. 2. 3. is cleere that it is God whiche worketh the will in vs. But when the Prophet ſayeth he inclyned his hart, hee ſeperateth not his owne indeuer from the grace of the holy Ghoſt, by whoſe inſtinct he hath heerto fore auouched that all is done. Heerwith all alſo hee diſcerneth the conſtantnes of his owne godly affection, from the vanitſhing heat of others: & therfore he ſayth hee had taken care during all the whole race of his life, leſt hee might faint by the way, or alſo go back. In my iudgement the word [Gnakeb] is added to the word [Legnolam] in waye of expoſition: & that is done to the end that we might knowe how he wreſtled ſtoutly againſt all lettes and encomberances, that they might not quaile his conſtancy. For there is not any man that continueth in the pure ſeruing of God, without ſtout trauel. Wher as other take it for a reward or wages, it ſeemeth to farre of from the matter.

113. I haue hated crooked thoughts, and loued thy Law.
114 Thou art my refuge and my sheeld, I haue truſted in thy word.
115. Away from me yee wicked, and I will keep the commaundements of my God.
116. Vpholde me in thy word and I shal liue: and make me not ashamed of my wayting.
117. Stablishe me and I shalbee ſafe: and I will thinke vppon thy ſtatutes continually.
118. Thou haſte trodene downe all thoſe that ſtraye from thy Statutes: for their guile is but a leaſing.
119. Thou haſt made all the vngodly of the earth to ceaſe as droſſe, therfore haue I loued thy teſtimonies.
120. My fleshe trẽbled for fear of thee, & I was afrayd of thy iudgements.

113. [I haue hated. &c] They that will haue the word [Segnaphim] to be a nown appellatiue, tranſlate it [them that think euil] but it is taken more rightly for the very thoughts, and ſo is it moſte vſually admitted [Segneph] properly ſignifieth a [bough or a braunch. But Metaphorically it is applyed vnto thoughts: which

growing out of the harte as boughs out of the bodie of a tree, do sprede theselues euery way. And forasmuch as it is out of question, that they be taken heere in euil part, I haue added the proper Adiectiue [crooked] which thing euen the very ori ginal of ẏ word requireth, for like as the boughs of a tree shoot out a skew one in another, & crosse ouerthwart: euen so are a mans thoughts cofusedly mingled togither & croked windings one within another. For whereas some Hebrewes vnderstand it of the lawes of the heathē, which are cut of as boughs or braūches of Gods law: it is in deed curious stuffe howbeit weak. I therfore hold me stil to that which is more simple: namely ẏ the croked inuentions of mans hart & what soeuer the vngodly do deuise throgh peruerse vnderstanding, is matched against Gods Law which all only is right. And certesse who so euer will embrace Gods Law rightly, must of necessitie firste and formost weane himself from wicked and sinful thoughts, or rather departe from his own disposition. Except perchaunce anye man lyke better of another Metaphor, that [Segnaphim] should signifie high thoughts, bicause the Verb [Sagnaph] is taken too like hyppe or aduance. And wee knowe that there is no sacrifice more acceptable to God than obedience, whē we be nothing high minded in our selues, & that our teachableneesse beginneth at humilitie. Notwithstanding forasmuch as this exposition also may seem somewhat farre fet: I ouerpasse it. Let that which I haue sayd suffice, namly that inasmuch as God admitteth none to be disciples of his Law, but suche as are emptie & wel cleansed from all contrarye deuises, that corrept the minde: the Prophet heer auoucheth himself too be foe to all crooked thoughts that are wont to draw men hyther and thither.

114. [Thou art my, &c.] The meening is, that forasmuch as the Prophete was persuaded, that hee couldе not otherwise be safe, then inasmuch as he lay hidde vnder Gods wing: vpon trust of his promises he was afeerd of nothing. And surely the first point is, that the faithful should beleeue ẏ their life continueth not in safetie among so manye hazardes, otherwise thā by the defence of God, too the intent they may therupon flee vnto him, & leaning vnto his word quietly wayt for the helpe that hee hath promised. True it is in deed that this affiāce that God is our refuge and sheeld, is conceyued of Gods word: howbeeit, we must take this mutuall coniunction with it, that when we haue learned by the woord that our safe refuge is in God: the same lesson is therished & confirmed in our mindes, when we feel how needful this defēce of Gods is for vs. Neuertheles although his puissance ought to suffize vs abundantly to make vs hope for helpe at his hande: yit behoueth it vs alwayes to set the worde before vs, lest our faith quaile if his help be long in commyng.

115. [Away from mee, &c.] Many expound this verse in such wise as if Dauid should promise to giue himself to the keping of the Lawe more cheerfully and with earnester endeuer, whē the wicked shal haue left assaulting him. And truly when we feele that God is our deliuerer we be more than blockishe if this perceuerance stir not vp an earnestnesse in vs to doo him seruice. For onelesse godlinesse increace in vs accozding to our feeling & experience of Gods grace, wee bewray a shameful thanklesnes. The sayd doctrine therfore is a true & profitable doctrine: but the Prophet hadde another meening in this place. For inasmuche as he sawe what a hinderance the vngodly are vnto vs: he banisheth them far away from him, or rather he auoucheth that he will beware that hee intangle not himselfe in their company. Neither hath hee spoken this so muche for his owne sake, as too teach vs by his example, ẏ if wee minde to proceed in the way of the Lorde without stumbling, we must cheesly do our endeuer to be as far as may bee from worldlings & wicked persons, not by distāce of place, but in vsage & conuersatiō. For it is scarce possible but they must corrupte vs out of hand, if they may creepe intoo vs by familiaritie. To be short, it is too wel seene how noysome the felowship of euil folks is, and heerupon it cōmeth to passe, that few continew sound vntoo the end, bicause the world is fraughted with corruptions. And in so greate weaknesse of

of our nature, nothing is more redy than to be infected, and too take fooyle by verye little touch. Iustly therefore doth the prophet bid the wicked get them away from him, that he may procede in the feare of god without hinderance. For whosoeuer shal haue hampered himself in their companie, shal in proces of time bring himself at length to that point, that he shall abandon himself to the contempt of god & loosenesse of life as they do. And vnto this saying agreeth Paules admonishment. 2. Cor. 6. 14. that we should not draw the yoke with the vnbeleeuers. Now although it were not in the Prophets power to chace the wicked far from him: yit notwithstanding hee meeneth by theis words, that he will haue no conuersation with them hereafter. With a courage also dooth hee name him [his God,] that he may witnesse how he maketh more account of him alone, than of all the men in the world. For inasmuch as he sawe a sink of wickednesse to rage everywhere vpon earth, hee diuorced himself from men, that hee might gather himself vnto God. And at this day, lest euil examples may cary vs away, it standeth vs greatly in hand to set god on our side, & to abyde in him stedfastly, bicause he is ours.

116. [Vphold me in thy word.] Many reade it, [according to thy worde,] so as the lettre [beth] should bee taken in sted of [Caph] the mark of similitude: and so the meening should be, vphold mee according to thy promis that thou hast made, or according as thou hast promised mee. And surely as oft as GOD reacheth out hys hand vnto vs too rayse vs vp when wee bee faine, or vnderpropeth vs with his hand, he fulfilleth his promises. Neuerthelesse, the prophet seemeth to craue constantnesse of faith, that hee may abyde stedfast in his word. For like as wee bee sayde too fall from GOD S word by falling from his tuicion: so as long as we leane vppon his promys, hee is our vpholder. Now forasmuch as & prophet knew ther was not so much strength in man: he craueth perseuerãce at gods hand as the singuler gift of the holy Ghost: then is there not any trew stableness to bee found elsewher than in Gods word: neyther can any men leane stedfastly to the same, sauing he that is strengthened by & power of the holy Ghost. Therefore wee must alwaies beeseeche GOD too holde vs in faith, who only is the beginner of faith and the maker of it perfect. Moreouer by placing life in faith, he sheweth it to be but a mere falsehod whatsoeuer thinge men delight themselues without the word. Only & Lord then quickeneth vs with his word, according as is said in Habacuk. 2. 4 the righteous man shal liue by his own faith. For the meening of both the places is all one: for after & Habacuk hath skorned the foolish confidẽce of the flesh (wherwyth men be most comonly puffed vp) for auancing themselues aloft that they may fal with greater violence: he doth them too vnderstand, that onle the faithfull whom Gods word vpholdeth, stand in safetie and vpon sure ground. If the first exposition be lyked: the second member [make mee not ashamed of my wayting,] shalbe added in way of exposition. For these two things, namely that the Prophet is preserued in safety by Gods grace according too hys word, and that he reapeth the frute of his hope, should come welnere all to one point. Neuertheless after he hath desired God to giue him constancie to perseuer, he seemeth now to proceed further: namely that GOD should in very dede performe the thing he hath promysed. And truly euery mans owne infirmitie can beare him witnesse how many doutinges creepe vppon vs, if after long sufferance, the successe bee not answerable to our hope: bycause God seemeth too disappoint vs. Too the same purpose maketh the nexte verse, sauinge that there is no expresse mention made of the word. For in stede of lyfe there is put [Safetie.] And by theis wordes the Prophet meeneth that assoone as GOD wythdraweth his grace, farewel his safetie: but if hee bee stablished by the power of GOD, there is nothing that he ought too bee afraid of. Many translate the worde [Shagna] I will delight, and the signification agreeth not amisse: bycause that although GOD giue neuer so good a taste of his goodnesse in his bare word: yit notwithstanding when effect matcheth with it, it increaseth the sauerynesse of it not a little, if so be that we do not leawdly seperate Gods sayinges and doinges asunder. For it is a trew point of the wise-

dom of faith, in al gods benefits to wei his promises: wherof if no account be made, ẏ vse of all good things perisheth, or rather turneth oftentymes to our bane. Neuertheles I like better of [hauing an eye:] bicause ẏ according as euery man hath had more experience of Gods help, so must he waken vp himself the more to consider his heauenly doctrin. He addeth moreouer ẏ he will mind ẏ same cõtinually al his life long.

118 [Thou hast troden &c.] By treading downe, he meeneth that God ouerthroweth all the despisers of his lawe, & casteth them downe from the loftinesse that they take vpõ thẽ. For it is set against the foolish or rather frantik lustinesse wherwith the wicked swel whẽ they carelesly skoffe out Gods iudgemẽts: or rather make no bones too vaunt themselues against hym, as though they were not subiecte too his power. And the later mẽber is to be noted wherin ẏ Prophet teacheth, ẏ they auaile nothing by their wiles, but rather are snared in thẽ thẽselues, or else find at length ẏ they were but mere slightes. Vnskilfully doo they mar the sence, which put in the copulatiue [and,] as though the Prophet had said, that there was lying and deceipt in them. For the word [Remech] signifieth a subtile and craftie deuice, in sted whereof the Interpreters doo often translate it a [thought or conceit.] But this word doth not sufficiently expresse the propriete and force of the Hebrew word. For the Prophetes meening is that how well so euer the wicked do lyke of their owne slynes: yit notwithstanding they doo nothing else but play wylibegwyle themselues. And it was needfull for him to ad this: for we see how deadly the more part of the world is mad: dronken in their owne vaine imaginations, and how hard a thing it is too bee beclecued whych the Prophet auoucheth heere, that the sharpersyghted they seeme too themselues, the more they beegwyle themselues. Lyke vnto this is the meening of the next verse, where he saith that [the wicked are wyped of from the earth as dosse. For ther is an vnlooked-for alteration described by this similitude when their imaginatiue glorie & happines turneth into smoke. Neuertheless it is to be noted, ẏ gods vẽgeance is not vttered ageinst the reprobates out of hande, that they should brandy perish, or bee rooted owt of the world. But seeing that God sheweth himselfe too bee the iudge of the world, and riddeth the earth of them by taking them away now one and then one: it is no maruel though the prophet speake so of their destruction. For the verbes among the Hebrewes betoken oftymes a continual doing. Then like as God executeth his iudgments by percel meale, and oftentymes delayeth punishment till hee seeth the wicked abuse his long sufferãce: so on the other syde it beecommeth vs too continew our waiting in suspence vntil he requite his longtarrynce with greeuousenes of punishment, according as the heathen wryter hath sayd. It is euident ynough that the woord [as] which is the mark of likening, is to be supplyed too the word [dosse.] Neyther disallow I the opinion of those that thinke the wicked to be likened vnto dosse, bycause as long as they be intermedled with the faithful, they soile and defyle theyr pureneſſe like dregs: and when they be flitted off as a skomme, the clennes of the godly glistereth the better. In the second place, ẏ prophet addeth, that gods iudgements were not fruteleſſe in him. For he began [to loue the doctrine of the law more and more.] And doutles as oft as God lifteth vp his hand & sheweth that the world is ruled by his gouernment: they must needes be toto frowardd that commit not themselues to his tuiciõ. But seing he offereth him selfe of his own accord by his word: toto blockish are they that make not haste too embrace so greate grace. Contrariwise when he winketh ouerlong at mens wickednes, the studie of godlines wher through it would become vs to be rauished in loue of gods woord, becommyth faint.

120 [My flesh trembled &c.] At the first syght the Prophet seemeth to be cõtrarie to himselfe. For wheras erewhile he said, that by Gods seueritie he was sweetly allured to loue his testimonies: now he reporteth ẏ he is strikẽ wt quaking. Although theis two affectiõs be far diuerse: yit notwithstãding if we cõsider by what introductiõs god frameth vs to stand in awe of his law: we shal see them agree very wel.

That

That we may long after Gods fauour, it behoueth vs too bee subdued by feare. Then forasmuche as feare is the beginning of loue, the Prophet sayeth he was wakened vp with earnest feare of God, that hee might haue a careful regarde of himself. Neyther is the mortifying of the flesshe so easie a thing, that euery mā may consent vnto it without compulsion of violent meanes: and therfore no maruel at all though God strake his seruant wt fear, that hee might bend him to stand in awe of him. Moreouer it is a point of no small wisdome, to quake afore God whē he executeth his iudgements, which the most part of the world ouerpasseth with shet eyes. Therfore by these words of ỹ Prophet wee be taught ỹ Gods iudgements are too be considered more attentiuely, so as they may not onely instruct vs gentlye, but also pierce vs through wt suche feare as may bring vs home too true repentance.

121. I haue done iudgement and rightuousnes: giue me not ouer to mine oppressours.

122. Vndertake thou for thy seruant to his behoof, and let not the proud oppresse me.

123. Mine eyes haue sayled for thy sauegard, and for the word of thy righ tuousnes.

124. Deale with thy seruant according to thy goodnes, and teach me thy Statutes.

125. I am thy seruant, giue me vnderstanding, that I may learne thy testimonies.

126. It is time for thee to be doing ô Lord, they haue destroyed thy Law.

127. Therfore haue I loued thy commaundements aboue Golde, yea euē aboue moste fine Golde.

128. Therfore haue I esteemed all thy cōmaundements altogither rightful, and I haue hated all the wayes of lying.

121. [I haue done iudgement &c] The Prophet in such wise calleth vpon God for help against the wicked that troubled him, as ther wal he auoucheth himself to be vexed by them wrongfully. And truely if we couet to haue God to com down to helpe vs: it becōmeth vs on the other side too meet him with the witnesse of a good conscience. Forasmuche then as he euery where promiseth his help to ỹ miserable ỹ are wrongfully oppressed: this protestation of the Prophetes is not superfluous, that he had not prouoked his enemies but had withhild himselfe from all iniurye and misdealing, and had not gone about so muche as too requite euill for euill. For in saying that hee had at all times done iudgement, hee meeneth that whatsoeuer the wicked practized, he cōtinued stedfastly in his vprightnesse, and neuer stepped aside from the thing that is iust and ryghte. The prayer of the seconde verse is in a maner like, for so had I leuer to translate the worde [Guarob,] than to translate it as others do [deliight thy seruant in good] or make thy seruāt too deliight in good. Another translation hath this sence: that God should cheere vp his seruant with his benefits. And a thirde translation hath thus, that God should inspire his hart with loue and desire of the right. For the true perfection is when Iustice and vpright dealing delight vs. By the ende of the verse a man maye gather that Dauid heere desireth ayde against his enemies. And therefore the woord [vndertake] agreeth the better: as if hee hadde sayed: Lorde, seeing that the proude rushe cruelly vpon mee too destroy mee, steppe thou in betwixte vs, thou wert my borowe. Whereas the letter [Lamed] is not put in betwixte the Verb and the Nown: it must not seeme

hard, inasmuche as it is oftentimes supplyed. Verely it is a saying ful of cõfort, that God taketh vppon him the office of a surectie to discharge vs. For Metaphorically he is said to be our borow, to giue his word for vs, as if he shuld discharge vs of a bonde by paying the monye that wee owed. And his prayer tendeth too this effect: that hee should not suffer the wicked too outrage ageinste vs at their pleasure, but step in as a stickler to saue vs. And by these woordes the Prophete dooth vs too vnderstand, that he was in vtter daunger, and had none other hope left him saue only in the help of God.

123. [Mine eyes haue fayled. &c.] First he testifieth that hee had encountered wt hard troubles, and that not for a shorte space only, but in suche wise as he might haue quayled for werines and faintnes. And yit notwithstanding he declareth ageine, that in all those long and troublesome encounters, his harte neuer fayled him, what is ment [by fainting for saue garde] I haue expounded afore: that is too wit, that although there appeere no end of his miseries & that despair preace vppon him euery way: yit he striueth ageinst temptation euen to the swoūding of his soule. If yee list to take the preterr tence of the Verbe in stede of the present tence, as it seemeth to be put in ỹ sence: the Prophet reporteth that his eyes fayled him: not that they started out of his hed, but bicause that through earnest beholding they gatherred as it were a dimnesse, and yit he ceased not to wait continually for Gods helpe. In few woords, the fayling of them betokeneth perseuerance with earnest endeuer: & it is matched ageinst the hastie heat of those that faint by an by, if God graunt not their requests. Heerwithall is noted a sharp vehemency which in a maner consumeth al the sences. Under the terme [sauegard] he comprehendeth not some one kinde of help onely, but the continuall holding on of Gods grace, euen til he set his faithful ones in ful safety for altogither. And hee expresseth the maner, namely that he depended vpon Gods woord. Wherin two things are to bee noted: ỹ is to say, that safety is not otherwise wayted for at gods hand than so farre forth as we yeeld our selues into his protection vppon trust of his promises: & also ỹ then only we yeeld vnto god ỹ praise of sauing whē our hope cõtinueth faste fixed in his woorde. For this is the way ỹ he must be sought: & although he hide his working, yit must we rest vpō his bare promises, in which respect dooth Dauid terme Gods woorde [righteouse] too the intent he may confirme himself e in the assuredne therof, bicause God when he promiseth largely, kedeth not his seruāts & fond wan hope.

124. [Deale with thy seruant. &c] The two members of this verse must bee red both in one streine. For he doth not seuerally desire God to be good vnto him, & afterward to be his maister and teacher: but rather he beseecheth him by his goodnes & mercy which he is wont to vse towards all that be his, to instruct him in his Lawe. The end then of ỹ Prophets request is, that God shuld teache him in his statutes. Howbeit he maketh his entrance at Gods mercy, that he may the eaſlier obteine the thing that he desireth. Thus therfore must the sentence be layd out: Lord, deale gently with me, & shew thy goodnes towards me by instructing me in thy statutes. And truly our whole happines standeth vpon this point: that we may bee throughly wise according too Gods woord. And the onely trust too obteine it, is that God shuld vtter his mercy and goodnes towards vs. The Prophet therfore commendeth the greatnes and excellencye of the benefite, when hee desireth to haue it bestowed vpon him of free gift. Now how feruently he wished this thing, and how earnestly he followed the same desire, it appeereth by the repitition whiche ensueth in the next verse, where he sayth [make me to vnderstand that I may learne thy cõmaundements] by which woords he expresseth yit more euidently, in what wise GOD teacheth those ỹ be his: that is to wit by enlightening their minds & wholsome vnderstāding, which eis should be blind stil, for it should finally auaile vs to haue the Law ringing in our eares, or to haue it set before our eyes in writing, & to haue it expoūded by mans voice: onles god correcting our dulnes, did make vs apt to bee taught by ỹ secret instinctiō of his spirit.

Now

Now if any mā think ȳ the prophet threapeth any merites vpon god, when he boasteth himselfe to be his seruant, it is easie to bee disproued. In deed men comonly imagin, that when we be wel prepared afore hand, then God addeth a new grace which they terme, an ensewinge grace. But the Prophete is so far of from boasting of hys own worthines, that he rather declareth how greatly he is bound vnto God. For it lyketh not in the power of any man too make himselfe the seruant of God, neyther can any man of himselfe bring wherwith to purchace so great honor. Inasmuch thē as the prophet knew full well that all mē are vnworthy to be registred in that degree: he only alledgeth what grace he had obteyned, to the intent that God according too his wont, might make perfect the thing ȳ he had begonne. So also sayeth hee in the psalme 116.16. I am thy seruant and the sonne of thy hādmayd. Where it appeereth manifestly, that he boasteth not of his seruises, but only reporteth himselfe to be one of the members of the Churche.

126 [It is tyme for thee, &c.] The Prophet minding to wish vnto the vngodly & wicked persones the vengeance that they deserued, sayth that the rype tyme is now come, bycause they haue played the malaperts to saucely against God. And the generall terme of [dooing] is of ȳ more force in cace: as if he had sayd, that gods delaying might seme ouer long, if he accōplished not the dewtie of a Iudge out of hand: for it is the peculiar woork of God to restreyn the wicked, yea & to punish them sharply, when hee seeth them vtterly past all hope of recouerie. If any man obiecte, that hee shifteth otherwyse then ȳ rule of charitie requyreth: the solutiō is at hand. That he intreateth here of the reprobates, of whose amendement there is no hope at all. For there is no doubt but that the Prophtes hart was gouerned by the spirit of wysedome. Besydes this, he cōplayneth not of his owne priuate harmes, but is mooued with an vncorrupted and vpryght zele to wish destruction to the despysers of God. For he alledgeth none other thing thā the destroying of gods Lawe. Whereby hee sheweth how hee regardeth nothing more than the seruice of God, and that nothing is so pretiouse, as the keeping of the Law.

I haue oftentymes warned you heeretofore, that our zele is vntoward & troublesome as oft as our priuate wrongs moue vs. Therefore it is to be marked aduisedly, that the Prophetes greef sprang not of any other cause, than for that he could not away with the breaking of Gods Lawe. And the effect is, that God should redresse things confused and past recouerie. Now standeth it vs in hand to lerne by Dauids example, that whē the earth is frawghted and defyled with wickednesse, so as there remayneth no more awe of him, then must we call vpon God, that hee should shewe himselfe the mayntener of his own glorie. The vse of this lesson is this, too susteyne our hope & patience as oft as God delayeth his iudgements longer thā we would haue him. For before the Prophete turne his speeche vnto God, he taketh this for a principle, that although God to outwarde appearance bee ydle for a tyme: yit hee neuer forgetteth his charge, but delayeth his iudgements for iust causes, to the intent to vtter them in dew season at the length.

127 [Therfore haue I loued, &c.] I dout not but this verse hangeth vnto the verse that went afore: for else should the woord of inferring be voyd of sence. I vnderstād therefore, that the cause why hee esteemed Gods Law more than gold and pretiouse stones, was by reason that this persuasion was throughly settled in his mynd, That howsoeuer God wink for a tyme, yit shal not the defacing of iustice & vprightnes be alwayes vnpunished. Yea rather the more malapertly he saw the wicked ron a head, so much the more did holy displeasure burn his hart, & stir him vp the more vntoo the loue of the Lawe. It is a ryght notable place, for it is well knowen what euill examples may doo, bicause euery mā thinks it lawfull for him too doo whatsouer is doone comonly. Wherby it cometh to passe that euill companie carpeth vs away lyke a tempest. So muche the more heedfully therfore must we mynd this lesson, That whyple the wicked vsurp to themselues an vnbrydled libertie, wee must cōsider gods iudgementes with the eyes of fayth, therby to quicken vp ourselues too the loue of keeping Gods Lawe. And truely if euer this lesson myght stand vs in stede, at this

day wee had neede to looke well too our selues, least the wicked conspiracie welneere of the whole world, may wynde vs into the breaking of Gods Law. But the more outrageously that the wicked vaunt themselues, so much the more let the reuerence and loue of Gods Lawe increase in vs.

128 [Therefore haue I esteemed, &c.] This inferring also dependeth vppon the same lesson: that is to wit, That the Prophet waytinge patiently for Gods iudgement, & also earnestly calling for ye same, did in all things and by all things (as they vse to say) subscrybe vnto Gods law, and embrace the same without exception: And consequently that hee hated al false wayes. Woord for woord it is [all thy commaundements of al:] Howbeit the woordes [of all] are referred to the things, and not too the persones: as if hee should say, he liketh of all the lawes that God hathe ordeyned, what things so euer they enioyne. There is a lyke kind of speeche in Ezechiell 44. 30. All oblations of all thinges: namely, what kynde of things so euer men offer. Which thing the Prophet hathe set downe in expresse woordes, not without good groūd: for nothing is more foreward with vs, than to lothe or refuse whatsoeuer we like not. In Gods law, according as eche man is atteynted with this vyce or that, he could fynd in his hart that the cōmandement which is ageinst it were razed out of the Law. But it is not lawfull for vs to adde or diminish any thing at all, & sith that God hath knit his cōmaundementes togyther with sacred & inuiolable knot: it is not tolerable that any one of thē should bee loozed fron the reste. Wee see then how the Prophet contended with a holy ielozie of the Lawe, ageinst the mischeuous stubbornesse of such as despysed the same. And truely seeinge wee see the vngodly mocke with God so ouerboldly, one whyle rysing vp stoutly ageinst him, and another whyle peruertinge eche peece of the Lawe: So much the more becōmeth it vs too bee set on fyre, and to become the more courageouse in maynteyning Gods truthe. But specielly the extreme vngodlinesse of oure age requyreth, that the saythful should exercyse themselues in this studie. For euen of vye doo the worldlings in way of mockage gird at the doctrine of saluation, and endeuer to bring Gods holy woord in cōtempt by meanes of their skoffinges: and othersome cease not to spew out their blasphemies. Wherefore wee cannot eschewe the blame of cowardyse, except our harts become whot with zelousenesse, and holye hartburninge set vs on fyre. For the Prophet sayth not only that hee lyked of gods Lawe thurrowly and without exception: but hee addeth also, [that hee hated all the wayes of lying] or all false wayes. And doubtlesse, none allow Gods commaundement in earnest, but suche as shake off all the slaunders wherewith the wicked infect or darken the purenesse of the sounde doctrine. There is no doubt but that by [the way of lying] the prophet betokeneth whatsoeuer varyeth from the purenesse of the Law: as if hee had sayde, hee detested all corruptions that feight ageynst Gods woorde.

129 Thy testimonies are woonderfull thinges, therfore hath my soule kept them.

130 The enteringe intoo thy woordes *is* light that giueth vnderstanding too the little ones.

131 I opened my mouth and planted, because I loued thy commaundementes.

132 Looke vppon mee and pitie mee accordinge too thy iudgement towardes them that loue thy name.

133 Directe my steppes accordinge too thy woorde, and let none iniquitie haue dominion in mee.

134 Res-

134 Reskew mee from the oppresion of men, and I will keepe thy preceptes.

135 Shewe the light of thy countenaunce vppon thy seruaunt, and teache mee thy statutes.

136 Riuers of waters haue gushed out of myne eyes, bycause they haue not kept thy lawes.

129 [Thy testimonies are. &c.] I thought good to translate it so, to eschew doubtfulnes of speeche. For the Prophet meeneth not simply that the doctrine of the Lawe is wonderfull, but that it comprehendeth hygh & hidden misteries. And therfore hee sayeth, that for bycause he sawe a lofty and right wonderfull wisdome comprehended in the Lawe of GOD, he was led to reuerence it. But this is a thing to be marked right heedfully, bycause Gods Lawe is shamefully despysed of the more part of men, in that they haue not well tasted the doctrine of it, nor acknowledge that God speaketh from aloft, to thintent to rayse vs vp by beating down the pryde of the flesh. Also we gather by this place, that it is impossible for any man to keepe Gods Lawe with all his hart, onlesse he stand in reuerend awe of it. for bycause reuerentnes is the beginning of pure & ryght subiection. I told you that many doo therfore disdein Gods woord, bycause they think it inferiour to their own sharp wit. Nay rather, manye of them cast them selues the more presumptuously into this traytorouse contempt, to thintent they may make a shewe of their owne wit. Neuerthelater, how much soeuer that worldly men sooth them selues in the sayd statelines, yit is the Prophets cõmendacion trew, That in Gods Law are comprehended such misteries as far exceede all the wittes of men.

130 [The entering. &c.] The effect is, that the lyght of doctrine is so cleere in Gods woord, that it enlightneth folk by and by at the first syght. For [Pethech] is properly an opening, and by a Metaphor is take for a gate, or a doore. And therfore the old Translater hath not amisse translated it a beginning: condicionally, that we knowe how he intreateth heere of the first trapninges or introductions. As if ỹ Prophet had sayd: that not only such as haue lerned the whole Lawe at their fingars endes, and such as haue bin perfectly exercysed in it, doo see cleere lyght there: but also such as haue tasted it slenderly, & (as yee woold say) saluted it at the poze. Now must wee reason from the lesse likelyhod to the greater likelyhod. For if the yoong schoolers and nouices begin to bee lyghtened at their first caterance, what will comme to passe when a man is let in vnto full knowledge? In the second member the Prophet expoundeth him self yit better. For by little ones, he meeneth such as neyther excell in wit, nor are armed & any forecast, but rather bee vnlerned and rawe: and such dooth he auouche to be endewed with vnderstanding, assoone as they haue receyued the principles of Gods Lawe. And this sentence must bee as a most sharp spurre too quicken vp in vs a desyrousnes to lerne, considering how wee heere that euen those which be despysed Idiotes in the syght of the world, doo by Gods Law atteyne such wisdome as may suffyse too eternall saluacion, if they giue their mynd vnto it. For although it be not giuen to all men to commence to ỹ highest degree, yit notwithstanding all the Godly may generally proceede thus farre, ỹ they may atteyne to a certein rule of lyfe: and so no man that yeeldeth himself vntoo God willing to be taught, shall lose his labour in his Schoole, bycause he shall get inestimable frute euen in the verye poze. By the way we be warned that all those wander in the dark, that folow their own wit. For by auouching that the little ones are enlightened, Dauid dooeth vs to vnderstand that men neuer become meete scholers of the Lawe, till beeing voyd of all selftrust, they submit themselues vntoo GOD. Let the Papistes girne (as they doo,) bycause wee woold haue the

the Scripture red of all men without exception, yit is it no falsehod that GOD auoucheth by the mouth of Dauid, namesy, that ẏ lyght of his doctrine is set foorth for the Idiotes and vnlerned. Therfore he will not disappoynt the desyre of such as acknowledge their own lacke of skill, and submit themselues humbly vnto GOD.

131.]I opened my mouth. &c.] By theis woordes he giueth vs to vnderstand, that he was inflamed with so greate loue & longing after Gods Lawe, that he neuer left syghing for it. For he hath vsed a very apt Metaphor, in likening himself too such as be hungry, or exceeding much thirsty. For lyke as they shewe foorth their drynes by their opening of their mouth & their peinfull panting, as though they could sind in their hart to swalowe vp the whole aire: euē so the Prophet sayeth, that he him self swelted in continuall vnquietnes. Therfore the opening of the mouth, & the drawing in of breth coldly, is matched ageinst ẏ allowing of Gods woord. And heere the Holy Ghost teacheth with what feruentnes the knowledge of the heauēly doctrine is to be sought. Whervppon wee gather, ẏ as many as profit amisse in Gods lawe, doo aby their slothfulnes Neuetheles, togither with feruentnes he betokeneth also constancie, when he sayeth, he panted continually.

132. [Looke vpō mee. &c.] In this verse he requyreth God to haue regard of him, according as he is alwayes woont to look vnto those that be his. For the woord [Mishpat] in this place (like as in many others) signifyeth a comō rule, or ordinary vsage. Agein he addeth to what end he desyreth to be regarded, namely, that he may be released of his miseries. It is therfore the prayer of an afflicted persone, who seeming to be destitute of Gods help, & being not able too perceyue otherwyse than that hee is neglected and forsaken of GOD, dooth notwithstanding wey with himself, that it is ageinst Gods verye nature & custume so to doo. As if he should say: Although there appeereth not to mee any signe of thy fauour, but rather my state is so miserable and forlorne, that as far as flesh can coniecture, I may think thou hast turned thy backe vpon mee: yit notwithstanding forasmuch as euen from the very beginning of the world vnto this day, thou haste by many proofes testifyed thyself to be mercifull too thy woorshippers: now, according to this rule, shewe thou the like louingkindnes towardes mee. Moreouer least their hartes may fayle whom God answereth not out of hand: it is to be marked aduisedly, how the Prophet had bin oppressed long tyme with miseries, without any likelihod of releef. But yit heerwithall also it is to be noted, ẏ the prophet craueth not this thing of god in any other respect, than vppon trust of his free goodnes. Whervpon wee gather, that although he excelled in singular holines, yit had he none other refuge, but this. As touching the woord [iudgment,] wee may lerne by the prophets exāple, to acquaint ourselues with Gods nature by diuerse experiences, so as wee may be well assured, that hee is mercyfull vnto vs. And truly, except wee had perceyuerance of his grace by dayly experience, which of vs durst preace vnto him? But if our eyes bee not blynd, hee edifyeth our fayth ynough, and more than ynough by euident testimonies, so as wee need not dout, but he regardeth all that be godly. Only we must indeuer to be of that nōber which loue his name. Moreouer, he poynteth out the faythfull by this propre tytle, bycause ẏ such as doo but feare god slauishly, are not woorthy to be reckened among his seruantes. For he requyreth a frank and freeharted obedience at our handes, so as nothing may be more delectable to vs, than to folowe whithersoeuer he calleth. Neuertheles, it is to bee considered herwithall, ẏ this louingnes springeth of Fayth. Nay rather the Prophet commenbeth it heere to bee the cheefest woork of Fayth, therby sholing out the Godly, which leane vntoo Gods grace, from the Heathenish sort, which being giuen ouer to the entycements of the world, doo neuer lift vp their myndes vnto heauenward.

133 [Direct my steppes, &c.] By these wordes (like as in many places elswher) he sheweth that there is none other rule to liue wel by, saue when men frame thēselues wholly to the obediēce of gods law. For we haue sene now many a tyme & often in this psalm, that as long as men giue

them

themselues leaue to gad after theire owne inuentions, God misliketh of all that euer they doo, how carefully soeuer they toyple and take payne. But like as the Prophet sayeth, that mennes lyues are then onely frained aryght whē they yeeld themselues vtterly to Gods seruice: so ageine he confesseth, that so to doo, is in nowyse in their own will or power. And truly Gods lawe maketh vs nothing the better by prescrybing vnto vs what is right: in cōsideratiō wherof the outward preaching is compared to a dead letter. Dauid therfore being well lerned in the law, desireth to haue an obedient hart giuen vnto him, that he may walke in the waye that is set afore him.

And these twoo things muste bee marked seuerally by themselues: namely, that god dealeth bounteously with men, when hee calleth them to him by his woorde & doctrine, and yit that all his so doinge is but cold and vnprofitable, vntill hee rule them with his spirit, as well as he hath taught them by his woord. And whereas hee desireth not simply to haue his steppes directed, but to haue them directed in Goddes woord: heerby wee may lerne that he hūted not for secrete reuelations, and set the woorde at naught, as many fantasticall heads doo: but matched the outward doctrine with the inward grace of the spirite: according as it is the substantiall perfectiō of the faythfull, to haue God ingrauen the thing in their hartes, which he sheweth to be ryght by his woord. Nothing therfore is more vnsauerye than this deuyce, that bycause God appoynteth men what he wil haue them to doo, therfore hee maketh account of their own power and strength: for in vayne dooth Gods doctrine ring in our eares, except his spirit perce effectually into our hartes. For the prophet cōfesseth it is to no purpose for him to reade or heere ỹ law of god, onlesse his life bee ruled by the secret motion of the holy Ghoste, that hee may walk in the ryghtuousnesse of ỹ same doctrine. In the second member, hee putteth vs in mynd, how requisit it is for vs to be occupyed continually in this petitiō. For he acknowledgeth himself too bee the bond slaue of sin, vntill Gods hand be reached out to help him. Direct or guide mee (sayth he) that iniquitie may not reigne in mee. Ergo then as long as wee bee left to ourselues, Satans tyrannie flourisheth & floweth, so as we be not at our choyce too rid ourselues frō iniquitie. But the onely freedom of the godly is to be gouerned by gods spirit, so as they yeelde not vnto iniquitie, although they be turmoyled with hard and peynfull encounters.

134 [Reskew mee, &c.] The Prophet reporting what had befalne him, sheweth by his own exāple, that all the godly are set to the spoyle & to oppression, dwellinge as it were in the woolues mouth, onlesse God defend them. For seeing that very feaw are ruled by Gods spirit, it is no maruell that all loue of equitie is banished the worlde, & al mē rush euerywher into all kind of wickednesse, some being driuen by crueltie, & some being giuen to guyltsulnes. Therfore whē the prophet saw himself ouerwhelmed on all sydes with iniuries, hee hyed him vnto God for reskew. For by this woord he betokeneth, that if hee bee not preserued by miracle, his good dayes are past. In ỹ second member he promiseth thankfulnes, bycause there is nothing that strēgthneth vs better in the folowing of vprightnesse & iust dealing, than when we fynde by experience, that Gods defence is more worth too vs, than all the vnlawfull helpes that worldly men are wont to purchace to thēselues. And by this place wee bee taught, that we must not stryue with the wicked in maliciousnes, but cōtent ourselues with the only reskew of god, although they assault vs neuer so vniustly & violently: and also that as oft as we shall haue had experience of Gods grace in deliueringe vs, it must be as a spurre to quicke vs vp to follow vprightnesse. For hee reskeweth vs not to any other end, than that the frutes of our deliuerance should bee seene in our lyfe. And we be to froward if this experience suffize vs not: namely that such as cōtinew in ỹ vnfeyned fear of God, abyde alwayes in saftie through his help, although they haue al the whole world ageinst thē.

135 [Shewe the lyght of, &c.] In this verse is repeted a prayer which wee haue herd a good sort of tymes heertofore. For the prophet sheweth how he setteth by nothing so much as to vnderstand gods law aryght: for when he prayeth God to shew the lyght of his countenance vpon his seruaunt. First and formest hee procureth to him-

himself gods fatherly fauour (for nothing is to bee hoped for at his hand, onelesse we bee in his fauour) howbeit hee sheweth therwithall the greatnesse of the benefyte: as if he should say, he desireth no better assurance of Gods loue, than that he maye profit arpght in his law. Wherevpon wee gather (as I touched alate) that he preferred the heauēly doctrine aboue al ỹ goods in the world. And would God this affection tooke place in our hartes. But the thing whiche the Prophete auaunceth so much, is almost neglected of all men. And if any bee pricked with this desire, wee see them slip backe ageine byanby to the intycementes of the world, so as very feawe set aspyde all other desires & seeke earnestly with Dauid for the doctrine of the Lawe. Howbeit forasmuch as God voutsaueth not this priuiledge vpon any, sauing suche as hee hathe embraced with his fatherly loue: it standeth vs in hand to begin with this forme of praying, that hee shuld make his countenance to shyne vppon vs. Notwithstandinge, this maner of speeche expresseth somewhat more: that is to witte, that God dooth only then cheer the faithfull with the beames of his fauour, when he enlyghteneth their mindes with ỹ trew vnderstanding of his law. But oftētymes it happeneth that Gods countenance is ouercast with clowdes euen vnto thē also, when hee depryueth them of the naturall taste of his woorde.

136 [Riuers of waters, &c.] Heere Dauid declareth himself to haue bin inflamed with no tryfling zele of Goddes glorie, in that he melted wholly into teares, bicause the law was despysed. For although hee speak ouerrechingly: yit he vttereth truly and playnly with what affection hee was endewed: like as also in the psalme 69.10. he sayeth [The zeale of thyne house hathe eatē mee vp.] And truly whersoeuer gods spirit reigneth, it rayseth vp this feruentnesse to burne the harts of the godly, whē they see thē commaundement of the moste hygh God accoūted as a thing of nothing. For it is not ynough for euery one of vs, to endeuer to please God, onelesse he desire also that his lawe may bee had in estimation of all men. In this wyse did holy Lot (as Peter witnesseth) disquyeth his soule when he sawe a puddle of all wickednesse reigne in Sodome. 2. Petr. 2.2. Nowe if the wickednesse of the world enforced the godly to so great sorow in tymes past: we in these dayes are fiddē into such corruptnesse, that they bee treble and fouretymes blockish that behold the present state carelesly & with dyre eyes. For howe great is the outrage of the world in despysing god & refusing his doctrine? I feawe there be in deed, which with ỹ mouth profesle thēselues willing to receiue it: but scarce eche tenth man confirmeth it by his lyfe. In ỹ meān whyle innumerable folk are plucked back to the wyles of Satan, & the Pope. Some are as dull as bzute beastes: & many Epicures doo openly skoffe at al kynd of religion in the world. Then if there remayne any sparke of godlinesse in vs: not only small dzoppes, but also full streames of teares must gush from our eyes. But if we couet to vtter a token of pure and uncorrupt zele: let the beginning of our greef be this, when wee see our selues to bee yit still farre of from perfect obseruing of the Law, or rather that the wicked lustes of the flesh ryse vp frō tyme to tyme ageinst the ryghtuousenesse of God.

137 Ryghtuouse art thou, ô Lord, and ryght are thy iudgementes.

138 Thon haste commaunded ryghtuousenesse in thy testimonies, and specially truthe.

139 My zele hathe consumed mee, bycause myne aduersaries haue forgotten thy woordes.

140 Thy woord is greatly fyned, and thy seruant loueth it.

141 Small am I and despysed, yit haue I not forgotten thy preceptes.

142 Thy ryghtuousenesse is an euerlasting ryghtuousenesse, and thy law is truthe.

143 Trubble and anguishe haue found mee out, thy commaundementes are my delight.

144 The ryghtuousenesse of thy testimonies is euerlasting: make mee to vnderstande, and I shall liue.

137. [Ryghtuouse art thou.&c.] He confesseth ỹ prayse of ryghtuousnes vnto God, and acknowledgeth the same in his Lawe also. For whereas some vnderstand [iudgments] to be the iustice that is executed in chastising the sinnes of men: it seemeth not too agree so fitly. And forasmuch as the Adiectiue [yesher] is matched with iudgmentes in the singular nomber, ỹ sentence must be layd foorth thus: ỹ there is none of Gods iudgments, which is not ryghtfull. If any man like to take it for a Substantiue, the sence will continewe in manner all one. Now although all men graunt that GOD is ryghtuouse, yit hathe the prophet expressed more, than the common sorte of men, or rather than the whole worlde thinketh: For by terming GOD righteouse, he doth vs to vnderstand ỹ as soone as mē be departed from him, ther is no drop of righteousenesse to be found any where else. And whereas hee addeth, that the proof and assurance of this ryghtuousnesse is seene in his lawe: hee dooth vs to wit, that God is robbed of his prayse, if we subscrybe not to his preceptes. To the same purpose maketh the verse folowing: namely, that God hath deliuered vs full & exact righteousenesse and truth in his law. For the aduerbe [Meod] (which signifieth specially) matcheth better with ỹ nownes, than with the verbe [Commaunded]: namely, bycause it was Gods intent to shew there, the perfecte rule of ryghtuousnesse. And the law is adorned with these tytles of commendation, to the end that all of vs may lerne to fetch wisedome from thence, and that no man may fancie to himself any other ryghtuousenesse or ryghtnesse than that: accordinge as euery man could willingly fynd in his hart to deuyse to himself a new patterne of ryghtuousenesse.

139. [Thy zele hath.&c.] He speaketh of his persecuters, at whose handes it is certein that he was put too much trubble. But although they were outragiouse and cruell vpon him, yit denyeth hee that hee was so much offended at his own priuate wronges, as at the breache of Gods law: nay rather, he sayeth, that the greef of this did so fret him, that his own harmes moued him not at all. An example right profitable: for we be to tenderharted to beare wronges: & therfore if we be but touched with ones finger, straitwayes we are in a chafe for anger: but in the meane tyme we be very cold at ỹ displeasures that are offered vnto GOD, be they neuer so greeuouse. But if we were as zelouse as the Prophet, it would drawe vs too another maner of sorowfulnes, that should occupy vs throughly. In the next verse he noteth the cause of this zele, to be the loue of the heauenly doctrine. For too bee displeased with the contempt of it, or seuerely to condemne the contempt of it, onles we be fast tyde to the loue of it, is flat dissimulation. And he sayeth, he loueth Gods woord, not rashly, nor with a blynd and vnaduised affection, inasmuche as it is made pure and cleane from all soyle & drosse, euen as gold or siluer is: for the participle [fyned] conteyneth in it the sayde Metaphor, whiche though it seeme to sound nothing but that which is comonly knowen: yit notwithstanding, in defending Gods woord from all leawd & malicious forbeemings, it expresseth lyuely the trewe obedientnesse of fayth. For what is hee that eyther by hys distrustfulnesse, or by his waywardnesse, or by his statelynesse, or by his nycenesse, besteyneth not Goddes woord with some spot? Seeing then that the flesshe is so rebellious, it is no small commendation of the heauenly doctrine, too bee likened too gold that is throughly fyned so as it shyneth clearе frō al fylth. And it auaileth not a litle to make ỹ prophets record of credit that he assureth it by his own experience. Therfore to the intēt to restreyn our licentiousnes the more effectually, as oft as we surmyse any fault in Gods woord, he telleth vs plainly, that he speaketh as he thinketh, for he was sweetly delighted & this pureness, wherof he maketh mention.

141 Small

141. [Small am I. &c.] The meening is, that although he were tryed with pouertie and many other miseries, yit he continewed stedfastly in the study of godlines, and in the keeping of the Lawe. For the Prophet reporteth, ỳ the cause why God was despysed, was for that looke how much eche man is satisfyed with Gods gracious liberalitie, so much prayse dooth he yeeld vnto him: and a man shall scarsly fynd one among an hundred, that will set his mynd too the seruing of GOD, onelesse he may haue the world at will. Heerevppon it cometh to passe that hypocrites, as long as they be full fed, as long as they heape vp riches, and as long as they increase in power and estimacion, are very lauish in praysing GOD. But if he begin to handle them any thing roughly, by and by that blissing of Gods name is layd a water. Forasmuch therfore as men are comonly hyrelinges in seruing GOD, we must lerne by the Prophets example, that ỳ trew godlines is freehearted, in such wyse as wee cease not too prayse GOD although he afflict vs with aduersitie, and make vs despysed afore the world. And certesse, this vpbrayding of Christ, Joā. 6.26. is to be marked aduysedly. Yee seek mee, not bycause yee haue seene my miracles, but bycause yee were filled with the loues. Those then serue God kyndly and vncorruptly, which abyde stedfast in his feare, although they bee in despysed state: and consequently, which seeke no reward vpon earth, but marche in the race of their warfare through heate and cold, pouertie, daungers, slaunders, & reproches, without tyring.

142. [The ryghtuousnes, &c.] Here he commendeth Gods Lawe by another tytle; that his ryghtuousnes is euerlasting: as if he should say, all other rules of lyfe, how gay so euer they glister, haue nothing in them but vanishing shadow. For there is no doubt, that he ouerthwartly coupareth the doctrine of the Lawe, with all maner of precepts that euer were set out, to thintent to gather all the faythfull vnto ỳ obedience of it, by ceuse it is the schoole of perfect wisdome. For although the thing ỳ men discusse curiously by conning and art, bee better liked of: yit is there no firmnes nor substance in it. But as for the firmnes of Gods Lawe, hee proueth it in the next verse by one poynt of it, namely, that being sore vexed with temptacions, he found continuall comfort in it. And the ryght trayll of our profiting is this, namely, whatsoeuer distresses pinche vs, to set comfort ageinst them out of Gods woord, wherewith to blot out all heauines out of our myndes. And he expresseth more now, thā hee did of late. For there hee sayd no more but that hee had serued God reuerently, though by reason of his hard & sharp handeling hee myght seeme to lose his labour. But now he sayeth, that whē he is vexed and tormented, he fyndeth most sweete delyght in Gods Lawe, which assuageth all greefs, and not only abateth the bitternes of them but also seasoneth them with a certein sweetnes. And surely, where this tast is not to delight vs, nothing is more redy than to be swalowed vp with heauines.

Also the maner of speeche is to be noted, wherby the Prophet teacheth, ỳ although he were on all sydes besieged and caught: yit he had sufficient remedy in this, that he embraced the comfort offered him by the woord of God. Now, forasmuch as this thing could not be verifyde of ỳ bare commandements, which are so far from remedying our diseases, that they rather strike vs into perplexitie: it is certein, that by putting the part for the whole, the whole doctrine of the Lawe is comprehended vnder the commaundmentes: in which Lawe God not only requyreth the thing that is ryght, but also openeth the gate of full felicitie too his elect, by calling them too the hope of eternall saluacion. May rather, vnder the name of Lawe are conteyned, both the free adoptiō, and all the promises that flowe from thence.

144. [The ryghtuousnes. &c.] He repeteth that which he had sayd alate, namely, that there is greate odds betwixt Gods ryghtuousnes & mennes forgeries: ỳ glorious nes wherof vanisheth away, whereas the other standeth stedfast for euer. And he beateth vppon this twyce, bycause that although the world be enforced too yeeld the prayse of rightfulnes vnto Gods law: yit ỳ greater part is caryed away to their owne speculations, so as nothing can bee more difficult, than too holde vs fast tyde to the seruis of God himself. Dauids drift is this,

is this, that euerlasting rightuousnesse is not comprehended elsewher than in Gods law, and that it is in vaine too seeke it any where else: and therfore here is set downe a more manifest definitiō of rightuousnes, to hold vs within the bounds of the law. I reade the later member (namely [make mee vnderstand and I shal liue]) al in one streyne. For although Dauid desire too haue his mind enlightened by god: yit notwithstandinge he despiseth not any other way of vnderstanding, than by profiting aright in his law. Howbeeit he teacheth heere, that men (to say truth) do not liue, if they want the light of trew wisedome. And verely inasmuch as mē are not created too the end too fill their paunches as swyne and asses do: but too exercyse themselues in the knowledge & seruis of God: looke when they digresse from that point, their life is worse than a hundred deathes. Dauid then professith, that his very liuing is, not too thentent too bee fed with meate & drink, & too enioy earthly cōmodities: but too thentent too atteyne too a better life, which thing cannot be done, but by the directiō of faith. And this is a very needfull warning. For although it be an ordinarie and ryfe saying euerywhere, that man is borne with condition that he should excel the brute Beasties by vnderstanding: yit doth the greater part of men (as it were of set purpose) choke what soeuer lyght God sheadeth into their minds. Truly I graunt that all men haue a desire too bee sharpwitted: but what is hee that aimeth at Heauen, and considereth that the feare of GOD is the beginning of wisdome? Seing then that the mynding of the heauenly life is euerwhelmed by earthly cares: men do nothing else but sink themselues into their graues, that they may liue vnto the worldward and dye vnto God ward. Neuertheles (as I haue said heretofore) the Prophet vnder the name of life, betokeneth all that his hart can desire, as if he should say: Lord, although I be as good as dead, yit shal I need no more to require me withall, but this one grace, that thou enlighten my minde with the knowledge of thy heauenly Doctrine.

145. I haue kryed with my whole hart, answer mee O Lord, I will keepe thy statutes.

146. I haue called vppon thee, same mee, and I will keepe thy testimonies.

147. I haue preuented the *morning* twylyght, and haue kryed: I looked vp vnto thy word.

148. Myne eyes haue preuented the nyghtwatches, to occupie my mynd in thy woord.

149. Heere my voyce according to thy mercie O Lord, quicken mee according to thy iudgement.

150. They are come neere mee that persecute *mee* of malice, *and* are departed from thy Law.

151. Thou art neere at hande O Lord, and all thy commaundmentes are truth.

152. I lerned first by thy testimonies, that thou haste stablished them for euer.

145 [I haue kryed &c.] This verse may bee red all in one streyne, so as in the ende he may shew what he requyred by his kryng: and so thee meening should bee, that forasmuch as he was inflamed with a singular desyre too keepe the lawe, hee made prayers continually for the same thinge. But the verse folowing maketh me too distinguish the sentence otherwise: for no dout but it is repeted there ageine. His request

then is, that GOD should here him, & in token of thankefulnesse he promiseth to keepe his commaundements. And in putting the word kry alone without additiō, he expresseth not wherfore he prayed, but only teacheth that wheras the children of the world are haled hither and thither, he leueled all the affectiōs of his hart at god alone: that is to wit, he depended only vppon him. Now then for asmuch as the world is compelled to graunt, that God is the author of all good thinges: out of ẏ principle flowe many slight prayers: and therfore Dauid auoucheth himself to haue prayed with his whole hart. And when he shall haue obteyned his desires, he setteth Gods glorie as his end to ame at bicause hee will addict himself to serue him so much the more earnestly. For although GOD auouch himself to be worshipped aright by the sacrifise of praise: yit notwithstanding too the intent that Dauid may shoole out himself from the Hipocrites, which do but dishonour GODS name with their cold and faint prayses: it is ryghtly sayde of hym, that hee will gyue thankes with his life and his workes. In the next verse, although he speake no new thinge, yit speaketh hee it more expresly. And fyrst he sayth he kryed vnto GOD & afterward addeth, that he cōmended his welfare vnto him by his praiers. Wherby he hooth vs to wit, that whither he were in safetie, or whither ther hung any daunger ouer him that threatened death, he euermore leaned vpon GOD, bycause he was fully perswaded that he could not be saf: otherwyse than by hauing him to bee the preseruer of hys welfare.

147 [I haue preuented. &c.] Unproperly is the Hebrew word [Nesheph] translated in this place [Twylyght:] For it signifieth rather the breake of the day before the morning giueth light. Howbeit forasmuch as the Latines deryue the woorde [Crepusculum] (which signifieth twylyght) of [Creperum] (which signifieth doutful) so as it may betoken the doutful tyme betwene lyght and darkenesse, and forasmuch as ẏ English word [Twylight] being cōpoūded of [twene, or twixt, & light] importhth the same thing: I ment not to be too precyse in the terme, so the readers vnderstād that heere is not betokened the euentyde betweene the sonne setting & the shetting in of the euening, but the tyme of the dim lyght at the dawning of the daye. Dauid thē expresseth a veri great hasting, wher through he preuented the cōming of the morning, with his prayers. And by the word [Kry] is alwayes betokened an earnestnes. For it is not referred so much to the lowdnes of the voyce, as to the striuing of the mynd. But he maketh mention of this hasting, to the intent he may the better commend his holding out: for hee saith, that although hee were so redy too praying, yit was he not weery of it byanby, as the faithlesse bee, which murmur & quarell with God if he graunt not their requests out of hande. And so by ioyning patientnes of hope with earnestnes of desyre, he sheweth the trew maner of praying according also as Paule [Philip. 4. 6. willing vs to make our peticions knowen vnto God with thanksgiuing, putteth vs in minde to brydle our trubblesome affections whyle we be praying. For of praying, this also is one end, euen to norish our hope by it. Neyther is the mencion of the word superfluouse: for the onely brydle to restreyne the headinesse of our flesh, is to haue the word of God continually conuersant afore our eyes.

148 [Myne eyes haue &c.] He meeneth that he was more attentiuely bent to the minding of Gods Lawe, than watchmen be to keepe their wacth in the nyght. Othersome will haue the word [Shuk] to be put too dispute. Which if wee admyt: the meening wilbe, that the Prophet was so desirous to teach, (not to shewe what he could do, but for the welfare of his Brethren,) that he gaue himself no rest. But the woord [mind, muze, or think vppon agreeth better to this place. For it had bin out of seasō to dispute of gods word in the nyghtyme: and therefore hee secretly beethought himself of the thinges that he had lerned afore, so as no part of the night was ydle from mynding of the lawe.

149 [Heere my voyce. &c.] First he declareth that he had none other hope to intreate God, than by leaning vnto his free goodnes. For whatsoeuer ẏ saints alledge in

in praying, they must needs begin at the meere grace of God, neyther meeneth he any thing els by [iudgements] in the second member. For inasmuch as GOD hath disclosed his goodnes in his word: the assurance therof must bee fetched frō thence. The Prophet thē knowing himself to haue need of gods mercy hyed him streight to his word, wher God alluring men gently vnto him, promiseth that his grace shalbee in a redynes and set foorth for all folkes. Wherfore that a man may assuredly beleeue that God wilbe merciful vnto him, let him learne by the example of the prophet, to desire God to shew himselfe the same that hee hath promised to be. Wheras others expound the word [iudgements] too signifie Gods maner, guise, or custome, bicause he is wont too deale graciously with those that be his: although I vtterly reiecte it not: yit I take it to be hard and farre fro the matter. But the Interpretation whiche I haue alledged [illegible] ouer he requesteth to be [quickened] too shew that hee is but a dead man euen in the middes of life, sauing in that he is susteyned by the power of God. And surely whosoeuer is well acquainted with his owne infirmitie, wil sue to be quickened euery Minute of an houre, and esteeme his life as nothing. To conclude GOD did oftentimes put his seruant too suche plunge, as he might iustly send vppe his prayers as it were out of his graue: too the intent hee mighte bee restored from death to life.

150. [They are come neer me. &c.] For asmuche as in construction there is sette down the word [Rodopia:] I doubt not but that the word [zema] is to bee red in the genetiue cace: and so I expounde it, that they draw neer to do him harm. And I maruel what should moue the Interpreters too translate it [the persecuters haue approched] or drawen neere vntoo [wickednesse] whiche is otherwise than the propertie of the tung wil beare: and yit I wil not say, that the woord [zema] betokeneth rather a crabednes or naughtines, than a wickednes. Therefore hee sayth that those preace vpon him whiche are set vppon malice, & that they so rushe vpon him to do him mischeefe, that they be farre of from the Law of God, bicause they reiect all regarde of right & equitie. Certesse moste miserable had the Prophets cace bin, to see his enemies (which had shaken of the fear of God and the reuerence of his Lawe) ready too lyght in his neck, if God had not bin neer at hād on the contrary part, according as he addeth immediatlye after. But hee rayseth vp himselfe with this comfort, that God seeing his seruants ouerlayd, doth also make speede too succour them, according as Paule Phil. 4. 5. sayth: be not careful the Lord is at hand, let your modesty be knowen vnto all men. The closing vp of the verse leadeth too this end, that God neuer forsaketh ne disappointeth his seruantes in their necessitie, bicause hee is soothfast in his promises. And in thē hee assureth vs that hee wil alwayes haue a regarde of their welfare. Therefore lest we may cast doubts that Gods hād wel [illegible] repulse the assaults of our enemies: let this abide setled in our harts, how it is not for noght that he promiseth so oft in his word, too become the mainteyner of our welfare.

152. [I learned first. &c.] Wheras other translate it [I haue known long since of thy testimonies:] althoughe I doo not flatly disalow it: yit do I gladlyer holde stil the expositiō which I haue set down: namely that the Prophet not only knew how there was euerlasting stedinesse in Gods testimonies: but also that he had gottē the same knowledge out of the testimonies themselues. For when the Hebrewes mind to expresse the Latin word [De] whiche signifieth [of or cōcerning] they oftentimes vse the particle [Min] or the letter [Caph.] And therfore he sayeth hee had learned of Gods testimonies, or was taughte by them, that they are stablyshed for euer. And the firste poynte of fayth is this, that Gods word is not only of credite and assurance for a time, but also continueth euermore vnchangeable. For otherwise a man coulde not include the hope of eternall saluation vnder it. Nowe too the intente this assurednesse may settle in our minds: it is needful for vs to haue the inwarde reuelation of the

spirit. For vntil suche time as God seale vp the certeintie of his woord within vs, we shall alwayes be wauering in the beleef of it. Yit doth not the Prophet without cause saye, that hee learned it by the woord. For looke when God shineth into vs by his spirit, then also causeth he this holy truthe which endureth for euer, too shine forth in the mirror of his woord.

153. Beholde mine affliction and plucke me out of it, for I haue not byn mindlesse of thy Law.

154. Debate thou my cace and reskue mee: quicken me according to thy woord.

155. VVelfare is far from the vngodly, bicause they haue not sought thy Statutes.

156. Great are thy compassions O Lord: quicken mee according too thy iudgements.

157. My persecuters and mine oppressers are many: *yit* haue I not swarued from thy testimonies.

158. I saw the transgressers, and chidde at them, bicause they kept not thy word.

159. See Lord how I haue loued thy commaundements, quicken mee according to thy mercifulnes.

160. The beginning of thy word is truthe, and all the iudgements of thy righteousnes endure for euer.

153. [Beholde mine affliction. &c.] He teacheth by his own example, that the followers of godlynes muste not bee out of hart, though they receiue an euil reward in the worlde. For their state is too go a soulowper fare, and therfore it is not meet for thē to be dismayed for aduersitie, but rather to settle themselues vpon this cōforte, that the gate is open for them too pray vnto God: yit dooth not the Prophet brag of his endeuering too keep the Law, as though he looked to be rewarded ageine at Gods hand for it: but only sheweth himselfe to be one of Gods seruants in like maner as he hath spoken of his hope in other places. Howbeit this reason dooth properly perteine vnto the presente cace, for it is a signe of rare courage, when we be not led away from the feare of God by aduersities, but wrestle ageinst temptations, so as we seeke him euen when he seemeth of set purpose too driue vs away. In the verse folouping he poynteth out the maner of affliction: name ly that he is vexed wrongfully by euill & vnhoneste persons. Woord for woord it is [plead thou my plea:] whiche importeth asmuch as to take vpon him the defence of him that is oppressed, or to vndertake the auouching of his cace, or to maintein his right. First and formost the Prophet in calling God to the defence of his cace, sheweth himself to bee wrongfully greeued eyther by vyolence, or by slaunders, or by crafte policies: and in seeking a deliuerer, he sheweth himself to be too weak to resist them, or els too bee so intangled that there is no hope for him to be delyuered but onely by God. In the seconde member, the letter [Lamed] seemeth to be taken for the letter [Caph] the marke of likening, vnder whiche he did set downe the like forme of praying a litle afore. Ageine seeing Dauid complayneth heere that hee is as it were hilde in fetters by his enemies if hee bee not reskued by the hand of a deliuerer: he dooth wel in desiring to be restored vnto life, for he that is so cast downe, is like a dead man. Also there is aptlye added [according too thy woorde] for hope of life shineth vnto vs from hence, that God by his woord promiseth to become our deliuerer. Wherupon the Prophete in wading out of darkenes

nes vnto light, prayeth & lifteth vp himself by the woꝛd. If any man like better of ỹ other sence: thē shalnot Dauid simply desire to haue lyfe gyuen vntoo him, but too haue a spirituall lyfe giuen him: and so hee should desire to be hartened vnto faith, the feare of God, & the endeuer to liue holily.

155 [Welfare is far from &c.] In asmuch as the Prophet was perswaded that the woꝛld is ruled by the secret prouidence of god who is a righteous iudge: out of that welspring hee draweth this sentence, that the wicked are set far from welfare, and welfare from them: wherupon springeth boldnesse of praying. For like as GOD is turned away from the despysers of his woꝛd, so is he ready to help his seruantes. Furthermoꝛe it is to be noted that when the Prophet sawe his enemies puffed vp with their prosperitie: hee on the contrarie part lifted vp his hart by faith: so as he beleeued assuredly ỹ all their delightes were cursed and tended to destruction. Therefoꝛe as oft as the vngodly haue the woꝛld at will, so as being deintily pampered they daunce in their owne fatnesse: let vs foꝛ our defence lerne to take hold of this buckler which the holy Ghost reacheth vntoo vs: namely that they shal at length perish vnluckely bycause they seeke not after GOD S commaundementes. From whence springeth the contrarie lessen, that although the faithfull, whyle they walke vncoꝛruptly in the feare of GOD, be as sheepe appointed to the slaughter: yet is their welfare at hand which is defended by the secret preseruation of GOD. And to this meeninge dooth the Prophet in the verse folowing ad, that gods mercies are many: as if he should say, none other shalbe saued but such as flee vnto Gods mercy. Howbeeit, to thentent he may be bold to approch with moꝛe assuredness, he not only saith that GOD is mercifull, but also mightely blazeth & extolleth his compassions. Wherevpon wee gather, that he was contented wt Gods mercies in such wyse as hee sought no helpe at his owne deseruings. Neuertheles, therwithal it is to be noted, ỹ the prophet was soꝛe tossed wt many temptations, considering how he was faine to set this largenes of mercy ageinst thē. Now whither ye read great oꝛ many, there is small oddes. That which folowe-eth, that God [should quicken him accoꝛding to his iudgments:] I understand it of his promises. Foꝛ whereas other take it foꝛ his maner oꝛ custome: I haue shewed already heertofoꝛe, that it agreeth not so fitly. The prophet therfoꝛe cōfirmeth agein, that lyfe cannot otherwyse be hoped foꝛ oꝛ requyred at Gods hand, than when hope is conceyued by his woꝛd: and that doth he oftentymes beare into vs, bycause wee be very foꝛgetfull in this behalfe. But too the intēt we may vnfearfully apply to our selues whatsoeuer grace God promiseth vnto his seruaunts: let vs alwayes beare in mynde the sayde principle concerning gods manifold oꝛ greate mercies. Foꝛ if we surmyse that god promiseth eyther bycause he ought to do it, oꝛ bicause we haue deserued it: byanby we shal fal to douting, and shet ỹ gate ageinst our prayers. But if we bee thꝛoughly perswaded that God is not moued to promis saluacion, foꝛ any other cause than foꝛ that hee is mercifull: we shal not dont to appꝛoch vnto him, bicause he hath bownd himselfe vnto vs of his owne accoꝛd.

157 [My persecuters. &c.] Like as in other places, so testifyeth hee here, that although he had bin pꝛouoked by manie injuries: yet hee stepped not from the ryght way: which thing I told you was a pꝛoof of greate and singular constancie. Foꝛ it is an easie matter to do well among good men. But if wicked folke assault vs, if one assayle vs with foꝛce of hand: if another rob vs: and the third wynd vs in wt lyes: and another layeth vppon vs wt slaunders: it is hard foꝛ vs too persist in our vpꝛyghtnesse. May rather we fal too matching of them with theyr owne policies. Besydes this, the licencio usenes that is permitted them without punishment, is a violent engyne to battre our faith inasmuch as God by winking at it, seemeth to abandon vs to the spoyle. Therfoꝛe by [gods testimonies,] the prophet meeneth, not onely the rule of liuing wel and righteously: but also the promises. As if hee should say, Lorde, neyther haue I departed from vpꝛightnesse although occasion were giuen mee by the wicked: neyther haue I shaken off the trustе of thy grace, but patiētly waited foꝛ thy help. And both

of thē are necessary. For although he that is wronged encounter the malice of his enemies with dooing wel, and forbeare all misdealing: yit if he hang not wholly vppon GOD, this vpryghtnes of his is not ynough to saue him: not that any man behaueth himself so modestly, sauing he that leaneth vpon GOD and waiteth to bee deliuered by hym: but bycause although it might so happen, yit were there not sufficient force in this half vertew, bycause the saluation of God is laid vp for the faithful that cal for it with the earnest meening of faith. Now whosoeuer vpon trust that GOD wilbe his deliuerer, doth vnderproppe & shore vp his mind with his promyses, he will indeuer euen too ouercome euill with good. In the next verse, he proceedeth yit further, declaring that he was inflamed with a holy zele bycause he sawe Gods law despysed by the wicked. Neuerthelesse thee Interpreters agre not in one woord: for some deriue the word [Eth Cotetath of Kut] which oftentymes signifieth [to chyde:] and ageine othersome deriue it in the coniugation [Hithpahal] of [Katat] which signifieth too cut vp or destroy. I embrace the former interpretation bicause it is most receyued among the lerned, and agreeth best. The Prophet therfore shew eth himself too haue bin inflamed with so greate a zele of GODS Lawe: that hee could not beare with the wicked skorning of it. Neuerthelesse by the woorde [Chyde] may bee beetokened as well the inward hart burning, as ẏ outward heate of wordes wherwith he rose vp openly ageinst the despysers of God. And therfore some translate it, [I starcled at them,] or it irked mee. And truly no man will put himself foorth too contend for the maintenāce of Gods glorie, but he that hath first chafed with himself and bin greeued at the very hart: like as ageine after this holy hartburning there foloweth commonly a deededooing. To be short, we be warned by the example of the Prophet, that the contempt of Gods word is to be taken in such displeasure, as our hart must growe whot euen vnto chiding. First therefore let greef sting vs inwardly: & afterward as occasiō shal serue, let vs indeuer to represse their malapertnesse & pride stoutly, and let vs not stick too prouoke them too furie ageinst vs.

159 [See Lord how. &c.] Yee must bear in mynde the thing that I haue told you of afore: That the Saints as oft as they commend theyr own godlinesse afore god, thrust not out theyr merits too leane vppon them, but take it for a principle, that God who discerneth his worshippers frō the heathenish & wicked sort, wilbee mercifull to them bycause they seeke him with their whole hart. Besyds this, the hartie loue of Gods lawe is the certeine signe of adoption, inasmuch as it is the woork of the holy Ghoste. The Prophet then, although he take not any thing vppon himselfe, doth iust alledge his own godlynesse, to the intent he may conceiue the more assured hope of obteyning, by reason of gods grace wherof hee had had experience. By the way we be taught, that the trew keeping of the law springeth only of a freeharharted loue. For God requireth willing sacrifyses, and the beginning too liue wel, is to loue him, according as Moses sayth Deut. 10. 12. What requyreth thy GOD now at thy hand O Israel, but that thou shouldest loue him? Which selfsame thing is repeted also in the summe of the lawe, Deut. 65. Thou shalt loue the Lord thy God. And in this respect Dauid sayde afore, that Gods lawe was not onely precious, but also delectable vnto him. Now like as in keeping of the Law, a man must begin at willing obedience, so as nothing may delyght vs more than gods Iustice: so ageine it is too bee considered, that our mynds are not inclyned too this affection, otherwyse than by the feelinge of Gods free goodnesse and fatherly loue. For the bare commaundments are so farre of from winning men vnto them, that they rather scare them away. He then that hath tasted of Gods goodnes by the doctrine of the Lawe, is the onely manne that wil set his mynd agein to loue it. And whereas the prophet repeteth so often this prayer, that God should quicken him: we gather that he was well acquainted with the frayltie of his owne lyfe: insomuch as he thought not that men doo liue furtherfoorth than Gods breatheth lyfe into them euery minute of an houre. Moreouer it is a likelyhod, that hee had bin beeseged of manye deathes:

deaths: to the intent he should haue the more care to repaire too the fountaine of life. And ageine, he layeth the foundatiō of his faith in the goodnes of God. Wher by we perceiue, how farre he was of euē now from bragging of his merites, when hee protested that hee loued the Lawe of GOD.

160. [The beginning of thy. &c.] Although the Prophetes meening bee not doubtful: yit may the words be vnderstode two waies. For some interpret the word [beginning] in this wise, ẏ Gods truthe shineth foorth apparantly in hys word, euen at the very first entrance into it, so as it may wel be called the beginning of it. And this sentence (namly that assone as we cast our eyes vpon the heauenly doctryne, by an by the trueth of it meeteth vs) conteyneth a profitable lesson, if our minde haue eyes to see it. Not withstanding peraduēture no lesse rightly do others make a distinction, that euē from the beginning, Gods word was alwayes sure to trust vntoo, and so contineweth vnto the end. For very wel hāg togither these twoo members, that God had bin true of his promise euen frō the beginning: and also that hee contineweth like himself alwayes after one rate. Wher as they refer the word [iudgements] too God works and not to his doctrine: although I disalow it not: yit is it not answerable to the sequele of the matter. Let vs therfore hold vs to this mening, that since the time that God began to speake, hee hath alwayes bin faithful in his promises, and neuer disappoynted the hope of his seruants: & that the course of this soothfastnes hath bin after such an equall rate, that his worde is true and faithfull euen from the beginning too the ending.

161. Princes haue persecuted me without a cause, and my hart hath byn afrayed at thy word.

192. I haue reioyced at thy word, as one that bringeth forth much pillage.

163. I haue hated and abhorred deceit, and I haue loued thy Lawe.

164. Seauen times a day haue I praysed thee, by reason of the iudgements of thy rightuousnes.

165. Muche peace haue they that loue thy Law, and there is no stumbling block for them.

166. Lord, I haue wayted for thy welfare, and I haue kept thy commaundements.

197. My soule hath kept thy testimonies, and I haue looued them exceedingly.

168. I haue kept thy cōmaundements and testimonies: for all my wayes are in thy sight.

161. [Princes haue persecuted. &c] He reporteth that in hys sore and greeuous temptation, he was hild back by the fear of God, so as hee desired to attempt nothing that was vnbeseming a godly mā. For we be forward to fall into despaire, when Princes whiche are armed with puissance to ouerwhelme vs, are displeased with vs and woorke vs trouble. To the increase heerof commeth also the vnkindnes, that wheras they ought too be as bucklers to defēd vs, they turn their strength to our anoyance. Nay rather, when wretched men be striken so from a loft, they after a fort beleue ẏ gods hand is ageinst them. Also the cace of the Prophet was peculiar, whē he had to encoūter wt the heds of the chozen people, whō God had stailed in so honorable degree, that they were the pillers of the church. Some expound it more strictly, namely that Dauid folowed Christs exhortatiō (that is too wit, feare not them that kil but the body: I wil shewe yee of whom

ye ought to be afrayd: fear God who after he hath killed the body, is able to cast the soule into hel fire. (Math. 10. 28.) which though it were not yit uttred by Christs mouth, yit ought it too be fixed in the harts of all ỹ godly. Then in their opiniõ, the meaning is, that the Prophet was not thrust from the feare of God for any threatnings or terrors. But he extendeth this commendation of his own constancy yit further. Wel knowen is this exhortatiõ of Esayes 8. 12. Be not afrayd at their terriblenes, but ỹ Lord of hosts let him be your fear and abashment. The Prophete sheweth there generally with what weapons the faithful must bee armed too vanquishe all the assaults of the world: that is too wit, they not only must stand in awe of God, but also beleue that hee will alwayes bee the mainteyner of their welfare, so as they may cast al their cares vppon him. For so will it come too passe, that they shall holde themselues cõtented with his defence alone, and not step aside too practize any thing els. So also in this place, although the Prophet being oppressed by force of Princes, wer a sorowful gazing stock: yit denyeth hee that he yeelded: saying that he considered what was lawful for him to do, and spyghted not their wycked practyses by repulsing craft with craft, and violence with violence. For as concerning ỹ present circumstance [to be afrayd at Gods worde] is too restreine a mans selfe, and too attempt nothing that is vnlawful. I haue tolde you heeretofore that the Adverbe [Chenam] [or freelye] is added for an inlargement, in respect that the temptation was somuche the harder, in that the tirantes assayled a harmlesse persone for no cause, saue onely their owne wicked lust. For we knowe that honest natures are caryed away the easlyer vntoo ire, when such a one is assaulted as hath provoked no man. It was therfore a notable proofe of modestie in the Prophet, to bridle himself by Gods worde, that he might not contend with euil dealing, nor also be so ourcome with impacience, as too fall from his vocation. Therefore let vs learne too remaine quyet, although Princes tirannously abuse the power that GOD hath committed vnto them, lest wee trouble lawful order by our vnquyetnesse.

162. [I haue reioyced. &c.] We knowe that no gaine bringeth greater gladnes, than when the Conquerours enrich thẽ selues with the spoyle of their enemyes. For with the gaine ther is matched glory of tryumphe, and the profite that commeth vppon the sodeine delyghteth the more. This is the reason why Dauid cõpareth the knowelege of the heauenlye doctrine which he had gotten & spoyles rather then & other riches. For by these wordes he betokeneth that out of Gods word he had gotten the greatest ioy that could be, wherunto no gaine were it neuer so desirable, was able to come necre. Wherby we gather, that he was contented with Gods word as with the perfet pleasure and substantial felicitie. And no marueil if Dauid groũded the whole somme of blissed life in Gods woorde, wherin he knew the treasure of eternall life too bee encloſed and offered too him by free adoption. In the thirde verse of this eyght hee declareth better the thing that I touched erewhile: namely that he was clenzed from faultie affections, too the end he might yeeld the Law his due honour and estimation. And forasmuche as wee haue hadde almost the same sentence in another place, I will but breefly touche wherfore the Prophet sayth first that [he hated deceit] ere he speak of his louing and imbracing of the Lawe. For inasmuch as we know that hipocrisie is bred by nature in the harts of all men, & that they bee naturally giuen too vanitie and deceitfulnesse: we must labour earnestly to purge our hartes, that the loue of the Law may reigne there. Now if the hating and abhorring of falshode bee the beginning to liue wel, and the first point of righteousnes: it foloweth that nothing is more excellent, than soundnesse or vprightnes: for all vertues vanishe away, if that holde not the first roum. Neither is it for nought that [abhorring] is ioyned with [hating] too the ende wee may knowe, how it is not inough too hate deceyte after a cõmon maner, onlesse Gods children be euen at deadly foode with it. Now if the loue of the Lawe and the hating

ting of deceyt bee yokefellowes: it followeth, that as many as bee not instructed in Gods schoolehouse, are infected with craftinesse and hipocrysie. By [seuen tymes a day] the Prophete meeneth that hee is continually or very oft occupyed in settinge forth Gods prayses: like as in Prouerbio. 24. 16. the ryghtuouse man is sayde to fall seuen tymes a daye, when hee falleth oftentymes into sundrie temptacions. And forasmuch as Gods iudgementes are echewhere taken for the punishementes that hee layeth vppon wickednesse, and sometyme also are referred to the whole prouidence wherewithorough hee gouerneth the worlde: Some are of opinion, that the Prophete prayseth God for auouchinge his Justice so manifestly, as well in punishinge of wickednesse, as in the whole gouernance of the worlde. But I agree to others rather, which referre them to his doctrine: not that I mislyke the former Exposition, but bycause that in this Psalme the Prophet standeth peculiarlye vppon the commendacion of Goddes Lawe. The effecte therefore is, that Dauid beeing continually occupyed in the considering of Gods Lawe, found so greate perfection of Justice and wysedome therein, that from tyme too tyme hee was fayne to burst out into prayse and thankesgyuing. And these diligence in prayslinge God sheweth, that Dauid not onely spake reuerently and honorably of the Lawe, but also accounted it as an incomparable benefyte towards mankynde. For it was not only admiration, that enforced him to prayse God, but it was also an affection of thankfulnesse, bycause hee sawe there should no excellenter thing bee gyuen vnto man, than to be renewed into blissed and eternal life by the incorruptible seede of the heauenly doctrine. Notwithstanding, of all those to whome God offereth this treasure, scarsly the hundreth man yeeldeth so much as a meane indeuer too giue God thankes. And there reigneth so greate naughtinesse euerywhere in the worlde: that some doo scornefully reiect the heauenly doctrine, and some refuse it, and othersome barke and frette if there be any thinge in it that likes them not.

165 [Much peace haue, &c.] If wee take peace for the happie state of lyfe, accordinge as the Hebrewes vsurpe it often in that sence: then shall the woorde [stumblingblocke] bee put contrary wyse for aduersitie: as if it had bin sayde, that suche as loue the Lawe of GOD shall haue a prosperouse race, and stand vpright, though all the worlde shoulde ronne too ruyne. But this other interpretation will agree as well, namely, That they haue muche peace truly, bycause they being perswaded that they themselues please God, and their lyfe also, doo reste vppon a good conscience. For wee knowe, that this calmenesse of mynde is woorthely reckened for the firste poynte of blissed lyfe, namely, when being at one with God, wee lyue quietly, and his fatherly fauoure shyneth in our hartes. And iustly doeth the Prophete auouche, that wee atteyne thys peace by the Lawe of God. For whosoeuer hangeth vppon any thinge elfe, shall tremble from tyme to tyme at euery little blaste. If this sence bee liked, then shall the woorde [stumblingblock] in the second member signifye all encomberances of mynde wherewith they are pitifully troubled and vexed whiche leane not vppon Gods woorde, but are caryed awaye eyther by their owne lust or by other mēnes pleasures. Neuertheles, whyther of these twoo wayes soeuer wee take the sayde woordes [peace and stumblingblocke:] the Prophetes meening shall remayne all one: that is too wit, that they are miserable whiche addict not themselues vntoo God: bycause that although they like wel of themselues for a tyme: yit there hange many stumblingblockes in their way, too driue them sodeinly backe ageine. And by the termie loue, wee gather that this peace is not purchaced by slauish obeysance of the lawe, but is obteyned by faith. For the Law hath no sweetnesse too allure vs vnto it, onlesse it offer vs God too bee our father, and quyet our mindes with assurance of eternall saluation. Contrarieusse al worldlinges and despysers of God, are iustly punished by their owne stubbornes and vngratiousnesse. For euery one of them is his owne hangman: and the fercer that they be ageinst GOD S woord, so much the sorer are they tormented, vntill they bringe themselues too vtter destruc-

tion. And although the Godly also haue their turmoyles: yt dooth their inwarde comfort, eyther wype awaye all peynfulnesse, or lift thē ouer all stumblingblockes, or else releeue them so as they quayle not.

166]Lorde, I haue waited, &c.] Not without cause doothe the Prophete beate oftentymes vppon this sentence, whiche slyeth in all mēnes mouthes: namely, that nothing is easyer than to yeeld vnto God the prayse and office of sauinge: whereas notwithstanding there is not almost anye one example of stedfast hope too bee mette with in the whole worlde, when mē come to wrestle any long tyme with temptacions. And by the order of the woordes we gather, that to the intent a man may keep himselfe in the feare of God and the loue of his Lawe: he had neede first to seeke safetie in God. For if the beleefe of grace bee taken away, or patience once shaken of, wee bee harped hither and thither, without any mynding of godlinesse. And therfore the cheefe vertew of the faythfull, is their sufferance of the crosse and mortification, whereby they submitte themselues meekely vnto God. For so long as no aduersitie happeneth to the hypocrytes, they also seeme well mynded too prayse God. Furthermore there be other reasons why it behoueth vs to gyue attendance vntoo Gods saunge health, if wee mynde too frame our lyfe aryght. For if we bee tyde to the entycementes of the world, we shall wanze away out of hand. And we see that the more part dooth therfore faile, bycause it is a hard matter too beleeue assuredly, that welfare is not too bee hoped for elsewhere, than of Gods free grace. Wherefore that wee maye woorship God without ceasing, fayth must needes first shyne before vs: Then must patience come and accompanie it, to cheerishe in vs the loue of ryghtuousnesse. For as I haue sayde, our cheerfulnesse of going forewarde springeth heereyppon: namely, that wee can tend in our hartes too suffer our saluation to lye hyd in Gods bosome, and not doubt but hee wilbee a faythfull rewarder of all suche as seeke him, although hee withdrawe his fauour from our eyes. Thys lesson confirmeth he with other woordes in the nexte Verse, sayinge that hee keepeth Gods testimonies with all his harte. For by the name of [Soule] hee expresseth more forcibly that he had hild the doctrine of the Lawe shet vp deepely in the innermost concept of his harte. The cause of this so diligent keeping, is the singular loue of it, which hee addeth. For hee that obeyeth the Law of necessitie and slauishly, is so far of from receyuinge it intoo the inwarde concepte of his harte too keepe, that hee would fayne it were further of.

168 [I haue kept, &c.] Looke what hee had spoken with more behemencie before: that dooth hee repete nowe more simplye, addinge there vnto a reason. Neuertheles this breefnesse is not in the whole cōteint of the sentence, but in the onely woorde, [Soule] whiche hee nowe leaueth out. By the waye, vntoo commaundementes hee ioyneth testimonies, that hee maye shewe more plainly, how hee not only intreateth of the rule of liuinge well: but also comprehendeth the whole couenante of Saluation. And truely the doctrine of the Lawe could not bee so ampable for shewing what is ryght: if it did not also sette foorth the free fauour of God. The reason which the Prophete assigneth tendeth to this ende, that forasmuche as he knewe howe nothing is hidde from G O D, the same was as good as a bryde for him too the mayntenance of godlinesse. For except wee liue as it were in Gods syght, the wantonnesse of the flesh will quickly carye vs awaye too and fro. The meeninge also maye bee this: That hee made God the vnpere and Iudge of it is lyke: for the Scripture termeth them too [walke in the syght of God,] whiche willingly referre all theire doinges vntoo him, and as it were withdrawing themselues from the eyes of men, cyte themselues vnto his Iudgement seate. In this wyse he dooth vs too vnderstande, that hee hadde doone the beste hee could, not onely too be cleere from all faulte and blame before men, but also to offer his hart sounde and vnfeyned vnto God. Whither of these senses so euer you choose, the Prophet auoucheth, that G O D S Lawe is neuer obserued aryght, tyll wee consider, howe wee haue too deale with G O D, the Sercher of hartes, from whose eyes nothing is hidde.

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It may also bee a maner of protestation, as if he had sayd: Lord, thou art best witnes how faythfully I haue kept thy Law, for nothing is hid from thee. But hee seemeth rather too haue betokened this ground of holy conuersation: namely, that he had consecrated his lyfe vnto GOD, and alwayes had his wittes fastened vpon the beholding of him.

169. Let my cry comme before thy face, ô Lord, giue mee vnderstanding according too thy vvoord.

170. Let my prayer comme intoo thy syght, deliuer mee according to thy vvoord.

171. My lippes shall speake prayse, vvhen thou shalt haue taught mee thy statutes.

172. My tung shall speake thy vvoord, for all thy commaundementes are ryghtuousenesse.

173. Let thy haud bee too help mee, for I haue chosen thy commaundementes.

174. I haue longed for thy welfare, ô Lord, and thy Lawe is my delyght.

175. Let my sowle liue, and it shall prayse thee: and let thy iudgementes succour mee.

176. I haue strayed like a lost sheepe: seeke thy seruant, for I haue not forgotten thy statutes.

169. [Let my crye &c.] He repeteth that which wee haue seene alredy heertoofore, namely, that his cheef desyre is, & the thing which he most coueteth (all other set alyde) is that he may profit in Gods Lawe. For by the woord [cry] he betokeneth a vehementnes, as if he should say, ỳ care which touched him cheefly, & the longing wherwith he was most inflamed, was that (according to ryght and reason) the lyght of vnderstanding, wherthrough wee excell the brute beastes, and approche neerest vnto GOD, myght be preferred before all earthly commodities. Neuertheless, the percell [according to thy woord,] admitteth a dubble vnderstanding: and some expound it so, as if Dauid should wish too haue his mynd framed according too the appointmẽt of Gods woord, that he might not be wittie otherwyse than according to the doctrine of the Lawe. And this sence would not misagree, were it not that in ỳ next verse theis woords, [deliuer mee according too thy woord,] did withstand it. Howbeit, forasmuch as I am out of dout, that theis twoo sences agree in thẽ selues, albeit that the more acceptable of bothe be this: That Dauid prayeth too bee made wyse according too the rule of the Lawe: yet I rather incline to the other sence, namely, that he desyreth to be endewed with vnderstanding according as GOD had promised. And wee knowe that of all the thinges, which hee promiseth most bountiously to his seruantes, this is iustly the cheef, that they may bee enlyghtened with his spirit to excell in trew and sound wisdome. And manifold is the profitablenes of this lesson. For first we be taught, that nothing is more too bee desyred, than that GOD should guyde vs with his lyght, least we myght become like brute beastes. Secondly, that it is the peculiar gift of the Holy Ghost: for it had bin a fondnes for Dauid, too haue asked that thing which had bin naturally bred in him, or which he might haue attayned to by his own trauell. Thirdly, cometh that which I sayd concerning the promis: That the faithfull should not sticke to offer themselues vnto God to bee enlyghtened by him, who assureth them that he wil bee the guyde of the blynd, and refuseth not to be a mayster & teacher of the little ones.

170 [Let

170. [Let my prayer come.&c.] After hee hath made his peticion for ryght vnderstanding, now hee calleth vppon GOD for deliuerance. Whereby hee acknowledgeth himself to be continually in manye daungers, out of which he hath none other meane to scape, except GOD reache him his hand out of heauen. Wee knowe in deede that the Prophet (as oft as he was driuen to any necessitie) called vpon God for help. Howbeit, forasmuch as he speaketh vnprecysely, I doubt not but that by commending his lyfe generally to the tuicion of GOD, he thinketh himself too bee inclosed with innumerable deathes, if God bee not his continuall deliuerer. But this is an inestimable comfort, that GOD assureth vs that his help shall alwayes be redy at hand for vs in all daungers.

171. [My lippes shall speake.&c.] Now he sheweth by an other reason than he did in the laste verse, how hyghly he esteemed to bee admitted among Gods Disciples, and to profit aryght in his Schoole: namely, bycause he will stepfoorth with full mouth to prayse GOD. For the woord [Nabang] which he vseth, is Metaphorically deryued of the bubbling vp of fountaines: and therfore it signifyeth not simply too speake, but too power foorthe a mannes speeche plentifully. Then like as erewhyle he shewed the earnestnes of his desyre by praying: so now he sayeth, that his reioycing shall bee a witnesse that hee wissheth nothing more, thā to be throughly endewed with the heauenly doctrine. And agein, he confirmeth that the rule of being wyse aryght, is to submit ourselues too Gods woord, and not too folowe our owne imaginacions: and also that GOD should open our vnderstanding & subdew it vnto his obeysance. For the Prophet heere ioyneth both of them togither: namely, that when God hath set his Lawe before vs, for vs too lerne out of it whatsoeuer is profitable to be knowen to saluacion: he also becometh our inward schoolmaister, bycause it were not ynough too haue our eares striken with the outward sound, onlesse GOD enlyghtened our myndes with the spirit of vnderstanding, and corrected our hardnes with the spirit of teacheablenes. And like as the labour of teachers is in vayne vntill it bee made effectuall: so also it is to be noted, that such as are taught of God in deede, are not caryed away from the Law and the Scriptures by secret reuelacions, as some fantasticall men bee, which think themselues to sit trysling in the first principles, if they may not fling away after their owne forgeries, by trampling Gods woord disdeynfully vnder their feete. In the fourth verse of this eyght, he sayeth, that when he shall haue profited in Gods Lawe, hee will also imploy his labour in teaching others. Truly this order is to be hild, that the doctrine doo first take roote in our owne hartes, before wee vtter it vntoo others. Neuertheles, eche man according to the measure of his fayth ought to make his brothers parttakers of that which he hath receiued, that the doctrine be not buryed, whose vse and frute God will haue vttered too the commune edifying of the Churche. Also there is added a reason, bycause it is meete that all the Godly should be prouoked to setfoorth the Law of God: that is too wit, bycause ẏ by this meanes rightuousnes is spred abrode through the whole world. For when the Prophet adorneth Gods preceptes with the tytle of [Ryghtuousnes,] he dooth not simply allow thē: but he giueth a couert incling, that vntill this Rule beare sway in ruling mankynd, all the whole world is full of sorowfull and horrible confusion. Notwithstanding, let the Readers iudge, whither ẏ word [Answer, or witnes] (which thing the Hebrew woord [Gnanah] dooth properly signify) agree not better too the present place: so as the sence may be, My tung shall beare witnes, or answer to thy woord: bycause the trew knowledge of ryghtuousnes is not too bee fetched elswhere. But then should the letter [Lamed] be supplyed vnto the woord [Emratheca.]

173. [Let thy hand. &c.] Bycause hee hathe addicted himself to the doctrine of the Lawe, hee requyreth too haue Gods hand too bee his helper. Howbeeit, by theis woordes hee declareth, that such as yeeld themselues too the gouernance of Gods woord, haue neede of his help conti=

continually. And truly the more sincerely that any manapplyeth himselfe to Welldooing: the moe wayes dooth Satan heaue at him, yea and the mo aduersaries moleſt him on euery syde. But when God seeth thē that haue once embraced his doctrine, continew stedfast in their purpose: he is so much ȳ redier to helpe them. And by the woord [chooze] he hath expressed, that nothing could let him from addicting himselfe to Gods Lawe. For there is no man that shall set his mynd vpon the loue of ȳ law, without great cōtention, inasmuch as the leawd affections of the flesh drawe euery man hither and thither. This [choozing] then whereof mention is made, sheweth that it is not for lacke of skill, or through any vnaduised zele that the children of god doo cheefly couet the heauenly doctrine: but that inasmuch as mennes maners are variable, and thei feele the sundrie assaults of the flesh, they purposely subdewe theire mynd to the seruice of God.

174 [I haue longed, &c.] Although all men wishe well to themselues, and nō mā also flatly refuseth Gods fauour: yet is the choyce of happie lyfe so confused and vncertein, that scarce one among an hundzed aspyzeth to Godward. For whereas some are carped away with their owne ambition, some possessed with couetousnesse, and some burne in lust: The further that they drawe backe from God, so much imagine they themselues to fare the better. Finally according as eche man is desyrouse to bee safe: so much the more purchaseth he gods displeasure in seeking meanes on all sydes. And the Hebrew construction betokeneth a constantnesse of desyre: for woorde for woorde hee sayeth, [hee had sewed for the welfare of God.] Afterward hee expresseth the maner of the patient sewinge for ȳ sayde welfare: that is to wit, when wee seeke for comfort and relief of all maladies out of Goddes woorde. For whosoeuer feedeth not himselfe with the affyance of the promysed saluation, shall quaple at euery light pushe. Therefore leaste the Prophete myght turne awaye his vnderstanding from hoping for ȳ Saluation of God, hee holdeth himselfe wyfely within the Doctrine of the Lawe.

175 [Let my soule liue, &c.] Forasmuch as the Verbes in the Hebrewe are of the Future tence, the sentence myght be layd foorth thus: Lorde, when thou shalt haue bestowed lyfe vppon mee, I will indeuer too shewe my selfe thankefull in setting foorth thy prayses. If this sence be lyked, then it shalbe a kynd of reioycinge, wherein the Prophete (vppon trust of Goddes promises) warranteth himself assuredly, that his lyfe shalbee safe. And doubtlesse, although oure lyfe bee hydden vnder the shadowe of death, yit may wee boast, that it is safe, bycause the keeper thereof is faythfull: accordinge also as this affyance springeth out of Gods quickeninge grace offered vs in his woorde. Neuertheless, forasmuch as the more part of the Interpretours translate the sayde woordes in the manner of wishinge: lette vs followe that whiche is most receyued: that is too wit, that Dauid in sewing too haue hys lyfe prolonged, doothe also therewithall shewe the ende too whiche hee desyreth to liue: namely, that he may exercyse himself in setting foorth Gods prayses, lyke as in the Psalme 115.18. it hathe bin sayd, wee that shalbee alyue, shall prayse the Lorde. In the second member it were harde too take [iudgementes] too bee mentē of the commaundementes, too whiche it belongeth not properly too gyue helpe. It seemeth then, that bycause the Prophete perceyued himselfe in hazard of innumerable mischeeues, (accordinge as the faythefull in this World are fayne to dwell as sheepe amonge Wolues, by reason of the vnbrydled libertie of the wicked) hee calleth vpon God for defence, that hee by the secret brydle of his prouidence, should restreyne all the vngodly from dooing him harme. And truely, when thinges are tumbled vp and downe in the World, and our welfare is in perill amonge the sundrie & manifold stormes therof, it is a ryght profitable lesson to lift vp our eyes to Goddes iugementes, and to seeke remedie at them. Notwithstandinge, forasmuch as in this Psalme, the sayd woord [Iudgements] is comonly referred to Gods commaundementes: A man may fitly translate this this place so also: so as the prophet should attribute the office and charge of helping, vntoo Gods woorde, bycause hee fedeth vs not with vayne promises, but confirmeth

meth and ratifyeth his woorde as ofte as neede is, with the present working of his hand. And so shall it bee a singular commendation to aduance the efficacie of gods woord, that the Prophet calleth the Law of God to his helpe. If any man had leuer to expound it of the keeping of ẏ law: I will not stryue ageynst him: as if the Prophet should saye, Lorde, lette the vprightnesse whiche I haue obserued, and the indeuer that I haue imployed in keeping thy commaundements, bee a defence for mee.

176 [I haue strayed. &c.] Hee confesseth not his sinnes heere (as many falsely surmyse) as if hee had bin drawen intoo the trappes of Satan: for ẏ second member is ageynst it, where hee denyeth that hee had forgotten Gods Lawe. And it is a cold solution to saye, that he was a stray sheepe before the tyme of his calling, and that afterwarde hee was gyuen to godlynesse: or that in strayinge hee was withhild by some godly affection, that hee dyd not vtterly cast off the feare of God. For it is certeine, that in bothe the members there is betokened one selfesame tyme. Ageyn, it is easie to gather, that the Prophete speaketh aduersatiuely: that is too saye, that although hee had strayed like a lost sheepe, yit was hee neuer ouergrowē with forgetfulnesse of Gods Law. Therfore in my iudgement hee sayeth hee hadde strayed, bycause that beeing chaced by the force and violence of his enemyes, he conueyed himself fearfully from place to place, too fynde some couerte too hyde him in. Surely wee knowe, that Dauid was so hunted, that hee coulde nowhere fynde a quyet place to reste his banished bones in. Wherfore this Similitude myght bee verifyed of him most fitly, in that hee beeing chaced and dryuen away, did for all that, neuer swarue from Gods Lawe. Moreouer, inasmuche as the woolues pursewed him euerywhere, hee desyreth GOD to gather him vp, and too gyue him a quyet and safe abydinge, that hee maye at length leaue his strayinge. And it was the beste meane of obteyninge that could bee, that beeing assayled with manye iniuries, hee neuer shuinke from the feare of GOD: which thing notwithstanding must rather bee referred too the course of his whole lyfe, than too his particular doomges, as they terme them. For although hee were fornommed in his aduoutrie for a tyme: yit is it certeyne, that hee was vphilde in aduersitie by Godly sufferance, so as hee perseuered in folowinge ryghtuousenesse.

The conteintes of the Cxx. Psalme.

If wee take Dauid to haue bin the Authour of this Psalme, (which thing is probable): hee declareth howe carefully hee had prayed at suche tyme as hee wandered from place to place, too escape the crueltie of Saule. And most of all, hee complayneth of leawde backebyters, which charged him vniustly with false slaunders contrarie too his deserte. But if some other coniecture bee more liked, then shall it bee a single and generall complaynt ageinst false reportes. This Psalme and the next fowerteene folowinge, are called Psalmes of Greeces, Steppes, Stayers or Degrees: but in what consideration, it is not agreed vppon, euen amonge the Hebrewe Doctoures. Some surmyse, that there were fifteene Greeces or Steppes vp too that parte of the Temple that was appoynted for the Men: and that the Women stayed still beneath: but it is a fonde geasse, and wee knowe howe large scope the Iewes take vntoo them-

themſelues in darke caues, to feyn what they liſt. Some vnderſtand this mounting, or going vp, too bee their returne from the captiuitie of Babylone: which is vtterly conſtreyned. For it is manifeſt that the more part of them were made eyther by Dauid, or by Salomon: and it is eaſie too gather by the conteintes of them, that as many of them as were made by Dauid, were woont too bee ſung in the Temple whyle hee was yit alyue. Otherſome thinke the ſayd mountinges too bee Tunes in Deſcanting. And there bee that ſay, it was the beginning of ſome ditie. Now although I paſſe not greatly for the matter, beeing of ſo lyght importance, yit is the coniecture allowable, that the ſayd name was giuen them of the ryſing of the Note. For it is deryued of the woord (Gnala,) which importeth as much as too clymb: and therfore I willingly admit, that heerby ſhould bee betokened the diſtinct ryſing of the Notes in ſinging.

The Cxx. Pſalme.

A ſong of degrees. I called too the Lord in my diſtreſſe, and he aunſwered mee.

2. Lord, deliuer my ſowle from the lippe of falſehod, and from the tung of deceyt.

3. VVhat ſhall the tung of deceyt giue thee, and what ſhall it auayle thee?

4. The sharp arowes of a ſtrong man with coles of Iunipers.

I Called too the Lord. &c.] The authors name is not written vntoo it, howbeit the whole laying togither of ỹ words reſembleth dauid vnto vs: therfore although I dare auouche nothing for a certeintie, yit doo I rather giue my conſent that this Pſalme was made by him. Neyther will it bee amiſſe (in my iudgment) ſo too expound it as if his name were expreſſed. This than being graunted, although that Dauid in declaring that ỹ Lord had herd him, doo in this verſe giue thankes: yit notwithſtanding his cheef purpoſe was to declare vnder the forme of cõplaynt, how wickedly & cruelly Saules Clawebackes bent all their ſtudy and indeuer to his deſtruction. Neuertheles, he firſt proteſteth his owne thankfulnes, in that he had not called vppon GOD in vayne: to thintent that by his own example he myght harten otheẽ vnto boldnes in praying, ſpecially whẽ they be pinched with aduerſiti. For although men haue neede of Gods help euery moment, yit is there no tyme more conuenient to ſeeke him, than whẽ ſome ouergreate daunger reigneth. Therfore the circumſtance is to be noted, how hee was herd euen at ſuch tyme as tribulacion compelled him to yeeld him ſelf into the protection of GOD.

2. [Lord, deliuer. &c.] Now hee ſetteth down the maner of his affliction, namely, that he was burthened with falſe ſurmyſed crimes. And in accuſing his enemyes of lying and falſhod, hee auoucheth his owne innocencie againſt their ſlaunders. His complaynte therefore tendeth too this ende, that in as much as hee knowes him ſelf cleere from all faulte, it is

it is ageinſt all right and reaſon that leaud perſones ſhould heaue at him, and bring him into hatred without his deſeruing. And whereas deceptfull tanges aſſault honeſt & playne men twoo wayes: that is to wit, epther in compaſſing them by wyles & captiouſnes, or by diffaming them falſly: the Prophet fyndeth fault heere but with the ſecound ſort. Now, if a Prophet, endewed with ſo greate vertew, and beeing cleere from all ſpot of ſuſpicion, yea and far of from all faulte, was neuertheles aſſayled with ſlaunder: what woonder is it if the children of GOD at this day be charged with falſe ſlaunder, and whereas they indeuer too doo well, be notwithſtanding ill reported of? And ſurely, ſith they haue the Diuell their enemie, they muſt needes bee burdened with his lyes. May rather we ſee, that rayling tunges ſpared not cuẽ the ſonne of GOD. Wherfore it becommeth vs to beare it the more patiently, if naughtipackes rayle vppon vs vndeſeruedly. For it is certein that heere is deſcribed vnto vs the comon lot of the whole Churche.

3. [What ſhall the tung. &c.] The Prophet enhaũceth the malice of his enemies, in that their wicked luſt draue them to rayling, euen where there was no proofe of aduauntage. Howbeit, he ſeemeth to proceede yit further, that is to wit, that after they haue ruſhed out all ỹ poyſon of their ſlanderous reportes, yit ſhall their attempts bee in vayne and voyd of ſucces. Forasmuch then as God maynteyneth the innocencie of his ſeruants, Dauid vppon truſt of that hope, ſteppes vp with a great courage, in caſe as if he ſhould triũph ouer the whole rout of ſlaunderers, aſſuring thẽ that they doo nothing elſe but bewray their vain deſyrouſnes of rayling, ỹ which God will at length beate back vpon their own heads. And to aſſuag ỹ greef of al the godly, when ſlaunderers wrongfully impeache their good name, he giueth thẽ this comfort, that they ſhall nothing auayle, by cauſe the Lord will diſappoint their hope.

4. [The ſharp arowes. &c.] The malice of ſuch as trubble ſimple and harmeleſſe ſowles with their ſlaunders, is amplifyed with an other reaſon: namely, that they ſhoote out their ſlanderouſe reportes after the ſame ſort as if a man ſhould ſtrike his neybour through with an arowe: and that their ſlaunders are like to coles of Iuniper, which perce more ſpeedely, & burne more whotly than coles that bee made of other wood. The effect is, that ỹ tunges of ſlaunderers are inflamed with fyrie heate, and as it were tipped with deadly poyſon, and therfore are leſſe excuſable, in that their deſyre of ſo deadly anoying proceedeth not vppon hope of reward. And forasmuch as the Prophet reporteth nothing heere, but that which he had had experience of: if he, and ſuch like as he was, were fayne too bee ſhot through with the arowes of lyes, and too be as it were burnt vp with their coles: there is no reaſon why wee ſhould woonder, if euen the beſt ſort of Gods ſeruantes bee now exerciſed after the ſame maner.

5 VVoe is mee, that I haue bin a vvayfarer in Meſech, and haue dwelled among the tentes of Kedar.

6 My ſoule hathe dwelled long vvith the hater of peace.

7 I *haue ſought* peace: and vvhyle I ſpeake, they *bente themſelues* too vvarre.

5. [Woe is mee. &c.] He maketh his mone that he ſhould bee driuen to linger among froward folk, as if ſome wretched perſone ſhould bee fayne too ſpend his lyfe in ſorowfull exyle. Wee knowe that the Meſechytes & Kedarenes were Eaſterly people: the former of which tooke their beginning of Japhet, as Moſes declareth in Geneſis the tenth chapter and ſecond verſe: and the other deſcended of a ſone of Iſmaelles. For too vnderſtand it of the Hetrurians, is altogither ageinſt reaſon,

reason, and voyd of all colour of likelihod. Some will haue the word Meseech to bee a nowne appellatiue: & bycause the word [Masiak] signifieth too drawe: they thinke that the Prophet bewayleth his continuall banishmente which hee sawe too bee prolonged wythout ende. But for as much as by and by after, hee addeth Kedar, (by which name it is certein that the Ismaelytes are betokened,) I dout not but ỹ by Meseech beetokeneth the Arabians which border vpon them. If any man think that the Mysechytes haue obtrined that name of their cunning in shooting: I will not stand with him, so wee may agree vpon this point, that the Prophet expresseth the irksomnesse of a hard and peinfull abiding, as if he were banished into a cõtry of outlawes. For it is too bee vnderstood, that although hee name the Arabyans: yit he speaketh metaphorically of his owne countrimen: like as in another place he calleth the corrupt & bastardly Iewes by the name of Gentyles. But heere too the end hee might taunt hys enemyes the more disdeynefully, hee chooze out for the nonce those wylde and barbarous Nacions, whose vnmeasurable crueltie was knowen too the Iewes. And by theis woordes wee bee taught, that there scarcely happeneth any more bitter miserie too GODS childzen, than when by their Godly and harmeleslie conuersation, they can neuer the more escape venemous slaunders. Also it is too bee noted, that beeinge in his owne Countrie, hee was but as a Soiozner: bicause nothing could haue greued him worse than too kepe company with wicked folk. For thereby wee gather, that nothing is more detestable vnto God (in whose spirit hee spake) than the false bachytinges which deface GODS Churche wyth foule hanock, so as it differeth in a manner nothinge from the Dennes of Theeues, or from the places that are diffamed for their barbarous sauageneslie. Now if it bee a sorow ful outlarie to GODS childzen when the innocencie of good men is vnmistly belyed: how should they willingly and wythowt moste, bitter sorow of hart, make longe abode in such a Place where GODS holy name is shamefully defiled with horrible blasphemies, & his truth darkned with trapterous lyes? Dauid kryeth out, [wo is mee,] bicause he receyueth vnworthie reward of his louing kindnesse at the handes of his counterfet brethren. Seing then that at this day in the papacie, Religion is defyled wt all maner of reprochers, seeing that faith is torne in peeces, seeing that lyght is turned into darknesse, and seeing that the maiestie of god is subiect vnto most grosse mockeries: surely, those that haue any feeling of godlinesse in them, cannot lye in that filthinesse without great greef.

6. [My Sowle hath dwelled long. &c.] Now hee sheweth without figure who they bee that he noted ouerthwartly erewhyle by the termes of Mesechyts and Kedarenes: namely the disguysed & falsehartted Israelyts that were shrunk away from the holy fathers. And hee sayth they be [haters of peace,] bycause they wilfully make war against good & godlies folk: according also as byanby after he addeth, ỹ he had a forward mynd too seeke peace, or rather ỹ hee was wholly addicted vnto peace, & had assayed all the meanes that could be too win their fauour, had not their vnappeasable crueltie enforced them to do him mischefe. Whereas he saith, I [peace:] it is a broken kind of speech, (howbeit not darksome,) betokening that ther had no iniurie passed frõ him, that could giue the occasion of hatred: as if hee should saye, there had bin peace on his behalfe. Yea hee proceedeth further: namely that hee had doone his endeuer to pacifie their displeasure, and to bring them to agrement. For [to speake] improperly as much as to offer articles of peace, or to intreate of attonement. Wherby it appeereth the better, how beastly ỹ pryde of Dauids enemies was, that disdeyned to come to communication with a man that had deserued wel at their handes, and which had neuer done them displeasure. And wee bee taught by Dauids example, that it is not ynough for the faithful too abstayne from dooing harme, oneiesse they indeuer also to allure men, & to winne them to good will by gentleness. And if theyr myldnes and vpright behauiour be reiected: let them patiently tary till the reuenger appeere from Heauen. Notwithstanding, we must beare in mind

that the wearinesse of delay must be endured, if GOD reach not out his hand by and by: like as wee see how Dauid in this Psalme giueth thankes vnto GOD for his deliuerance: and yit neuertheless bewayleth his long oppression, as a man forspent with lingering.

The Conteintes of the Cxxj. Psalme.

This Psalme, to the intent to exhort the faithfull to trust well to Gods help, and to teache them to flie vnto his protexion: first auoucheth that whithersoeuer we cast our eyes, there is no welfare too bee found any where else: and secondly extolleth with singular tytles of commendacion, Gods fatherly charenesse in defending the faithfull.

The. Cxxi. psalme.

A song of degrees. I will lift vp myne eyes vnto the Mountaines, from whence my help shall come.

2 My help is from the Lord who hath made both Heauen and earth.

I will lift vp myne eyes &c.] The Prophet (whosoeuer he is) seemeth at the first enterāce to take vpon him the person of an vnbeleeuing man. For like as GOD preuenteth the faithfull with his blessings, and meeteth them of his owne accorde: so also do they by and by cast their eyes vppon him. What meeneth then this fickle gazing of the Prophet, when he rolleth vps eyes about vnto sundry places, as though faith directed him not vnto GOD? I answere that the wittes of the Godly are neuer so fully possessed by GOD GOD his woorde, but that at the first brayd they bee carryed away too allurementes. Specially at such tyme as daungers prouoke vs, or when wee bee shaken with sore temptations: It is scarce possyble (so groueling are we vnto the earthward) but that we must needes bee moued with the entycementes that forstall vs, vntyll our myndes cast a snaffle vppon themselues, and retain themselues vnto God. Neuertheless the sentence may bee expounded condicionally: as if the prophet should say, what soeuer we think of them, all the hopes that drawe vs awaye from the one God, are but fyghtful and deceyuable. After this account, the Prophet should not shew what hee debated with himselfe or what he intended to doo: but onely, that they lose theyr labour which setting God aside, gaze far about them, & seeke remedyes by long and wanderinge wyndlasses. Certein it is in deede, that he setteth forth in his owne persone, the malady whereof all mankynd is sicke. Yit shall it bee no whit against reason, that he spake according too his own feeling. For wee know that this vanitie is bred in all of vs by nature: namely that when wee be striken in any feare, we turne our eyes hither and thither, vntill faith bring vs backe frō the wyndlasses of our errours, and guyde vs vnto God alone. For the onely thing wherin we differ from the vnbeleeuers is this: that whereas wee bee

all

all of vs foreward too admit deceits and light of credit to beleeue vntruthes: Sa than bewytcheth the faythlesse with his slights, but God correcteth the defaulte of our nature, & suffereth vs not to wander ouer far. Surely the Prophets meening is nothing doubtfull: namely, that althoughe all the mightyest helpes in the world offer themselues vnto vs: yit must wee not seeke any safety at all without God: or rather that when men haue weryed thēselues a great while in hunting for remedies on all sides, they shall at length finde by experience, how there is no assured help but only in God. For by the [mountaines] he betokeneth whatsoeuer is high or excellent in earth: as if he shoulde say, although all the gloriousnes of the world smile vpon vs: yit is that fauour too bee accounted as nothing. And these two verses must be red ioyntly togither, thus: when I shall haue litted vp mine eyes vnto the mountains, then shall I finde by experience that I straye amisse and without profit, vntil they bee fastened vpon God only. And heerwithall it is too bee noted, that God is not in vaine adorned with this title, that he is the maker of heauen and earth. For ther by is the vnkindnes of men ouerthwartly taunted, whē they cannot find in their hartes to rest themselues vpon his puissaunce. For if they atknoweledged him throughly for the Creatour, they would also be persuaded, that (inasmuch as the whole world is in his hand, and is ruled by his appointment) hee is armed with vnmeasurable power. But nowe bicause blinde headinesse haryeth them another way, they defraude him of his right and preheminence. And thus must we apply the proper title to the present cace. The effect is, that whereas we be by Nature ouer diligent to seeke ease and redresse of our miseries: specially when there hangeth ouer vs any manifest peril: yit weronne lewdlye fisking throughe crooked windlasses: and therfore our wits must be restreyned, that they may not applye themselues too any thing els than onely vntoo GOD. And not amisse (in my iudgement) doo some thynk that [El] is put heere for [Gual] which signifieth [aboue or vpon] so as the meening shoulde be, that although men gaze neuer so high yit shall they finde no safetie at all without GOD.

3. He shall not giue thy foote to slyding, thy keeper shall not slomber.
4. Beholde, the keeper of Israel shall not slomber nor sleep.
5. The LORDE is thy keeper, the LORDE is thy defence at thy ryghte hand.

3. [Hee shall not giue, &c.] Heere too the intent too call backe the faithful, and to cut of occasion of all the enticementes that are wont to draw away the mindes of the godly: loke whatsoeuer the world lings are wont to sue for or too hope for at the worlde: that dooth the Prophete auouche too bee abundaunt and ready at hand for the faithful in God alone. And hee not onely attributeth power vntoo GOD, but also sheweth that hee is so affectyoned towardes vs, that hee wyll make vs throughly safe in all respectes. For as ofte as Gods power is extolled, manye men haue this exception in their mouth, that hee can in deed if hee list, but we are vncerteine whither he wil or no. GOD therfore is set foorth to the faithful as their keeper, that they maye reste carelesse vppon his prouidence. For like as all godlynesse is quenched by the Epicures, whiche imagine that God hath no care at all of the world: euen so they that imagine GOD too rule the worlde confusedly, and beleeue not that hee hath a peculiar care too cherysshe euery one of the godly: doo leaue mennes mindes in suspence, and also flote in continuall vnquyetneue thēselues. Doubtlesse the earnest calling vppon GOD shall neuer thriue, vntil the certeintie of this keping bee throughlye setled in our hartes. And he auoucheth GOD too bee our keeper too the end hee may holde vs vppe. The

woord [Mot] among the Hebrewes signifieth as wel a slyding or falling, as also a trembling and staggering. Now although it happen that the faithful do oftentimes stagger, yea and slyde also: yit notwithstanding for asmuche as GOD vnder proppeth them wyth hys power, they be saued too stand vpright. And bicause that among so manye daungers as hang ouer our heads euerye Minute of an houre, it is a hard matter to ridde vs quite and cleane of all care and fear: the Prophet testifieth therwithal, that God keepeth continually watche.

4. [Beholde the keeper. &c.] To the intent hee may call backe eche one of the faithful vntoo the generall couenant: he extendeth Gods prouidence too ỹ whole body of the Church. For to the end that eche man may beleeue that GOD will be gracious vnto him: it behoueth him to begin at the generall couenant. And it were an awke maner of speeche in other languages, too say [hee shall not slomber nor sleepe] for hee should rather say, hee shall not sleep, no nor slomber, but while the Hebrewes transpose this order, they reason from the greater likelyhod to the lesse likelyhode. The meening then is, that inasmuche as God dooth not at any time so muche as slomber, wee neede not be afraied at all that any thing may happen vnto vs while hee is a sleepe. Nowe wee vnderstand the Prophets purpose. For to the end he may persuade eche person, that GOD hathe a singuler care of him: he alledgeth what hee hath promised too the whole people, and auoucheth GOD to be the keeper of his Churche, to the intẽt that out of this water spring euery man may conueye riuers too himselfe. Therefore speaking too euery man seuerally, by an by after he addeth agein, [GOD is thy keeper] verely leaste any man might doubt to apply that thing to his owne vse, whiche belongeth too all Israell. And God is called [a defence at our right hand,] too the intent wee may knowe, how we need not to go farre too seeke God, but that hee is at our elbowe or rather that hee standeth by our side to defend vs.

6. The Sonne shall not burne thee by day, nor the Moone by night.
7. The Lord wil keep thee from all euil, he wil keep thy Soule.
8. The Lord wil harken to thy going out, and to thy comming in, from this time forth for euermore.

6. [The Sonne. &c.] By these formes of speeche hee commendeth the frute of Gods presence: ỹ by the figure Synecdoche, vnder one perticuler, hee assureth the faithful that they shalbe safe from all aduersities, bicause they bee sheelded by Gods hand. Neuertheless there is in it a Metaphor also: for by the colde of the night and the heate of the daye, the Prophete betokeneth any maner of inconuenience. The meaning then is, ỹ although the faithful bee subiect to the miseries of mans life as wel as others be: yit is the shadow of God alwayes cast vpon their side, that they may not feele any harm by them. Notwithstanding he warranteth not Gods children suche prerogatiue, ỹ they shalbe priuileged from all trouble: but only assuageth their greefe with this solace, that as long as they bee in Gods fauor, they shalbe safe from all deadly anoyance, like as he promiseth more manifestly that God will in suche wise preserue his seruants from all euils, as hee wil keep their life in safety. And this truly is generall: but afterward he cõmeth down to the cheef parts of a mans life.

8. [The Lorde wil preserue. &c.] The meening is, that whatsoeuer thou attempt or go in hande with in all thy life, shal come wel and luckely to passe. Now although God guide the intentes of hys seruants with his spirit: yit notwithstãding, this place seemeth rather to be referred too their prosperous fallings out. Neuertheless if any manne had leuer to extend it further, I gainesay him nor. It is inough for mee too embrace the thing that is out of all controuersye sure and sound, that is too wit, that God wilbee

a conti-

a continuall gwyde to his ſeruantes, ſo as he wil reache out his hand too them, and leade them euen from the beginninge too the end, accordinge too their harts deſire. Moreouer it is woorth the noting, why the Prophet repeteth ſo often the thinge that hee had expreſſed plainely ynough in one woord: for ſuch beating vppon it ſeemeth ſuperfluous. But if wee wey how hard it is too correct our diſtruſtfulneſſe, wee may gather, that the Prophets ſtanding vppon the commendation of Gods prouidence, is not without good conſideracion. For what is he among a nomber which yeeldeth ſo much honoure vntoo GOD, as too thinke himſelfe aſſured in him, and to cal vpon him in his neceſſities and perilles? May rather, euen when wee ſeeme to haue taſted beſt what GODS prouidence, may auayle vs, aſſoone as a leafe dooth but fall from a tree, wee ſhudder as if he had quyte forgotten vs. Sith then that we be wrapped in ſo many miſdoutinges, and are ſo redy too diſtruſt: this place telleth vs, that if a ſhort ſentence ſuffyſe vs not, wee may gather vntoo vs whatſoeuer is too bee met wyth all abyde in the Scripture concernynge GODS prouidence, vntill this poynt of Doctrine, (namely that GOD dooth alwaies keepe watch for vs,) be throughly ſettled in our hartes, ſo as wee beeinge contented wyth hys onely defence, may bid al the forgeries of the woꝛld farewell.

The conteints of the. Cxxij. Pſalme.

In this Pſalme Dauid reioyceth with himſelfe and all the Church, that at length GOD had appointed a reſting place for the Arke of couenaunt, and chozen a place where his name ſhould bee continually called vppon. Afterward to the intent to encourage and harten the faithfull to beſtow coſt vppon the ſanctuarie: he declareth breefly that the happie ſtate of the people dependeth vppon this poynt, that God hath chozen Hieruſalem to bee his royall ſeate, from whence hee is mynded too defend, maynteyne, and help his ſeruants.

The. Cxxii. Pſalme.

Dauids ſong of degrees. I was glad when they ſaid to mee, wee will go into the houſe of the Lord.

2 Our feete ſhalbe ſtanding in thy gates ô Ieruſalem.

3 Ieruſalem is bwilded as a citie, that is vniforme in it ſelfe.

I was glad. &c.] God had often ſayde by Moyſes, how the tyme ſhould one daye come, that his Sanctuarie ſhould haue a ſure & ſtable abyding place: and yit for all that, the Arkee of the Lord had bin remoued to and fro as a wayfarer aboue a thouſand yeeres to gither. At length God reueled mount Sion vnto Dauid, where he would haue it ſettled & a Temple bwilded to himſelfe. Now like as Dauid himſelfe embraced the promis of god with ſingular gladnes: ſo healſo firmeth that hee reioyced in the conſent of the whole people therevnto. This circumſtãce hath not bin weyed ſufficiently heeretofore, and therefore the interpreters haue not tranſlated it well in ſetting it downe [I reioyced with them that ſayd vnto mee.] For not onely the ſence is made more darke by this meanes: but alſo it vtterly marred by the Greeke tranſlation and the common tranſlation in Latin, where it is ſet down in the neuter gender thus: [I reioyced in the things ỹ wer ſayd vnto mee.] I graũt

in deede that woord for woord it is [I reioyced in them that said vnto mee.] But it is no new thinge too translate the lettre [Beth] into the aduerb of tyme: and so doth the text requyre. For Dauid auoucheth himself to haue bin touched with a dubble ioy; namely, for that hee sawe the oracle (wherby Mount Sion was chozen too the solemne seruis of GOD) too bee reteined with vniuersall obedience of al the people. By which example wee bee put in mind, that wee ought to make dubble ioy, when GOD by hys spirit not onely frameth euery one of vs to the obedience of his woord, but also bringeth others vnto it with vs, so as wee may bee all fellowes of one selfesame faith. Wee knowe how greate the frowardeneſſe of mannes nature is, insomuch as alwaies commonly the greater nomber murmureth as oft as GOD speeketh. Therfore there is offered vntoo vs no small cause of reioycing, when al men subscribe vnto GOD with vs. They that translate it [with them that sayd vnto mee,] picke out thys sence: I take delight in the company of them that allure mee too the seruis of God and offer themselues too accompany mee that wee may go to the Sanctuarie toogither. But by the second verse it will appeere more euidently, that the gladneſſe which he speaketh of, was conceyued vpon this, that hee sawe the people, wyth forewarde obedience of faith consent vnto the heauenly Oracle for the lawfull and stedfast placing of the Arke of couenant. For by and by there followeth,

2 [Our feete shalbee standinge &c.] In deede the verb is of the preterience, which may bee handsomely kept still. Howbeeit forasmuch as it skilleth litle to the effect of the matter: I made no conſcience to giue the readers their free choyce. For Dauid reherseth the comon voyce of all the godly that they should at length set sure footing in Jerusalem, bycause it was GOD S will to settle his Sanctuarie ther, which heretoofore had bin remoued into sundry lodginges. But by such Pilgrimage of the Arke GOD did put his people in mind, how hee had not made Moises too speake the thinge in vayne which I touched euen now. So thē as oft as the Arke of couenant was shifted from one place too another, God quickened vp his seruants desyres to sew for the certein settling of it. Moreouer the sayde settledneſſe of abyding which wee spake of, was a matter of no small importance. For like as while the Arke wandered, the peoples faithe hung in suspence: so after God had chozen a stedie restingplace, he testifyed more certeinly, that hee would bee a continuall preseruer of his people. It is no maruell therefore though the faithfull doo with thanksgiuing declare that theyr feete shal hencefoorth stande stedfast in the gates of Jerusalem, wheras heeretofore they were wont too trot vp and downe. Trew it is in deede that the Arck dwelled a longtime in Silo. But forasmuch as GOD had made no promis at al concerning that place there could not be any settledneſs. Ageine by cause (as we shall see Psalm. 132.14) it was sayd of mount Sion, This is my restingplace for euer and euer: the faithful grounding themselues vppon that promis, do boldly boast ỹ their fete shall hereafter be at rest & at a stay. Now sith ỹ Christ (in whom dwelleth ỹ fulneſſe of the godhead. Col. 2.9. who is our trew Immanuell, Esai. 7.14. abydeth among vs: hee ministreth occasiō of more plētiful ioy. Wherefore, vnthākfull pea & dulheaded be we, if this promis (I am wt you vnto ỹ end of ỹ world, Math. 28.20.) rauish vs not into exceeding ioy, specially if we see it receyued with comon consent. For that which I cited euen now concerning the resting of the Lord, is at length accomplished in the person of Christ: according as it is apparāt by Esay. 11.10. His resting shalbe glorie. In which place Esay speaketh not of Christes burial (as some interpreters doo falsly imagin) but of the excellēcie of the Church to come.

3 [Jerusalem is buylded. &c.] Heere Dauid beginneth to set out the prayses of Jerusalem: and that is doone too the intent the people should continew stedfastly in their obedience. For it was too greate purpose for the godly not too haue theyr mynds drawen diuerſly, but too haue them abide settled in that Citie which was the bond of holie vnitie. And wee know that the beeginning of their miserable scattering, was the diuiding of the people into two bodies. No maruel therefore though

Dauid

Dauid doo so earnestlye commend the place that was chozen by GOD. For he knewe that the welfare of the Church depended vpon the children of Abrahãs pure worshipping of God there, according to the appointment of the Lawe: & also vppon their acknoweledging of the royall seat whiche the same God had set vp there by his owne ordinance. Wheras he sayeth that Jerusalem is builded like a Cittie: it is not referred onely too the walles, or the Towres, or the Diches: but cheefly to the ciuil orderlines: how beeit I confesse he alludeth to the auncient state of it. In deede Salem had bin a famous towne euen from the beginning. But since the time that Gods will was to haue it to bee the head of the Realme, it chaunged hir countenance and after a sorte euen hir nature: so as it neuer beganne to deserue the name of a wel compacted Citie in deed, til then. At the first sight it may seeme colde geere, that Jerusalem is called a Citie. But it is to be noted that it is set downe as the Paragon of the whole earth, to whom it is in vaine for the reste to compare thẽselues. For truely Dauid suffered all other Cities to remaine in their former state: but he aduaunceth Jerusalem alone, that shee maye ouerpeere them all: according as we see how Esay. 2. 2. speaketh of Moũt Sion, that it shalbe higher thẽ all other hilles. Too the intent the Prophet may aduaunce this little hil, he maketh al the highest Mountaines of the world to be vnderlings to it, least they might dimne the glory of it. So also now, Dauid sayeth that Jerusalem is cõpacted as a Citie, too the intent the faithfull should not gaze aboute them, but holde themselues contented with the Citie which is chozen of God, bycause they shall no where finde hir matche. And after he hath willed all other Cities to stoope: he sheweth the excellencye of Jerusalem in fewe woordes: namely that it is vniformely builded, or aptly and trimly knitte togither in all parts of it. Some take it without figure: that hir Citizens be at vnity and peace among themselues. Neuerthelesse it mislyketh me not, that the peaceable state of the Citie should be deserybed by a similitude. Therfore the mutuall alyance that reigneth among hir Citizẽs, wherby they stick one to another, is compared vntoo buildings vniformely matched with goodly workmãship, wher is no maime, no gaping, no scattering, no disioyning: but excellent vniformitie euery where euenly suted. Neuerthelesse Dauid doth vs to wit, that the Church cannot otherwise stand in safety, than if concord and agreement florishe in it, and that it keepe holy vnitie, cemented togyther with faith and charitie

4. Thither went vp the Tribes of GOD for a witnesse vntoo Israell, too praise the name of the Lord.

5. For there were thrones set to iudgement, euen the thrones of the house of Dauid.

4. [Thither went vp. &c.] Now dooth Dauid adorn Jerusalẽ with two titles: namely that it the holy and lawfull place wherin to call vpon gods name: & also ẏ it is the royal Sea frõ whence the whole Realme must seek right. We knowe that all our welfare consisteth in these twoo points, that Chryst is giuen vs to be our Preeste, and set ouer vs as our King too gouerne vs. This thing did God shewe vnder signes too the people of olde time. For the setling of the Sanctuarie vpon Mount Sion, hild the people in the beleefe of Chrystes spirituall Preesthode: & there was also an Image of his kingdome sette before their eyes in Dauid. Therefore in the former place he sayeth that Gods [Tribes] or Kindreds shall come thither: and by an by after hee addeth that the seate of iudgement is setled there for him and his posteritie too sit in. Wee knowe why GOD as then would there should be but one Temple and one Altar: that is too witte, least the people myght gadde away intoo sundry superstitions. Dauid then declareth that this place was appoynted by the voyce of GOD, for all his Kindreds or for the twelue Tribes to resorte vntoo from all quarters. And to the intent he may vtter

more plainly howe greatly it was for their behoofe to haue the pure and lawful seruice of God kept: he sayeth it is for a witnes toō them. The originall of this word, is the verb [Guud] whiche signifieth to bear witnesse or to bargaine or couenant. And heere is betokened the mutuall witnessing or couenāting between God and the people: as if the Prophete should say, the Tribes should not come thyther at aueuture bicause their fancye led them: but bycause God calleth them thyther with his owne mouth. The effect therefore is, that the holy assemblies which shalbe kept at Ierusalem, shal not be fonde and trifling: bicause God hath agreed with his people vpon a place certeine. Whereby wee gather, that the true Temple of God is not accounted so but for the Doctrines sake. As concernyng the time of Dauid, forasmuche as God had adopted the auncient people & would haue them exercysed in the outward seruice of his name: hee appoynted them a rule, from whiche it was not lawfull for them to steppe aside. And so, the faithful were not drawen to Mount Sion foulishely, or through an vnadui sed zeale, or by the headinesse of their owne brain, as men are wont to be which forge to themselues innumerable sortes of seruice out of the sensualitie of their owne wit: but they were led thyther by Gods cōmaundement too worship him in Mount Sion. By whiche word he doth vs to wit, that all other Temples are vnholye, and all worshippings sinful, bicause they are not answerable too Gods appointment Afterward he addeth the end of this bargeine or couenant, namely [to praise the name of God.] And truly like as of this our adoption, so also of all our doings, the end is, too yeeld the glory of all good things vnto God.

5. [For there were. &c.] Hee meeneth that the throne of his kingdome is setled or stablished at Ierusalē, or that the certein abiding place of it is ther. We know there was alwayes some forme of iudgements among the people. Howbeit forasmuche as heeretofore they had bin suspended and diuersly altered: God ordeyned a newe gouernment in the persone of Dauid, whiche should flowe in euerlasting order, in asmuche as hee commaunded his posteritie to succeed in his roum vnto the comming of Christe. Therfore like as of late hee spake of the Temple & the Priesthod: so now he affirmeth that the kingdome whiche God hathe set vp, shalbe firme and stable, to the intent hee may put a difference betweene it and all other kingdomes of the worlde, whiche not only are temporal, but also transitory. And this euerlastingnes hath bin cōfirmed from tyme too tyme by the other Prophetes: and not without cause, tos the intent the faithful might knowe, that God would not otherwise be the preseruer of their welfare, than vnder the protection and defence of Dauid: and that if they desired to continew safe & sound, they shoulde not make themselues newe kings at their own pleasure, but liue quietlye vnder that kinde of gouernement. There is therefore a forcible repetition in ỹ word [throne.] The throne of iudgment and vprightnes (sayeth hee) is set there: yea euen the throne of the house of Dauid. For it was Gods will that the right & preheminence of reigning should continew in his posteritie vntil the substanciall euerlastingnes of it were disclosed in Christe.

6. Praye for the peace of Hierusalem: well mought they fare that loue thee.

7. Peace be within thy Rampire, and prosperitie within thy Towres.

8. For my brethren and for my kinsfolkes sakes I wil now speake peace in thee.

9. For the house of the Lord our God I wil seek good vnto thee.

6 [Pray for the peace, &c.] Now Dauid exhorteth all the deuout worſhippres of God, to praye for the proſperous ſtate of the holy Citie. And too the ende hee maye moue them the more effectually, hee promiſeth them alſo on the other ſyde the bleſſing of God. Why hee was ſo greatly carefull for the welfare of that Citie, wee haue ſhewed afore, and hee will declare agayne anon in the ende of this Pſalme: That is to wit, bicauſe the welfare of the whole church was included in that kingdome and Prieſthod. Nowe then, ſeeinge that by the decay of the common welfare, euery one of vs muſt needes periſhe miſerably: It is no maruell thoughe Dauid commend this care and this ſtudie too all the children of G O D. Therefore if wee mynde to diſpoſe our prayers aryght. Let our beginning bee, that the Lorde ſhoulde preſerue the bodye of the Churche. For whoſoeuer is addicted priuately too himſelfe, and neglecteth the common ſtate: he not onely bewrayeth himſelfe to bee voyd of the feeling of trewe godlineſſe, but alſo ſeweth in vayne for his owne welfare, neyther ſhall hee proſit at all by his vntoward prayers. Whervnto alſo perteyneth the promiſe that is added immediatly vntoo it: that is to wit, well ſhall they fare that loue thee: whiche member neuertheleſſe may bee red in the waye of wiſhinge, howbeit almoſt in the ſame ſence. And although the [Shila] ſignifye too liue in quietneſſe or peace: yit notwithſtanding, forasmuche as hee hath put the worde peace generally for a gladſome and happie ſtate: I doubt not but hee behyghteth Goddes bleſſinge and a proſperous lyfe too all the godly that ſhall haue a care of the churche. Which ſentence is ryfe too bee mette with in Eſay 54. chapter, euen to the end of it. And heereby wee gather, that all ſuch are curſed of God, as troubble the Churche, or practyſe the deſtruction of it by anye kynde of anoyance.

7 [Peace bee within thy Rampyre, &c.] The terme [Peace] euen in this place alſo ſignifyeth nothing elſe, but proſperitie. For in this verſe ther is a dubbling of the ſentence: and therefore the meening of the firſt member is gatheted of the ſeconde. But afterward there is added the worde [Shiloa] whiche amonge the Hebrewes nowe and then ſignifyeth reſte or quietneſſe: but moſt commonlye is taken for abundance or for proſperitie. In conſideration whereof, I haue tranſlated the worde [Beſhilak, Within thy rampyre.] For although I diſallowe it not that others haue tranſlated it a Diche or Vamure, yit dooth the worde rampyre agree better with towres. The effecte is, that Dauid wiſheth proſperitie to the church, as farre as it extendeth rounde aboute. Moreouer, it is to bee marked, that Dauid dooth not ſo wiſh outward proſperitie vnto it, as though hee cared not howe it fared within: but in alluding alſo to their maners, hee wiſheth the holy Citie to bee enuironed and fortified on all ſydes with the bleſſing of God.

8 [For my brethren, &c.] He reckeneth twoo cauſes for which hee is touched with a care of the Church: that by his own example hee maye prouoke all the godly too profit as hee hathe doone. Notwithſtanding ther ſeemeth to be a couert matching of contraries, bycauſe that among ỹ wicked and malicioufe hee myght bee had in ſuſpicion, or at leaſtwyſe was in daunger to be ſlaundered by them: as who ſhould ſay, that in commending Jeruſalem, hee ſought ỹ aduauncement of his own houſe, rather thā the profit of the whole realme. Leaſt any man myght obiect, that by this meanes hee politikye ſtabliſhed his owne Kingdome, hee auoucheth that hee is not moued with priuate reſpect of him ſelf: but that hee comprehendeth the whole Churche in his hart. I will (ſayeth hee) ſpeak of thy peace, O Jeruſalem: not bycauſe it ſhall be profitable to mee or myne, but bycauſe thy proſperitie ſhall ſpredde it ſelfe vnto all the children of God. For no doubt but vnder the name of brothers, he betokeneth all the faythfull. Afterward is added another reaſon, bycauſe that onleſſe Jeruſalem ſtand, the ſeruice of God ſhall not continewe ſounde, but ſhall goe too wrecke. Then if wee ſet ſtore by the welfare of our brethren, if wee loue Religion with our harte: wee muſte alſo therwithall laye for the ſafetie of the Churche, as muche as in vs lyeth. Whereyppon it followeth, that ſuche as care not what bee-

commeth of the state of the Churche, are no lesse cruell than the wicked heretiques: For if the Churche bee the Piller and Foundation of Truthe, 1. Timoth. 3. 15. it muste needes follow that religion must bee quenched by the decay of it. Ageyne, howe should not the destruction of the body wrappe the particulare members in the same pyght? Furthermore, thys place teacheth, that the Churche is not a bayne tytle, but muste bee sought there where true Religion flourisheth. Whereby it appeereth howe witlesse the Papistes bee, who hauing driuen awaye the doctrine of the Gospell, doo neuertheless vaunte themselues Royally of the name of the Churche.

The conteints of the. Cxxiij. Psalme.

In this Psalme, the faythfull beeing oppressed with the tyrannie of theire enemyes, call vppon God for deliuerance, bycause there is none other hope remayning, than only in his defence.

The. Cxxiii. Psalme.

A song of degrees. Vntoo thee will I lift vp myne eyes, that dvvellest in the Heauens.

2 Beholde, as the eyes of seruauntes *looke* vntoo the hande of theire Maisters, and as the eyes of an handmayde *looke* vntoo the hande of hir Mystresse: so doo our eyes *wayte* vppon the Lorde our God, vntyl hee haue mercie vppon vs.

3 Haue mercie vppon vs ô Lord, haue mercie vpon vs, for wee bee sore accloyed vvith reproche.

4 Our soule is too sore accloyed in it selfe with the skoffing of the riche men, and vvith the spytefulnesse of the provvd.

VNto thee will I lift vp, &c.] It is vncertayn at what tyme or by what Prophet this psalme was compyled. Truely mee thinkes, there is no likelyhod that Dauid should bee the Authour of it, bycause that where hee bewayles the persecutions which hee had suffered vnder Saule, hee is woonte too intermedle somewhat prpuatly of him selfe. Therefore I suppose rather, that some one of the Prophetes indited this forme of prayeng for all the godly in common, eyther at such tyme as the people led their lyfe in captiuitie at Babylon, or at such tyme as the crueltie of Antiochus bare moste swaye. Howsoeuer the cace stande, the holy Ghost (by whole instinct the Prophet deliuered to the people thys rule of prayeng) calleth vs vnto GOD with a lowde voyce, as oft as not one or twoo onely, but the whole Churche is vexed wrongfully and disdeynfully by the licentiousenesse of hir enemies. And in my iudgement God is purposely called [the dweller in heauen, not onely to the intent the faythfull should attribute as much too his puissance as they ought, too doo: but also to the intent thei should beare in mind that Gods power remayneth in perfecte fulnesse in heauen, euen when there is no hope left vppon earth, or rather when their

their ſtate is paſt all recouerie, as if they were buryed, or when they bee ſunken downe as it were in a maze. Therefore there ſeemeth to bee a couert matchinge of contraries, betweene the trubleſome and confuſed ſtate of the worlde, and Goddes heauenly kingedome, from whence hee ſo moderateth all thinges that hee calmeth all the toſſinges of the worlde as ofte as hee thinketh good, reſkeweth thynges forlorne and paſt recouery, reſtoreth lyght by dryuing darknes away, & rayſeth them that be faine & caſt downe. And this thing the Prophet confirmeth by the woord [lift vp:] that is too wit, that when all things in the worlde ſayle vs, wee muſt lift vp our eyes aloft, where GOD abydeth euermore like him ſelf, howſoeuer the furiouſnes of men turneth all thinges vpſyde downe heere.

2. [Behold, as the eyes &c.] This ſimilitude is very apt for the preſent caſe. For the Prophet dooeth vs too wit, that there is no comfort for the faythfull without Gods protection: but that they are naked and abandoned to all maner of wronges, without ſtrength or corage too reſiſt, and finally that their welldooing dependeth wholly vppon the help of another. Wee knowe how ſhamefully ſeruantes were handled in old tyme, and too what reproches they were put: & yit for all that they durſt not ſtir one finger to repulſe the violence. Therfore when they were bereft of all defence, there remayned vntoo them that which is ſpoken of heere, namely, to craue defence at their maiſters hand.

The like reaſon alſo belongeth to the caſe of the handmaydes. Shamefull ſurely and vnhoneſt was their eſtate: but the recompence that is ſet afore vs here, maketh vs not to be aſhamed of the reproche of ſeruitude. For there is no cauſe why it ſhould greeue vs to be likened vnto bondſlaues, as long as GOD is our Aduocate, and taketh vppon him the defence of our lyfe: who of ſet purpoſe diſarmeth vs and ſtripeth vs out of the helpes of this worlde, to the end we may lerne to content ourſelues with his grace alone. For in old tyme, becauſe it was felonie for bondmen too carp a ſwoord or any weapon about them, and they were ſubiect too all wronges: their Lordes were woont too ſet themſelues ſo much the more ſtoutly in their defence, if any man had miſuſed them without cauſe. No doubt therfore, but if GOD ſee vs hang vppon his tuition, and not put our truſt in our owne abilities, he will in our defence encounter all the trubbles that ſhall bee offered vs. Neuertheleſſe, it is certeins that heere is properly deſcrybed a tyme, wherein the people of GOD were brought too vtter miſerie, yea and euen vntoo deſpaire. That the woord [Hand] is put for helpe, it is knowen well ynough.

3. [Haue mercie vpon vs. &c.] Hee purſeweth and confirmeth the former leſſon. He had ſayd, that becauſe the godly were vtterly hartbroken and caſt downe, they bent their eyes vppon Gods hand: & now he addeth that they be accloyed or glutted of reproche. Whervppon wee gather, that the wicked not only ruſhed with violence too attempt what they liſted, but alſo as it were trampled Gods children vnder their feete in way of mockage. And truly the repetition (which is a ſigne of earneſtnes and behemencie) ſheweth therewithall how they wanted nothing of extreme miſerie. Now, wheras wronges are matched with mockerie, there is nothing that woundeth honeſt hartes more. And therfore the Prophet complayneth moſt of that: as who woold ſay, it is the full meaſure of all miſchecues. He ſayeth, that [the riche men and the proud men] tryumphed at the Churche, becauſe it is commonly woont to fall out, that ſuch as are bygheſt in the worlde, looke downe at GODS people in diſdeyne. For the gloriouſnes of their honour and power dazeleth their eyes, that they voutſafe not too make any account of Gods Spiritnall Kingdome. May rather the more proſperouſly that Fortune ſmyleth vpon them, ſo much the more ſwelleth their pryde, & caſteth abrode the ſome of it more ſtornefully. But yit this place teacheth, that there happeneth no new thing, if the children of this worlde that excell in riches, haue the Churche in diſdeyne. And woortheyly doothe hee alſo terme them proud, whom hee calleth riche, becauſe welth breedeth hauhtines. Howbeeit, inaſmuch as wee ſee that in

old

old tyme long ago Gods Churche was ouercouered with reproches, and pointed at in skorne with the fingar: there is no reason that at this day the contempt of the world should discorage vs, or that the wicked should quayle our faith, when they taunt vs with their skoffes, yea and also hacke vs & heaw vs with their raylings. For we must alwayes beare in mynd that which is spoken heere, that the hart, not of one man only, or of a fcawe, but of the whole Churche, was accloyed not only with wicked violence, crueltie, craftines, and other misdealinges: but also with reproche and skoffinges. Also it is too bee borne in mynd, that whatsoeuer haultines or pryde is in the woorld, the same is set downe heere against Gods Churche, that it may bee taken for no better than chaffe and dung, according as Paule sayeth, 1. Cor. 4. 13. When the same thing befalleth vs at this day, let vs giue ỹ wicked leaue to swell in their pryde till they burst: & let vs contẽt our selues with this one thing, that GOD notwithstanding accounteth vs precious. And by the woord [accloy] (specially beeing repeted in way of enforcement) the Prophet hath expressed a continuall oppression, which filled the mindes of the Godly with weerines and sorowe. Moreouer, how behoouefull this warning is at this day, it is not to the purpose to discusse with long processe. Wee see the Churche destitute of all defence, & too lye vnder the feete of hir enemyes, which abound in all welth, and are armed with dreadfull puissance. Wee see the Papistes rise vp boldly, & with full throte too flush out their mockages against vs and the whole Religion of GOD. Also there bee mingled with vs, & euerywhere there fly abrode bellygods, which haue our simplicitie in derision. Yea and many one eyed Gyants ouerlode vs with slaunders: and this vnseemlines hath lasted euer since the Gospell began too put vp his head again, euen vntoo this day. What is to be doone then, but only to seeke lyght in heauen, seeing we be compassed about with darknes vppon earth? And although our sowle be filled with all kynd of reproche euẽ till we can no more: what should it doo, but seek for deliuerance by prayer as eger as hunger?

The conteintes of the Cxxiiij. Psalme.

Bycause the Church had bin deliuered out of extreme perill, Dauid exhorteth the faythfull too thanksgiuing: and warneth them by this notable example, that their welfare standeth not vpryght otherwyse than by the grace and power of GOD.

The Cxxiiii. Psalme.

Dauids song of degrees. But for the Lord, vvho vvas on our syde? (may Israell now say.)

2. But for the Lord, vvho hathe bin on our syde, vvhen men rose vp against vs?

3. They had then swalowed vs vp quicke, vvhen their vvrath was kindled against vs.

4. The vvaters had then ouerwhelmed vs, the streame had gone ouer our sowle.

5. The proud vvaters had then gone ouer our sowle.

1. [But

But for the Lorde, &c.] Whereas some Interpreters thinke that heere is described the moste sorowfull misfortune of the Churche, at suche tyme as the remnant of the people were conueyed away to Babylon: It is but weake. For the complaynte that are red heere, agree as well too the persecutions which the Church suffered vnder the tyrannie of Antiochus. But whereas the Psalme is intytled vntoo Dauid, and declareth historically that ths people were reskewed out of extreeme daunger by the power of God: It is but a forced coniecture that the thinge whiche was not yit come to passe, is described vnder prophecie. For the Prophetes are woont to intreate of thinges too come, after another sorte. Wherefore it is a more likelyhode, that Dauid setteth foorth heere a knowen historie, and exhorteth the faythfull to consider with him, howe they had already had experience of Gods helpe in very deede.

Neyther dare I restreyne the thinge that is spoken heere, vnto Dauids time. Certesse this is trew, that the Heathen Nacions oftymes moued warre againſt gods people, furnished with such puyssance, that their rage was like a waterflud. Howebeeit, forasmuch as hee poynteth oute no perticulare, in this thankesgiuing he commendeth not any one kynde of deliuerãce in my iudgemente, but whatsoeuer reskewes god sent at any time to his church. And wee know that at sundrie tymes the Heathen dyd ostentymes ryse agaynſt the Churche with so puissant hostes, that it was in a manner euen at deathes dooze: Dauid therefore doothe as it were in a glasse, sette foorte the daungerouse state of the church, such as it had bin from the beginning: to the intent the faythfull maye lerne, that it had not stoode by hir owne strength, but hadde bin preserued by the woonderfull power of God: and so enure themselues to call vppon GOD in their perilles.

2 [But for GOD, &c.] It is not for nought that hee beateth twyce vppon one sentence. For as long as wee bee in daunger, our feare exceedeth measure: but as soone as wee bee dispatched, wee extenuate the greatnesse of oure miserie. And Sathan mocketh vs with this conninge slepght, to darken the grace of GOD. Then inasmuche as when the Lord hath woonderfully preserued vs, wee for the moste parte deuyse sundrie imaginacions in our selues too blot out the remembrãce of Gods grace: Dauid of set purpose standeth vppon the amplyfying of the danger, by bringing the people in as it were astonyed. Wherefore it behoueth vs to know, that in these woozdes there is a bryde cast vppon vs, to reyne vs backe in the bethinking of ourselues of our daungers, least the feelinge of Goddes grace mpght banishe out of our mpndes. The common translation (whiche is, If the Lozde had not bin on oure syde,) expzesseth not Dauids mynde sufficiently. For Dauid auoucheth that hee could not bee saued otherwyse than by Gods helpe: and therwithall teacheth, that the same helpe was both certein and euident. Twoo thinges then are to bee noted heere distinctly: That the Lozde had bin redy at hande too helpe hys seruauntes, and had taken their parte: and ageyn, that they coulde not elsewhere oz otherwyse haue scaped safe, who were already as good as lost. And so we bee taught, that men doo then only ascrybe the glozie of theire preseruation vntoo God, when they beleeue that hee is so fauourable vntoo them, that hee will defende them & mayntеyne them in saletie. In the second member is extolled gods vnmeasurable power, whereof hee had shewed a proofe in deliuering his people: to the end wee mpght knowe that such manner of preseruinge is not incident vnto man. By the woozde, [Adam] (which when it is a nowne collectyue, signifieth men in generall) Dauid seemeth to betoken a howge multitude of enemies: as if hee should saye, the people of God had not too deale with a feawe men only, oz with some one Nacion: but was assayled weincere by the whole woozlde: accozdinge as it is manifeste ynough that all mankynde was at deadlye foode with the Iewes. When he sayeth, [They had swalowed vs vppe quycke:] There is expzessed not onely the outrageousenesse of theire crueltie, but also the oddes of their strength. Firste therefore hee describeth howe violent the onset of the enemyes was: And secondly, howe weake the strength of the Iewes was to with-

withstande them, inasmuche as those outrageouse beastes needed no swoordes too slea them with, but were able too haue eaten vp theire silie flocke, euen without stroke stryking or any force of hande.

4 [The waters had then, &c.] Hee garnisheth that dreadful assaulte of their enemyes with a trimme Metaphore, comparing them to a waterflud which with hys ouerflowing swalloweth vppe whatsoeuer commeth in his waye. And alwayes hee keepeth still the persone of a man amazed for feare. Hee nameth them firste [waters,] and secondly, [a streame,] and thirdly agayne hee termeth them [violente or prowde waters.] Also hee sayeth [vppon vs, and vppon our sowle,] as though hee ment too strike men in feare by the presente beholdinge of the thinge. And truely, so much must this affectionate speeche, and this lyuely representation implye: too the intent the faythfull maye the better perceyue out of howe deepe a gulf they haue bin plucked by the hand of God. For hee onely thinketh himselfe beholden vntoo God for his deliuerance, which acknowledgeth himselfe to haue bin but lost before hee was deliuered. The aduerb [Then] eyther is demonstratyue, as thoughe hee should poynt out a thing with his finger: or else is taken for [longe agoe.] Neuertheless, the former significatiō fitteth best the presente place.

6 Blissed is the Lorde, vvho hathe not gyuen vs for a pray vntoo theire teethe.

7 Our soule is deliuered as a bird out of the snare of the Fovvlers: The snare is broken, and wee bee deliuered.

8 Oure helpe is in the name of the Lorde, vvho hathe made heauen and earth.

6 [Blissed is the Lorde, &c.] Nowe hee exhorteth the godly vnto thankfulnesse, and as it were teacheth them what too saye. And there also by another similitude hee sheweth howe they hadde bin vndoone, if God had not succoured them. For hee sayeth, that their deliuerance was like as if a man should pluck a pray out of ỹ teeth of some wylde and cruell beaste. Too the same purpose also maketh the third similitude, That they were euerywaye maysed and besnarled in the grinnes of theire enemyes, after the same sort that little birdes lye vnder the hande of the fowler when they bee caught in his nette: and that they were deliuered none otherwyse than if a man should let out the birdes at libertie after they were taken. The effect is, that Goddes people beeing weake wantinge counsell, and destitute of ayde, not onely had too deale with cruell and outrageouse beastes but also were snared with birdenettes and grinnes, so as they being farre inferiour to their enemyes as well in policie as open force, were besieged of many deathes: whereby it is easye too gather, that they were preserued by miracle.

8 [Our helpe is in, &c.] Howe hee extendeth that thing to the perpetuall estate of the Churche, which the faythfull hadde had experience of afore. For I interprete this verse in such wyse, as hee should not gyue thankes for some one benefyte, but auouche that the church cannot otherwyse continew in good plyght, than so farforth as it is shecided with the hande and protection of God. And his pourpose is too encorage Gods children too hope well, so as they maye bee out of doubt, that theyr lyfe is in safetie vnder the tuicion of God. Also the matchinge of contraries is to be noted, betweene the helpe of God, and other meanes whyche the worlde trusteth vnto amisse, like as wee haue seene in the Psalme 20.8. Some trust in Charyots, and some in Hozses, but wee will call vppon the name of the Lorde. Whiche thinge is doone too the ende, that the faythful being purged and cleane rid from all

all wicked preſumption, may reſort vntoo the only defence of GOD, & vppon truſt therof quietly deſpyſe whatſoeuer Satan & the whole woꝛld practiſeth againſt them. And although the name of GOD be nothing elſe but GOD him ſelf, yit is there a certein couert implicatiõ. Foꝛ inaſmuch as hee hath diſcloſed h s grace vnto vs by his woꝛd, hee hath opened vs an eaſy acceſſe vnto him: ſo as wee neede not to ſeek him far of, oꝛ by winding compaſes. Neyther is it foꝛ nough. age it, that hee adoꝛneth GOD with the tytle of Creatoꝛ. Foꝛ we know with what vnquietnes our myndes boyle, vntill they haue aduaunced God vntoo his full eſtate, in ſuch wyſe as hauing bꝛought all the woꝛld vnder awe, it may hold the preeminence alone: which thing is not poſſible too bee doone, except wee beleeue that all thinges are ſubiect to his appointment. Foꝛ hee hath not bitered his power once foꝛ all in the creation of the woꝛld, to withdꝛawe it agein afterward: but hee ſheweth the ſame continually ſtill in the gouerning it. And albeeit that all men with full mouth confeſſe God too bee the maker of heauen and earth, inſomuch as euen the wickeddeſt of them all can not foꝛ ſhame but honour him with that tytle: yit notwithſtanding aſſoone as any terrour is trumped in our away, wee be ſtreyt wayes conuicted of vnbeleef, bycauſe wee voutſawe not too make almoſte any account at all of his help.

The Conteintes of the Cxxv. Pſalme.

Foraſmuch as the faythfull being mingled with the vngodly in this world, ſeeme too bee abandoned too all miſchaunces of this lyfe in comon, the Prophet likening them too Ieruſalem, ſheweth that they bee fortified with inuincible defence. And if GOD ſuffer them at any tyme too bee vexed at the pleaſure of the wicked, hee exhorteth them too bee of good hope. Notwithſtanding, by the way, leaſt the hypocrytes myght without exception drawe vntoo themſelues the thing that is ſpoken heere: hee putteth a difference betwixt the trew Iſraelyte, and the falſe.

The Cxxv. Pſalme.

A ſong of degrees. They that truſt in the Lord, *ſhall bee* as mount Sion: *which* ſhall not bee remoued, but ſhall ſtand faſt for euer.

2. Like as the hilles are round about Ieruſalem, euen ſo is the Lord round about his people from hencefoorth and for euer.

THey that truſt. &c.] This Pſalme differeth from the former, in that it was ſayd there, that ỹ Church is preſerued by Gods power, and not by woꝛldly meanes: but heer the Holy Ghoſte teacheth that it ſhall euer herafter continew ſafe and ſound, bycauſe it is garded with the inuincible power of GOD. And foꝛaſmuch as the Churche is deſcribed vnder the ſituacion of the Citie Ieruſalem, the Pꝛophets purpoſe is to exhoꝛt euery one of the faythfull too aſſure them ſelues foꝛ a certeintie, that the welfare, which is promiſed too the whole choſen people in comon, pertayneth alſo vntoo themſelues ſeuerallye.

But

But in setting the visible image of the Church afore their eyes, he applyeth him self too the rudenes of those, which beeing hild backe by the dulnes of their flesh, doo sit still vppon the earth. This therefore must be marked first of all, that if any mã perceyue not Gods secret defence sufficiently by the vnderstanding of fayth, vnto them the hilles that enuiron Ierusalem round about, are set foorth in sted of a looking glasse, to the end they may in no wyse doubt, but that the Church is as well garded frõ all daungers, as if it were throughly enuironed on all sydes with such bulwarkes and walles. Profitable also to be knowen is the thing that I touched euen now: namely, that as oft as GOD speaketh to his people, he directeth his wordes too eche one of them. For like as many of the promises are extended to the whole bodye of the Churche: euen so, manye men looke at them a loof, as if they were set far from them, and dare not apply them too themselues. And therfore euery man must hold him too the order that is prescribed heere: namely, that hee apply too himself whatsoeuer GOD hath promised to his Churche in comon. Moreouer, it is not amisse, that hee maketh Ierusalem to bee the picture of the Churche: bycause the Sanctuarie of GOD & the Ark of couenant were there. As touching the wordes, they may bee layd out twoo wayes. For some take the first verb [Loyamut, or shall not be moued,] too be spoken of Ierusalem: and the latter verb [yashab, or shall stand fast,] to bee referred to the faythfull themselues: so as there should bee a shifting of the nomber, which is a very ryfe thing among the Hebrewes. And truly, it would not doo amisse if the sentence were translated thus: [In like wyse as mount Sion shall neuer bee remoued: so shall they that trust in the Lord abyde or continew stedfast for euer.] For in that sence is the word [stand fast] taken. Now wee perceyue what the Prophet meeneth: namely, that although the world bee subiect to so many and so greate altercations, that it putteth on a new countenance almost euery minute of an howre, and ỹ the faythfull be mingled with other, and bothe of them stand in one state: yit the welfare of the Godly standeth stedfast through thinuincible defence of GOD. Not that they dwell at ease: but bycause their welfare is assaulted in vaine, considering that they bee vnder the protection of GOD: or at leastwyse, that they can neuer fall away, though they chaunce to shrink. But wee must mark, that vnder the word [Habotechim] (which among ỹ Hebrewes signifyeth them, that hope, or wayt for a thing,) there is requyred a stedfastnes of beleef. Then whosoeuer coueteth too bee hild vp by the hand of GOD, let him leane stedfastly vntoo it: and whosoeuer coueteth to be fenced by it, let him rest patiently vnder it. For whereas God sufferreth vs oftentymes too bee carped dyuers wayes, or too bee tossed about like chaffe: that commeth to passe through our owne lightnes, when we had leuer flicker in the aire, than to settle our myndes in the rock of his help. The similitude, which is set downe in the second verse, is lyghtsome ynough of itself: that like as the cõtinuall hilles resemble the fashion of walles round abont Ierusalem: euenn so GOD enuironeth the faythfull with his power, to keepe of all anoyances from them. Wee oftentymes meete with such phrases as theis, that GOD will bee a wall and a bamure to his people. But Dauid (or whosoeuer was ỹ author of this psalme) proceedeth yit further, and vnder the resemblance of hilles sheweth playnly the secret defence, wherewith GOD maynteyneth such as bee his, too the intent that the rude and the weaklinges, whom their owne dulnes holdeth downe still too the earth, may lift their myndes vpward by help of beholding the sayd hilles.

3. For the Scepter of the vngodly shall not rest wppon the lot of the ryghtuouse, least the ryghtuouse put foorthe their handes vntoo vvickednesse.

4. Doo

4 Doo well O LORD vntoo thoſe that bee good and right in their hartes.

5 But as for them that turne aſide vntoo their owne naughtyneſſe, the Lord shall make them walk with the workers of iniquitie: Peace vppon Iſraell.

3 [For the ſcepter of &c.] It is a certine correcting of the former ſentence. He had ſaid that Gods hand is ſtretched out on all ſides to defend his Church. Now foraſmuch as wee gladly drawe GODS promyſes too our commoditie, ſo far forth as wee may be priuiledged from all trubble: wee be warned heere, that GODS defence is no let, but that wee may nowe and then bee exercyſed wyth perſecution and afflictions, and therefore that ther is no cauſe why the faithfull ſhould behight themſelues a nyce and eaſie lyfe vppon earth: bycauſe it is ynough for them not too bee forſaken when they haue neede of GODS helpe. For although their heauenly father loue them moſt tenderly: yit will he haue them wakened with the croſſe, leaſt they might cocker themſelues too much in the delightes of their fleſh. Wherefore if wee imbrace this leſſon: although we happen too be oppreſſed with the Tirany of the vngodly, yit ſhall wee patiently wait till GOD eyther breake their Scepter, or ſhake it out of their handes. I graunt it is a ſore temptation to ſee the vngodly reigning and raging in the heritage of the Lord, and the faithfull lying vnder their feete. Howbeeit foraſmuch as God humbleth not his ſeruantes ſo withont iuſt cauſe they muſt take comfort therat. Alſo the reaſon is added: namely, leaſt the rightuouſe being ouercome wᵗ temptation, might giue ouer themſelues vnto ſinning, which is to be marked aduiſedly. For hereby we gather, ẏ God doth therfore moderate our aduerſities, bicauſe he meeneth to beare with our weakeneſſe. Wherfore although there bee not ſo much ſtoutneſſe and conſtancie in vs, as to perſiſt in our dewtie one moment: yit let vs beare this ſentence in mind, that GOD neuertheleſſe will ſo prouide as wee ſhalnot bee dryued too gyue ouer the Relygion thoroughe ouer greate oppreſſyon of miſeries. Surely he ſhuld afflict vs all our lyfe long without releace, & the croſſe is alwaies profitable for vs. For we ſee bothe how vntamable the ſtubborneſſe of our fleſh is: & how whotly the rage therof boyleth vp from tyme to tyme: or rather how it ceaſeth not to kicke euen in the very afflictions, by which it ſhould be enforced to obedience. Wherefore ſo much the more neceſſarie is this warning, that the Lorde dooth in dew ſeaſon moderate our temptacions, bycauſe hee ſeeth vs vnable to withſtand them. Neither doth the prophet ſay onely, that it is to bee feared leaſt the weaklinges ſhould quayle: but leaſt euen the ryghtuouſe alſo ſhuld ſink down, which ſerue God truly and with all their hart, and are addicted too the folowing of godly lyfe. Then howſoeuer the feare of God thryue in our harts: we muſt neuertheleſſe vnderſtand: that we be not endewed with ſo greate ſtoutneſſe, that we may be able to hold out to the ende, onleſſe the Lorde haue a regard of our infirmite. Now if the holy Ghoſt denounce this of the beſt ſort of champions: what ſhall become of the yonglings that are not yit ſo well ſtrengthened to combatyng. Alſo wee muſt marke the maner of ſpeaking, [leaſt they reach out their hands: wherby he teacheth vs that the aſſaults of tēptaciōs are ſo violent, that the hands of the ryghtuouſe (which erſt wer as you wold ſay manacled, and whoſe ſtirrings were ordered by the appointment of God) being now as it wer let looce, are caryed into licentiouſeneſſe of ſinning.

4. [Doo well O Lord. &c.] Although the prophet had alredy warrāted all godly men the help of God in dew ſeaſon: yit dooth hee turne himſelf vnto prayer, and that not without cauſe. For although faithe holde vs vp: yit notwithſtandinge foraſmuch as the ſenſes of our fleſhe doo in the meane whyle ſtacker: wee muſte

intermeddle prayers too strengthen them withal. Let vs then folow this rule of the prophet, who hauing exhorted al the godly vnto assured confidence: doth also there withall shewe that they must not carelesly sit pawning, but they must flee vnto GOD and with prayer require that thing at his hand, which hee willeth vs by his woord to hope for. And certesse, in asmuch as GOD S help is not discerned in the darknesse of afflictions, but rather it seemeth that GOD maketh no difference betwixt the righteous and vnrighteous: wee must vse this remedy. And he not only requyreth simply that GOD should deale well with good men: but also precisely requesteth such a well dealing as floweth out of a sincere affection. For it were not ynough for GOD S children too abstayne from all misdealing, onlesse the inward soundnesse of theyr hart be answerable too the same, or rather onlesse it gouerne the whole syde of them.

5 [But as for them that &c.] For asmuch as the participle [Hamctim] is of the coniugation [Hiphil:] accordinge too the order of grammer it should be translated actiuely. Howbeit forasmuch as it is no rare thing for the verbes in that coniugation to take neutrally also: this translation which I haue folowed is allowable. Notwithstanding seeing that the actiue signification fitteth the place no lesse aptly: let euery man bee at his free choyce. The meeninge is, that GOD should not alwayes winke at the wyckednesse of those which bragging themselues of a false profession, wander at their owne pleasure, or else corrupt the simple and playne Soules, and drawe them with them intoo the libertie of sinning. For no dout but he intreateth of Hipocrites whom the scapinge of temporall punishment doth so harden, that they challendge place amonge the holyest, because the Lord beareth with them. Wee see that not only the good and bad are meddled togither in the world: but also that the wheate lyeth hid vnder the chaffe and the ailes, euen in the flooze of the Lorde. In this doutful and confused state, the wicked are as brag as if they were of the best sort of GOD S seruauntes. Wherefore wee must beseeche GOD too drawe them intoo the light, and too thruste them intoo rightfull punnishmentes with the workers of iniquitie. And therupon foloweth this peace which hee wisheth vntoo Israell. And hee speaketh not generally of all the fleshly offspynge of Abraham: but rather hee wisheth too haue GOD S Churche purged from the Hypocrytes whiche keepe a rome in it, vntill GOD left vppe his hande vntoo iudgmente. And therefore I sayd that the peace of the Church springeth, here vppon, euen when GOD executeth his iust vengeance against the counterfet & disgwysed Israelyts which rend and teare his bowels in peeces, and gathereth vp the ryghtuouse in harte, declaring his fatherly good will towards them openly by his blessing.

The Conteintes of the Cxxvj. Psalme.

This psalme consisteth of three members. For first the prophet exhorteth the faithfull that were returned from the Captiuitie, vnto thankefulnesse, and extolleth myghtely the grace of theyr deliuerance, too the intent they may certeinly knowe, that they were brought home agein into their countrie, by the power of GOD, and not by casuall chaunce or by the benefyte of men. Afterwarde is added a Prayer, that GOD should finish the woorke which hee had begonne. And lastly although theyr full restitution appeere not byanby too theyr eyes: yit he assuageth the tedyousnes of their tarience

rience : and howsoeuer their seedetime bee now beesprinckled with teares, yit he warranteth them a mery harueſt.

¶ *The Cxxvi. Psalme.* A song of degrees.

VVhen the Lorde brought ageine the captiuitie of Sion, wee became like them that dreame.

2. Nowe shall our mouth be filled with laughter and our tung with ioye: nowe shall they say among the Heathen the Lorde hath behaued himselfe nobly in doing for them.

3. The Lord hath behaued himself nobly in dealing with vs *and* we were made glad.

WHen the Lord. &c.] Wheras some Interpreters will haue heere a Prophesie of the time too come: it is hard & constrepned. Truly I doubt not but the Psalme was made vpon the returne of the people: and therefore I thoughte good too translate the woorde [Beshob] in the preterrence. Now whoso euer eyther of the Leuits or of the Prophets was the authour of it, hee sayeth that the maner of their deliuerance was more wonderful, than that it culd be ascrybed vnto Fortune: so as the faithful may gather heereby, that the Prophesie of Jeremy was verelye fulfilled, whiche had foreset the end of their captiuitie too be at three score and tenne yeeres: Jer. 25. 12. and 29. 10. And by the woorde [dreame] hee pointeth out a thing incredible: dooing vs too vnderstande, that there is no roume at all for vnthankfulnes. For as oft as GOD dealeth by ordinary meanes, such is the maliciousnes of menne, that they are wont to forge diuerse cauils to darken Gods grace. But forasmuch as in the returning of the people, there shyned forth suche a miracle as might swallowe vp or amaze all mennes wittes: it compelleth them to acknowledge it to be the notable woorke of God. This is the reason why hee compareth the deliuerance of y people vnto a dream as if hee should say, surely all mans vnderstanding is so farre from conceyuing Gods so incomparable benefit, that euen the very thinking vpon it may drawe vs into a maze, as though it were a dreame and not a deed done. What a lewdnesse is it then not to acknowledge the authour of it? Moreouer the Prophet meeneth not that the faythfull were so dull, that they perceyued not themselues to be deliuered by the hand of God: but onely that they were astonyed according too the feeling of the flesh for feare, by reasoning with themselues of Gods power as of some ordinarye thing, they might make lesse account of it than was conuenient. A man might also translate the word [Shibot] a bringing backe or home ageine] as some do: and so should the analogie or proportionables be the trimmer. Notwithstanding forasmuche as there is almoste no odds at all in the meening of the matter: it is inough too warne the readers of it lightly.

2. [Now shall our mouth. &c.] The Adverb of time [Az] is commonly wont to be translated [then.] But forasmuch as the woords are of the time too come: I thought it would not be vnaptly translated in this wise: [Now shall our mouth be filled, and now shall they say.] Howbeeit if we admit that whiche some Hebrewe doctours affirme, that is too wit, that the force of the saied particle [then] is too turne the time comming into the time past: the sentence will hang well together. In deede the Prophets meening is nothing darke: for he will haue the people so to reioyce in their returne, as they may not burye Gods grace in forgetfulnes. And therfore he describeth no ordinary gladnes: but suche a one as so mea-

deth it self into mens minds, that it cõpelleth them too exceed measure in their gesture and speech. By the way he doth them too vnderstand, that the graunt of their returne into their cuntrie is a substantiall ioy wherein hee teacheth Gods children to settle themselues. For like as nothing was then moze miserable thẽ to liue in exile, where they were after a sort dispossessed of the inheritaunce promised them of GOD. So ought they to haue wished nothing moze, than too be restored. Seing then that the bringing of thẽ home ageine into their own cuntry, was an assurance of the adoption renewed: it is no maruaile if the Prophete saye their mouth was filled with laughter, & their tung with ioy. With like ioy also becommeth it vs at this day to triumph when God gathereth his church togither: like as doutles we be hard and steely harted, if the miserable scattering of it cause vs not to sorow and lament. Afterward the Prophet proceedeth further, saying that this miracle was seen euen of blind men. For we know that at that time the heathen wandred in darknes like blind mẽ, because there shyned no knoweledge of God in them: & yit Gods working was so apparant in that behalfe, ỹ they were faine to burst out into open acknoweledging [that God had delt nobly with his people.] Wherefore so muche the moze shamefull was the blockishenesse of the Iewes, if they did not freely & with full mouth commend Gods grace which had purchased so much praise among the heathen. And heere is to be marked the maner of speaking, which with a vehemencye declareth that the mightie power of GOD was in this deliueraunce made knowen euen vnto the Gentiles. Wherevpon immediatly after, hee repeateth the same thing ageine in the persone of himselfe and of the Church: as if hee should say, at leastwise let vs avoyd suche confession as GOD hath wrested euen from the vnbeleeuers. In adding that [they were made glad] there is implyed a couert matching of contraries, betwixt this newe ioy, and the long continewed mourning wherwith they were disquieted in their captiuitie. And he affirmeth for the nonce, that they were restored to mirth, too the intent the faithful may the better wey howe sorowfull their former state was.

4. O Lord, bring ageine our captiuitie, as the riuers in the South.
5. They that sowe in teares, shall reape in ioy.
6. At his going foorthe, he shall go and weepe, carying scarcitie of seede: *but* at his cõming home he shall come with ioy, bringing his sheues with him.

4. [O Lord, bring ageine. &c.] The second part of the Psalm (as I sayd) cõteyneth a prayer, that God should gather togither the rẽnant of the prisoners. And the holy Ghost indited this form of praying for the Iewes ỹ were already come home into their cuntrie, least they might neglect their brethren that were in misery. For although all the people had leaue & libertie giuen them to come out of captiuitie: yit we knowe that a small nomber (in comparison of the greate multitude) were partakers of this benefite. For some tarped still for feare, and some for slothe, because they saw such dangers at hande, as they were vnable too ouercome: and they hadde leuer to welter in their owne filthynes, then to endure the pepnes of the iorney. It is like inough also that manye of them did set moze store by their presente ease and commodities, than by eternall saluation. Truelye the thing was fulfilled that was foresporẽ by Esay, that although the people were as the sand of the Sea, yit but a remnãt should be saued. Seing then that many did openly refuse the benefit whẽ it was offered: & that their libertie which was gotten by intreatãce, or which hung but vpon another mans curtesie was not wout manye lettes and incomberances: so that

that scarce a scaw of the hartyer sort durst set forth one foote: it is no maruel though the Prophet bid the church make supplycation still for their bringing home ageiu. Heereuithall also is to be noted what was the state of them that were already returned. For inasmuch as their Land was possessed by forreiners, who were all of them their vtter foes & swoorne enemies: they were nolesse prisoners in their owne country, than at Babion. Therefore in two respectes it stoode the church in hand to be carefull in praying GOD to gather togither such as were dispersed: that is to wit, that he might cheere vp the fearefull, quicken vp the dullardes, shake the astonyed out of their delightes, and reach out his gwyding hand too all sortes, and also that hee might settle the company, that was returned in lyberty and ease. Many think the meening of the similitude that is added to be this. That this thing should be as great a pleasure to them, as if water should flowe through a wilderneese. We know how greeuous and peinfull a thing it is to trauell in a whot countrie through dry sandes. And the south is taken for a wilderneese: because the south coast vpon the side of Iewry was in a maner waste and vninhabitable. Notwithstanding it seemeth vnto mee, that the Prophet dooth the more aduance and enlarge the grace of GOD by comparison of the miracle: as if he should say, although it be a hard matter for the dispersed remnant to growe ageiu togither into one bodie: yet notwithstanding it lyes in GOD S hand to do it, nolesse than too conuey riuers through the dry desert. By the way he alludeth to the mids of their iorney, as it appeereth by the plot of those countries. So is ther nothing too bee supplyed in the woordes which simply imply thus much, in case as if a ryuer should come downe into a barrein and droughty country. And truly too open the way for his people which was as good as drowned in a botomlesse pit, was all one as if he should haue opened a water course for a riuer to haue ronne through a wilderness.

5 [They that sowe &c.] In my iudgemēt this sentence ought as wel to be extended to the tyme comming, as vnderstood of the tyme present. The remouing of ỹ Iewes was vntoo them as good as a seedetime. For GOD by the prophesie of Ieremie had cheered vp their mindes to hope for the haruesttyme. Yit were they not haled into theyr long captiuitie without greate heauinesse and greefe. It was therefore all one with them, as if a silie plowman that is a hungred already, should in the time of derth bee forced too abridge himselfe of his ordinarie foode, that he might prouide for himselfe ageinste the nert yeere. Now although this bee a hard case: yit is hee moued too sowe in hope of haruest. Trew it is then, that the Iewes, when they were led intoo captiuitie, were no lesse forewfull, than hee that in the tyme of scarcitie is fayne to caste his deere seede intoo the grounde: and that afterwarde enstewed their glad haruest when they were deliuered, bycause GOD gaue them mirth ageiu as in a most plentifull increase. But in my opinion the Prophet seemeth to exhort the faithfull too patience for the time too come also. For the restitution of the Church was not yit accomplished: but rather for the two causes which I haue recited afore, it appereth that euen then was the tyme of sowing. For although the kings proclamaciō did frankly inuite all the Iewes too returne: yit did but a feawe of many returne slowly and fearefully by small companies. Ageine, they were shreawdly and hardly welcomed of theyr neybours, and much trubble were they put vntoo, so that theyr former bondage was as tolerable. Wherevppon wee gather that as yit they were feyne to suffer still, bycause the full tyme of theyr haruest was not yit come. And therefore it is not for nonghe that the Prophet exhorteth them to labour lustely, and to go through in theyr continuall trubbles, and not too fainte, till better successe appeere. As concerning the woordes, some translate [Meshek] a pryce, or preciousenesse: & otherssome translate it a keep or a feedelcape, or some other thing that they sowe out of. This latter translation hath no reason in it. They that translate it [pryce or preciousenesse] alledge this place out of the booke of Iob. 28. 18. The preciousenes of wisdome is better than all perles. But for as much as the verbe [Mashak]

wherof this woord is deryued, signifieth to stretch out or drawe out: peraduenture it may bee taken more fitly in his proper signification, as well heere as in that other place. For the Prophet seemeeth ther to praise, not sharpnesse of wit, but hidden wisedome, and so the drawing out of wisedome, (that is to say the continewall holdinge one of it) shalbee called better than peries, by reason of the deepe rootes of it. So also in this place the drawinge out of seede is referred too the seede men themselues: namely, that they stretch out or drawe out their lyfe in length when they sowe. Notwithstanding, if any man like rather the woord [precyousnesse,] the sence wilbe, that when corne is scarce, seede is laid into the ground with teares, bycause it is precious or deere. This lesson hath yit a larger scope. Wee knowe our lyfe is in other places likened to a seedetyme. And it often betydeth that wee must sowe in teares. Therfore to the end that sorowe breake not of, or at leastwyse disappoint not our cheerefulnesse: wee must rayse vp our hartes with the hope of haruest. Neuerthelesse wee must beare in mynde, that not all the Iewes that were caryed too Babylon, did sowe. For many which had hardened themselues ageinst God and his Prophets, like as they hadde despised all threatenings, so also were they set beside al hope of returning. They therfore vpon whom ther lay such despayre, were consumed in their miseries: but thei whom gods promis susteined, fostered the hope of haruest in their harts, although they did cast their seed into the ground at all aduenture in the time of extreme scarcetie. Therfore to the end that ioy may succeede our present heauinesse: let vs lerne too bende our myndes to the isswe that GOD promyseth. And so shall wee find, that this Prophesie belõgeth to all the godly in comon: namely that GOD not only wypeth awaye the teares from their eyes, but also sheadeth inestimable ioy into their harts.

The Conteyntes of the Cxxvij. Psalme.

It sheweth that the order of the world, as well in publike affaires as in houſehold matters, ſtandeth not by the pollicie, diligence, and forcaſt of men, but by the only bliſſing of GOD, and that the iſſew of mankind is his ſingular gift.

The Cxxvii. Psalme.

Salomons song of Degrees. Except the Lord buyld the hovvse, they that buyld it, labour in vayne: Except the Lord keepe the Citie, the keeper vvatcheth in vayne.

2 It is in vayne for you too ryse early, and too goe late too reste, and too eate the breade of sorovves: so vvill hee gyue sleepe too his beloued.

EXcept the Lord &c.] There is no reason why the Iewes should deny this Psalme to haue bin made by Salomon. They think the letre [Lamed] to import as much as [for Salomons sake,] when notwythstandinge, common vse gepnestandeth them. For wheresoeuer suche a Tytle is, it betokeneth

keneth the authour. Wherfore they forge this new deuice out of season, seeingit agreeth very well ẏ Salomon who was experienced in publike affaires, shuld by the spirite of wisedome intreat of things that he knew and was acquainted with. And hee auoucheth that the worlde and also mannes life is gouerned by God for two causes. First, whatsoeuer good luck befalleth men, by an by their vnthankful nesse bewrayeth it selfe, in that they ascribe it wholy too themselues: and so is GOD defrauded of his due honor. To the intent that Salomon may correcte this so froward fault, he auoucheth that nothing happeneth luckely vnto vs, sauing so farre forth as GOD prospereth our doings. Ageine his purpose was too beate downe the foolishe presumption of men, who setting GOD aside, dare aduenture vpon any thing, only vpon trust of their owne wisedome and strengthe. Therfore plucking from thē that which they chalenge rashely to themselues, hee exhorteth them too modestie and calling vpon GOD: yit dooth he not reiect eyther mennes labour or their forecaste, or their counsailes: for it is a commendable vertue too bee diligent and heedful in the things that belong to our dutie. For the Lorde will not haue vs too bee lyke blocks, or to lie still like sluggards: but look what so euer he hath bestowed vpō vs he wil haue vs apply it too our owne vse. True it is in deed, that ẏ moste part of labours spring out of Gods curse: and yit GOD would haue vs still occupyed although we remayned in the soundnes of our first state: like as we see how Adam was put into the Gardein to dresse it. Salomon therfore cōdemneth not the watchfulnesse which is alowed of God, nor yit mens labour in doing: whereof they offer acceptable sacrifice vnto him, whē they take it in hand willingly according to his commaundement. Howbeeit least beeing blynded ẅ pride, they might snatche that thing too themselues which is peculyar vntoo GOD: hee telleth them that their bestirring of themselues booteth them not at all, sauing inasmuch as GOD blisseth their labour. By the woord house hee not onely betokeneth a building of timber or stone: but also cōprehendeth the whole order of householding: like as a litle after, by the woorde Citie hee betokeneth, not onely the buildings or compasse of the walles, but the generall state of the whole comon weale. And in the words [builder and keeper,] there is the figure Sinecdoche. For hee auoucheth generallye that what so euer labour, forecast, and policie menne bring to the mainteynance of a house, or to the defence of a Citie: it shalbee too no purpose, except GOD sende it prosperous successe out of Heauen. Now it behoueth to beare in minde that which I touched alate: namely, that forasmuch as mens mindes are commonlye possessed with so blinde pride, that they despise God and aduaunce their owne abylitie wythoute measure: nothyng is more requysite for them, than too be brought in order, so as they may perceiue that whatsoeuer they attempt it shalbe but shadowish, onlesse GOD of his meere grace do prosper it. When the Phylosophers dyspute of the state of a common weale: in good sooth they gather all thinges wittily togither that seem to make for the purpose. They conningly set out the causes and meanes of setting vppe a common welth. Ageine they shewe the vices wherby an [illegible] state is woont too bee marred. Finally they persecute with singuler skilful[illegible] whatsoeuer is necessary to be knowen in that behalf: sauing that they lette slippe the cheefe poynt, whiche is, that menne (howe muche so euer they excell in wisedome & vertue, or whatsoeuer shift they make) are able to bring nothing to passe, further than GOD reacheth them his hand, or rather vseth them as his instruments. Whiche of the Philosophers did euer acknoweledge that a Ciuill man is nothing else but an instrument ẏ is guyded by the hand of GOD: Nay rather they grounded the cheefe cause of happye state, in the power of man. Nowe forasmuche as mortall men steppe vp with so trayterous presumption too the building of Cities, & to the ordring of the state of the whole world: the holy Ghoste dooth worthely reproue suche madnes. Let vs then so exercise our selues euery man according to the measure of his ability and manner of his dutie, as that the praise of

all prosperous successe may in the meane while remaine vnto GOD alone. For wicked is the parting of stakes whiche many surmise, that he whiche hath behaued himselfe valeantlye should leaue the one halfe of the praise vntoo GOD, and take the other halfe to himselfe. No truelye, Gods blessing must beare the whole sway and soueraintie alone. Nowe if our earthly state hang vppon the meer good pleasure of GOD: with what wyngs shall we flie vp into Heauen? If yee go too the reering of a house, or too the chosing of some certeine trade of life: yea if yee go too the making of Lawes and executyng of Iustice: all thys is nothyng els but a creeping vpon the ground: and yet the holye Ghoste sayeth flatly that all our indeuers (euen in that behalfe) are but trifles. Wherefore so muche lesse tollerable is the pride of them that striue to mount euen into Heauen by their owne power. Moreouer a manne may gather by this lesson, that it is no maruel though thinges bee troubled and confounded in the worlde at this daye, though Iustice bee put too flight in Cities, though man and wife finde faulte one with another, though Parents complain of their children, and all men bewail their own cace. For where there is one among a nōber, that in his vocation turneth himselfe vntoo GOD, and not rather vaunteth himselfe lewdly, beeing puffed vppe with pride? Iustly therfore doth GOD render this rewarde vntoo thankelesse men, seeing he is defrauded of his honor. But if all men would meekely submitte themselues vnto Gods prouidence: doubtles this blessing whiche Salomon commendeth would shyne foorth in all the parts of our life, as wel publikely as priuatly. The word [Gnamal] (which I haue trāslated [to labour]) signifieth not only to employ or bestowe a mannes trauell, but also to busie or beautifie a mannes life euen til hee haue tyred and ouerwrought himselfe. I haue told you that by the word [keepers] there is betokened, not onelye suche as are appoynted too the warche: but also all Magistrates and Iudges. If there bee anye wakernesse in them, it is the gift of GOD. But there is neede agein of another watchefulnesse, which is Gods: for onelesse hee keepe watche out of Heauen, all the quicksightednesse in the worlde is not able too eschewe the daungers.

2. It is in vaine. &c] Now dooth Salomon expresse more fully, that men fore spend themselues in vaine with toyling, and forepine themselues in vaine with fasting, to get themselues riches, bicause that euen that also is the benefit of God alone. And too the intent he may moone them the more effectually, he calleth heer to euery man by name. [It is (saith he) in vaine for you.] And hee reckeneth vp the two meanes whiche are thought too be of greatest force in gathering woods. For it is no maruel if they heap vp great riches in a short time, which spare no labour, but spend night and day in piyning their businesse, and fare slenderlye with their labour. But Salomon affirmeth ỹ neyther the sparing life nor the busie toyling boote any thing at all: not that hee forbiddeth men to vse sparenes of dyet, & to rise betimes to go about their businesses. But to the intent to stir vs vp vnto prayer and to calling vpon God, and also to commend thankfulnes: he bringeth to nought the things that deface the free grace of God. Therefore wee then go in hand with our businesse aryghte, when our hope hangeth vppon God alone, and then shall all thinges fall out also according to our harts desire. But if a man be stirre him neuer so lustely setting God aside, he shall but go too wrecke with his hastie running. Then is it not the Prophets minde to draw men too slothefulnes, so as they should thinke vppon nothing all their life long, but benōme thēselues & cocker themselues in their owne sluggishenesse: but that when they execute that which God hath enioyned thē, they shoulde neuertheleſſe begin euer at prayer and calling vppon God, and offer their labours vntoo him too bliſſe. [The bread of sorowes] may be expoūded two wayes: eyther whiche is gotten with hard and careful toyle: or which is eaten with vnquietnes, like as we see how niggardelye and pinching persones scarcely taste a bit of bread, but they plucke their hande from their mouth ageine. But it

ſkilles little for the matter, whither Interpretacion a man chooze. For wee bee ſimply taught, that nigardly men profyte nothing, no not euen by pinchinge theire own bellyes. [So will hee giue to his beloued.] Hee dooth vs to wit, that Gods bleſſing whereof hee hath intreated is ſeen in very deed in his children and ſeruants. For it were not ynough to beleue the ſaid doctrine, that whatſoeuer men take in hand is to no purpoſe, excepte the promiſe alſo doo match with it, that they maye thrꝛough aſſured hope performe their dewtie cheerfully. It may alſo be red, [hee will giue ſleepe vntoo his beloued, or hee will giue by ſleepe,] verely euen the thinges that the vnbeleeuers ſtriue to get by their owne policie. The particle [Kon] is putte for aſſuredneſſe for the end that Salomon may the better perſwade the thing that of itſelfe ſeemeth incredible and to bee but a tale (namely that God gyueth foode too the faythfull without any greate care of theirs) hee dooth as it were poynt at the matter with his finger. Truely he ſpeaketh in like cace as if God ſhould feed the ſlothfulneſſe of his ſeruaunts with cockring them. But foraſmuch as we know that men are created with condicion too keepe themſelues occupied, and foraſmuch as in the nexte Pſalme wee ſhall ſee the worꝛſhippers of God accoumted happye, when they eate the labor of their handes: it is certeyn that by the woꝛde [ſleepe,] there is not betokened ſlothfulneſſe, but a gentle labouring wherevnto the faithefull applye themſelues thrꝛough the obedientneſſe of fayth. For whereupon comes this great heate of the faythleſſe, that they ſtir not a finger without trouble, that is to ſaye, that thei torment themſelues with ſuperfluouſe cares, but becauſe they make none account of Gods prouidence? But the faythfull, although they leade a peynfull lyfe: yit obey they the calling of God with ſettled and quiet myndes. So are not their handes pole, and yit their myndes hold themſelues in the ſtilneſſe of fayth, as if they were aſleepe. If any man obiect agayne, that the faythfull doo often bꝛople in ſoꝛe cares, and are thoughfull for the moꝛow when they be pinched with want of all thinges and deſtitute of all meanes to come by any thing. I anſwere that if there were perfect faith & deuotion in the woꝛshippers of God, the bleſſing of god which the prophet mencioneth ſhould bee apparant. Therfore as oft as they be toꝛmented without meaſure: that happeneth thrꝛough their owne default, becauſe they reſt not thrꝛoughly vpon gods prouidence. And this I ſay further, that they be moꝛe ſtreightly puniſhed than the vnbeleeuers, becauſe it is neceſſarie for them to bee haryed hither and thither with vnquietneſſe for a tyme, that they maye come too thys ſleepe in the ende. But yit in the meane whyle Gods grace preuayleth, and ſhyneth foorth alwayes in the middes of darkneſſe, becauſe the Lorde cheriſheth hys children as it were by ſleepe.

3 Behold, Children *are* an inheritance of the Lordes: *and* the frute of the vvombe *are* his rewarde.

4 As arowes in the hand of a ſtrong man: ſo are the children of youth.

5 Bliſſed is the man that hath his quiuer full of them. They ſhall not be ashamed when they ſpeake vvith their enemies in the gate.

3 [Behold, Children, &c.] Heere Salomon alledgeth one particulare, wherin he would cheefly haue ỹ thing knowē which hee hathe hither auouched generally, namely, that mannes lyfe is gouerned by God. Nothing ſeemeth moꝛe natural thā for men to be bred and bozne of men. The moꝛe part of men dreameth, that after god had once ordeyned it at the beginning, frō thenceforth children are bred and bozne by the ſecret inſtincte of nature, and God dooth nothing vnto it: yea and euen they that be indewed with ſome feeling of godlineſſe: although they denye not that God is the father and fownder of mankynd: yit acknowledge they not that his prouidēce deſcendeth too this peculiare charge, but rather thinke that men are begotten by a certeyne vniuerſall motion. Salomon mynding too correcte this errour, calleth

children the inheritance of God: and the frute of ỹ womb, his gift. For the Hebrew word [Sheber] which they translate [reward,] signifyeth whatsoeuer benefytes God bestoweth vppon men, as it appeareth euidently by many places of the scripture. Therefore the meeninge is, that children befall not by casuall chaunce, but accordinge as God hathe thought good too deale vntoo euerye man hys share. Moreouer, forasmuch as he repeteth one thing twyce: the woordes [heritage and rewarde] importe all one thinge. For eyther of them bothe is matched as well against fortune, as also agenste the lustines of men. The lustyer that any man is, so much seemeth hee the abler too get children. Contrarywyse, Salomon auoucheth, that none become fathers, but suche as God bountfaueth that honour. And forasmuch as the greater nomber of children dooth not alwayes bring gladnesse too the Parentes: Heere is added a seconde grace, in that GOD frameth and garnisheth mennes children with excellent towardnesse and all kynde of vertewes. Worthely dooth Aristotle in his ciuill matters demaund whither the hauinge of many children ought too bee counted among good thinges or no: and hee denyeth it, onlesse there match with it Weldisposednesse, that is too saye, gentlenesse or honest nature in the children themselues. And truely it were farre happyer for a great sorte too bee childlesse or barreine, than to bee frutefull to their owne sorow. Not without cause therefore dooth Salomon commend Weldisposednes, and honest towardnesse in children, to the intent, hee maye the more lyghtsomely set foorth the benefyte of God. It myght seeme in deede, that the similitude which hee vseth, is somewhat with the harshest, that lyke as an Archer is armed with a bowe well trimmed: euen so, men bee garded wyth their children as it were with bowe and arowes. But if a man wey it somewhat neerely: hee shall confesse it was spoken elegantly. For hee dooth vs to wit, that such as bee without children, bee after a sorte vngarded, for what else is it too bee childlesse, than to bee solitarie? It is no small gift of God, for a man to bee renewed in his posteritie. For then dooth God gyue newe strength, that hee whiche elsse should decay out of hand, beginneth as it were to lyue a second lyfe. This lesson is myght necessarie to bee knowen. For euen the frutefulnesse of brute beastes is ascryped vnto God. If God will haue it accounted his benefyte, that Kyne, & Aswes, and Mares conceyue: how vnexcusable shall the leawdnesse of men bee, too account this his grace as a thing of nothing when hee decketh them with the honorable tytle of Fathers? I saye further, that except men thinke that children are gyuen them from God, they take scorne of them, and are loth to bringe them vp: whereas this knowledge is the best spur that can bee, to encourage men to the bringinge vp of children. Furthermore, hee that considereth the benefyte so, will freely & with settled mynd waite for the continewance of Gods grace: neyther will hee bee ouercarefull, although hee haue but a small substance to leaue to his children.

5 [They shall not bee ashamed, &c.] Heere hee describeth such children as bee ing of vpright and perfect conuersation, needs not to sticke too render an account of their lyfe, that they may stop ỹ mouthes of malicious and slaunderous persones. Wee knowe, that in old tyme all lawdayes and Courtes were woont to bee kept at the Gates of Cities. Salomon therefore speaketh heere of the Gates, as if a man should speake now of a Iudgementseate or a Courtbarre, or a Counseltable. And wee must marke that cheefly innocencie is praysed in the children, to the intent the fathers should esteeme that grace as it is worthy. Erewhyle he had likened children that bee decked with vertew and excellencie of nature, vnto arowes. Now least anye man myght drawe thys thing vnto violence, as though hee gaue children leaue too ropine it out lyke ruffyans bee it ryght or wrong, with the force which they ought to vse in defence of their Fathers: by expresse woordes he grounded them vppon vertewe and vprpght behaupour. Hee teacheth vs therfore that wee ought to wishe for such children, not as may violently beare down fine soules, or compasse men by crafte and decepte, or heape togyther greate riches wrongefully, and purchase to themselues Lordly au-

thoritie

thozitie: but ſuche as will followe vp-rightneſſe, beeing willing too liue vnder Lawes, and redy too defend theire lyfe. And although fathers ought too frame their children diligently vnder chaſte nurture, yit let them beare in mynd, that they can not atteyne therunto, but by the mere and ſingular grace of GOD. Alſo Salomon giueth vs an incling, that although wee bee neuer ſo well giuen too goodnes, yit ſhall wee neuer want bakbyters. For if vertuouſe conuerſation were free frō all miſrepoꝛt, then ſhould there bee no controuerſie with enemyes.

The Conteintes of the Cxxviij. Pſalme.

This Pſalme is like too the laſt, and as it were a certein appurtenance of it. For it declareth, that the bliſsing of GOD, which Salomon had auouched too bee ſhed through all mankynd, is moſt apparant in the trew and pure woorſhippers of GOD.

The Cxxviii. Pſalme.

A ſong of degrees. Bliſſed is the man that feareth the Lord, and vvalketh in his vvayes.

2. VVhen thou eateſt the labour of thyne handes, thou ſhalt be bliſſed, and it ſhall be vvell vvith thee.

3. Thy vvyfe ſhall bee as a frutefull vyne on the ſydes of thyne houſe: and thy children as the Olif ſlippes round about thy table.

BLiſſed is the man. &c.] Beecauſe it hathe bin ſayd in the laſt Pſalme, that proſperous ſucces in all affaires, & in all the whole race of a mannes lyfe, is too bee looked foꝛ at Gods grace only: now the Pꝛophet warneth vs, that ſuch as mynd to be part takers of Goddes bliſſing, muſt giue theſelues ouer wholly vnto him, beecauſe hee neuer diſappoynteth them that ſerue him. And the firſt verſe conteyneth a whole ſumme of the matter. Foꝛ the reſidew bee added but in wap of expoſition. Truly, it ſeemeth a fond pꝛinciple, wherunto ſcarce one among a hundꝛed will giue his aſſent, that thoſe are bliſſed which feare GOD, ſpecially in this lyfe. Foꝛ euerywhere there ſly abꝛode manye Epicures like vntoo Dennis, who by reaſon of his pꝛoſperous ſayling, bragged that the Gods fauoꝛed Churchꝛobbers. Yea & the pꝛoſperitie of euill men trubbleth and diſmayeth the weaklinges. Agein, the filie ſowles lye panting vnder their miſeries. And although it were ſo that the deſpyſers of GOD were not in good pyght, & that the cace of good men were tolerable: yit the greater part is eyther ſtark blynd, oꝛ elſe winketh in the conſidering of Gods pꝛouidence. Certeſſe, this bywoꝛd hath of late bin admitted by common conſent well neere of all men, that it is beſt not to bee boꝛne at all, and next to dye as ſoone as myght bee. Finally, fleſhly reaſon deemeth eyther that all mankynd is miſerable without exception, oꝛ elſe that Foꝛtune is moꝛe fauoꝛable too vngodly and wicked foolkes, than too good men. And as foꝛ this opinion, namely, that they bee bliſſed which feare the Lord, it vtterly abhoꝛreth it, as I haue declared at large in the ſeuen and thirtith Pſalme.

Wher-

Wherfore so much the more behoueth it vs too stand vppon the mynding of it. Howbeeit, forasmuch as this blyndenes is darksomme, too the intent wee may conceyue it, fyrst wee must mark the definition of it, which will folowe by and by. And secondly, it is too bee vnderstood, that the same dependeth most vppon Gods protection. For though the Prophet gather intoo a heape whatsoeuer thinges seeme too make a happie lyfe: surely nothing can bee more too bee desyred, than too shroud a mannes self vnder the defence of GOD. Now, if this benefite dos in our iudgment (as it deserueth) excell all other good thinges, whosoeuer beleeueth that GOD hath a care of the world and of mennes affayres, will also doubtlesse therwithall beleeue, ỹ the thing which is set down heere is the cheef poynt af happines. But before I proceede anye further, it is to be noted, that in the second parte of the verse, not without cause, there is added a mark, which discerneth the Worshippers of GOD from the despysers of GOD. We see how euen the leaudest sort of all, with no lesse braueryе than shamelesnes & mockerie, brag themselues of the feare of GOD. The Prophet therfore requyreth tryall in lyfe, for the feare of God and the keeping of his Law, are thinges vnseparable: and such as the roote is, such must the frute needes bee. Furthermore, wee gather by this place, that our lyfe is not allowable afore God, except it be framed according to his Law. Questionles, there is no Religion without the feare of GOD. And out of this booth the Prophet deryue that which I haue sayd, namely, that we should liue after his ordinance & commaundment.

2. [When thou eatest. &c.] Some (in my iudgment) doo amisse too dismember this sentence, in setting downe, [for thou shalt eate the labor of thyne handes,] by itself: & afterward, [thou shalt bee blissed, and it shall bee well with thee:] so as this latter member should be the beginning of a new sentence. Soothly, I graunt the thing to bee trew which they alledge: namely, that this grace of God, that the faythfull shall enioy their labours, is matched against the cursing which wee knowe to bee layd vppon all mankynd. But the sence will ronne best if wee reade it all in one streyn, that Gods children are happye in eating their labor. Otherwyse the repitiō were cold, yea and vnsauerie. The Prophet therfore, confirming the former doctrine, admonisheth vs breefly, that happines is too bee esteemed after another sorte, than the world is woont to doo, which groundeth happie lyfe, in ease, pleasures, honour and abundance of welth. But heere the Prophet calleth Gods seruantes backe vntoo a meanneſſe, which is reiected well neere of all men. For what is hee that (if hee myght haue his owne choyce) would desyre too liue of his labour? nay, who is hee that would account it as a singular benefyte? Also one as the name of happines commeth abrode, (such an vnsaciable gulf is mannes couetousnes) vpanby eche man rusheth out into excesse. The Prophet therfore willeth them to be contented with this one thing, namely, that they be conueniently found by the labour of their handes vnder God their fosterfather, as it ha. he bin sayd in the Psalme. 34. 11. the Lyons hunger, and want meate, but they that seeke after God shall want nothing that is good. And wee must beare in mynd, that the Prophet speaketh not of the hyghest blissednes, wherin consisteth not in meate and drink, nor is inclosed with in the narowe bounds of this transitorie lyfe: but promiseth the faythfull a happie lyfe euen in this pilgrimage, or in this earthly lodging, so farforthe as the state of the world will suffer: according as Paule sayeth, that bothe of them are promised vntoo Godlynes: namely, that GOD will haue a care of vs during all the race of this lyfe, and also in the end bring vs vntoo eternall lyfe. 1. Tim. 4. 8. Also the alteracion of the persone auayleth too enforce the matter. For by speaking in the third persone, hee directeth his talk vntoo euery man seuerally, in this sence: Not only immortall felicitie abydeth for thee in heauen: but also as long as thou wayfarest in the world, GOD will not cease too persoyme the dewtie of an housholder in bringing thee vp, that thou mayst haue daily foode at his hand, so thou bee conted with a measurable pittance.

3. [Thy

3 [Thy wyfe shalbee, &c.] Ageyne heer is descrybed Goddes blissinge vnder the same perticular whereof Salomon made mention last afore, namely, that God will make his seruauntes frutefull, that they may beget store of children. In deed most men desyre to haue issew, and it is comonly bred in them by nature. But when it is gyuen them, manye holde skorne of it: And ageyn, poore men like better too bee childlesse, than to leaue a nomber of helplesse soules behynde them. Notwithstanding howsoeuer the world bee caryed inconstantly and varyably with vntowarde desyres: God preferreth this blissinge of his before all ryches, and therefore ought wee also to set store by it. Then, if a man haue a wyfe to bee his companion that is of conuenient behauiour: let him make no lesse account of this blissinge, than Salomon did, who in his prouerbes 19.14. affirmeth, that a good wyfe is not gyuen but of God. Also, if a man bee a father of many children: let him receyue that excellent benefyte with thankefull mynde. If any man obiect, that the Prophete in so saying, draweth backe the faythfull vntoo the earth by the entycementes of the flesh, so as they cannot with vntyde and free myndes aspyre vp to heauenward: I answer, it is no maruell though hee set before the Iewes a taste of Gods grace & fatherly loue vnder the Lawe, bycause we knowe they were as then lyke children. Neuerthelesse hee so tempered it, as they might mount vp too the myndinge of the heauenly lyfe. At this day also God auoucheth his fauour vnto vs by temporal benefytes, though somewhat more sparely: like as wee cyted euen nowe out of Paul 1. Tim. 4. 8. that Godlinesse hath promises as well of the present lyfe as of the life to come. And by this meanes there is not cast any stop or impediment in our waye that our myndes cannot mount vp intoo heauen, but rather there bee ladders sette vp for vs too clymbe vp thither vppon, step by step. Iustly therefore dooth the Prophet admonishe the faythfull to take some frute of their vertuousenesse when God gyueth them foode, prospereth them in their match and their children, and commeth downe to take care for their lyfe. But hee commendeth Gods present graciouse goodnesse, to ye end that they should haste foreward more cheerfully vnto their eternall heritage. And if this earthly happynesse doo not alwayes fal vnto the godly, but that sometyme their wyfe be either shrewed, or prowd, or of crabbed condicions: or if their children bee wyld and vnruly, yea or woorke dishonestie too theire fathers howse: let them knowe that the cause why they bee defrauded of Goddes blissinge, is for that they haue repulsed it by their owne faulte. And surely if euery man consider his owne faultes, hee shall confesse himselfe too bee iustly depryued of Gods earthly benefytes.

4 Lo, surely thus shall the man bee blissed that feareth the Lord.
5 The Lorde shall blisse thee from out of Sion, and thou shalt see the weale of Ierusalem all the dayes of thy lyfe.
6 And thou shalt see thy childrens children, *and* peace vppon Israell.

4 [Lo, surely thus shall, &c.] The Prophet confirmeth his former doctrine, namely, that euen in the outwarde state of this flyghtfull lyfe ther shyneth such graciouse goodnesse of God, as sheweth that wee lose not our labour in woorshipping him. Notwithstanding forasmuch as the reward of godlinesse appeereth not so manifestly: first hee vseth the poynting particle [Lo:] and afterward hee addeth [surely:] For so doo I interprete the particle [Chi.] Neuerthelesse, wee muste alwayes beare in mynde, (as I haue touched afore) that Gods blissing is promised vs in such wyse vpon earth, as it may not possesse and holde downe our wittes: for wee may in no wyse choke the hope of the lyfe to come. Whereuppon it cometh that we obteine not Gods benefytes alwayes after one rate.

5 [The Lord shal blisse thee, &c.] Some will haue it to bee a prayer, and so they turne

turne the future tence into the manner of wishing. But rather it seemeth too bee a continewing still of the same doctrine for now the Prophete expresseth more playnly, that GOD is the Authour of the benefytes whiche hee spake of. For although his giftes bee oftentymes conuersant before our eyes: yit doo false imaginacions dimme the syght of them. Wherefore this repetition (that as oft as anye prosperitie happeneth to the faithfull, it is the blessinge of GOD) is not superfluouse. And hee sayeth [from out of Sion] to the intente too call backe the faythefull vnto remembrance of the couenaunt that God had made with them. For hee had familiarlye promised, that hee would bee mercifull too the obseruers of his Lawe: and these trapnementes of godlynesse had they drunck in from their firste chyldhod. Wherefore the Prophete declareth that he bringeth no newes thinge, or thinge that hathe not bin herde of: for they had lerned long agoe out of the Lawe, that it is made manifeste euen by temporall benefytes, howe God is not worshipped in vayne: and this dooth hee assure them that they shall see in very deede. That which hee addeth concerning [the weale of Ierusalem,] appoynteth a Lawe too the godly, that they should not onely laye for themselues alone, or bee addicted too their owne peculiar profit, but rather that their cheef desyre should bee, to see the florishing state of the Church. For it were much agaynst reason, that the whole body should bee neglected, and euerye member should wishe what is profitable for itself. Moreouer, seeing we bee carryed that way ouer gridely, it is not amisse that the prophet to commend this desyre of the publik weale, interlaceth howseholde blessinges with the comon benefytes of the Church. to the ende wee maye knowe them too be, thinges so ioyned, as it is not lawefull for vs too pluckе them asunder.

The conteints of the. Cxxix. Psalme.

This Psalme teacheth firste that the intent why God maketh his Churche subiecte too sundrie troubbles and vexacions, is, that hee maye the better prooue himselfe to bee the deliuerer and defender of it. Therefore hee putteth the faythefull in mynd, howe pitifully Gods people had bin persecuted in all ages, and how woonderfully they hadde bin preserued, that by those proofes they myght gather hope for the tyme too come. And therefore in the seconde parte, vnder a manner of miswishinge, hee sheweth that vengeaunce shall speedely fall vppon all the vngodly that troubble Gods people without cause.

The. Cxxix. Psalme.

A song of degrees. They haue oftentymes afflicted mee
from my youth, (let Israel nowe saye).

2 They haue oftentymes afflicted mee, but yit they could not preuayle
ageynst mee.

3 The plowers haue plowed vppon my backe, *and* drawen out their
furrowes.

4 The ryghtuouse Lord hath broken the cordes of the wicked.

They haue oftentymes. &c.] It is a likelyhod that this Psalm was made at such tyme, as the Church of GOD, beeing cast into vter distresse, or striken in feare with some greate perill, or oppressed with tyranie, was euen at the poynt of destruction. And that doo I coniecture by the Aduerb of tyme [Now,] which seemeth too mee too imply an enforcing. As if the Prophet should say: When the faythfull haue much a doo too take breth vnder the burthen of temptations, then is it hygh tyme to consider with them selues, in what sort God hath exercysed his people from the beginning, and from tyme too tyme through all ages. Assoone as GOD hath giuen our enemyes the bryde, wee are so distressed with sorowe, that wee be occupyed about nothing, but the present consideracion of our miseries: and herevpon bredeth desspayre. For wee remember not that the like tryall of patience was taken of the fathers also, and that nothing happeneth vntoo vs, which they haue not felt afore. Therfore, the best kynd of comfort for the faythfull, is too cast backe their eyes too the former encounters of the auncient Churche, and they shall fynd that it traueled always vnder the crosse, and was sore vexed by the vniust violence of hir enemyes. Furthermore, I meete not with any better coniecture, than ý this Psalme was made after the people was returned from the captiuitie, at such tyme as hauing suffered manye bitter displeasures at their neybours handes, they were at length euen almost at the last cast vnder the tyranie of Antiochus. Therfore in that troublesome mistimes, the Prophet encorageth the faythfull vntoo stoutnes: and not a feawe of them only, but euen all the whole bodie of them without exception. And too fence them selues against so feerce blowes, he biddeth them hold this buckler of good hope afore them: That Gods Churche hath euermore continewed conquerresse by suffering: and there is a weyghtines well neere in euery woord. [Let Israell now say:] that is, Let Israell consider with it self the tryalles of old tyme, whereby a man may gather, that Gods people were neuer priuiledged from the bearing of the Crosse, and yit that the tryall of them by sundry afflictions turned always too a happie end. And by speaking of enemyes generally, hee enhanceth the greeuousnes of the matter, more than if hee had named the Assyrians, or the Egyptians. For in not setting downe any certein kynd of them, hee giueth an inckling that the world is frayghted with innumerable hostes of enemyes, whom Sathan armeth easly too the destruction of good men, so as new warres ryse vp too them from tyme too tyme on euery syde.

And truly the Stories doo sufficiently witnesse, that the people of GOD had not too deale with a feawe enemyes, but were assaulted almost of the whole world: and also that they were put too their shiftes, not by outward enemyes only, but also by howsehold enemyes. By the terme [youth,] hee betokeneth their first commencement or beginning, not only when GOD brought the people out of Egypt, but also when hee vexed Abraham and the Patriarkes with peinfull wayfaring almost all their lyfe long. Also when they had bin outragiously snatcht at in the land of Canaan, their posteritie had a woorse abyding in Egypt, where they were oppressed not only slauishly, but also reprochefully. At their comming out agein, wee knowe how hardly their were bestad.

From that tyme foorthe, though they had somme release giuen them, yit had they no rest of long continuance till the reigne of Dauid. And although they seemed too bee then in happie case, yit ere it was long after, there rose vp turmoyles, pea and slaughters, which manaced destruction too Gods people.

In the captiuitie of Babylon there was but a little betweene them and perishing without hope, as if they had bin hidden in a graue. After their returne, they had scarsly a short truce giuen them too take breth. And truly, they were oftentymes slayne euery moothers sonne. Therfore not without cause are they sayd too haue bin persecuted, least anye man myght suppose that they had bin touched but with some light hurtes: as if ý Prophet should set Gods people before our eyes, as it were

were half dead, and their enemies making no conscience to trample them vnder their feete. And if wee comme too ourselues, it shall be conuenient to ad the horrible persecutions, wherwith the Church had bin consumed a thousand tymes, if GOD had not preserued it by secret meanes, euen as it were by recuyuing it. Moreouer, except wee bee forenommed in our own miseries, the necessitie of this vnluckye age will enforce vs too the myndyng of the same doctrine. Besydes this, whereas he hath sayd twyce [they haue afflicted mee, they haue afflicted mee:] the repetition is in no wyse superfluouse, to the end wee may knowe, how the people of GOD were not assayled once or twyce, but were put to ỹ tryall of their patience by continuall exercyses.

Hee sayd, they had begonne [from their youth,] meeming, that they were so enured euen from their first beginning, that it was an ordinarie matter with them too beare the Crosse: and now he addeth, that that sharp bringing vp of theirs, was too good purpose, bycause GOD ceased not too subdew them with aduersities from tyme too tyme. Now, if the introductions of the Churches childhod were so sowre, too shamefull shall our nyeenes bee, if we haue not stoutnes to beare out all bruntes at this day, sith when the Churche is come too hir full grouth of mannes yeeres by the comming of Christ. And there is a comfort set downe in the last woord: namely, in that the enemyes, hauing tryed all the wayes too the wood, could notwithstanding neuer compasse that which they would haue, bycause GOD had disappoynted their hope and their practises.

3. [The plowers haue. &c.] With an apt similitude doothe hee garnish that which hee had sayd concerning the oppressions of the Churche. For hee likeneth Gods people too a feeld, that is drawen through with a plough. Hee sayeth, that furrowes were drawen out along, so as there was no corner free from cutting and breaking vp. By theis woordes hee expresseth lively, that the Crosse hathe alwayes bin fastened too the Churchis backe, too cut it vp far and wyde. Notwithstanding, byanby is added the former comfort, howbeeit vnder a figure, that GOD, beeing righteouse, [hath cut asunder the cordes.] For hee alludeth too a plough, which wee knowe too bee fastened with lynes to the neckes of the oxen. And hee sheweth most fitly, that the wicked were in deede redye too keepe on their way, bycause their crueltie would neuer haue bin weerped, or satisfyed: and also that they were furnished with all their talking: but ere euer they looked for it, God found a meanes too dash their outrage: lyke as if a man should put the oxen from the plough by smyting the lynes and thonges asunder. Heereby wee see what the state of the Churche is. For inasmuch as God will haue vs too take his yoke meekly vppon vs: the Holie Ghost (not vnfitly) compareth vs too arable ground, which can make no shift for itself, but must be all cut vp with the drawing of the plough. If anye fyne felowe will play the Philosopher, hee may say, that this ploughing is doone too the end that the feeld beeing sowed, may at length bringforth frute. But in my iudgment the Prophet dooth more simply intreate of the persecutions of the Church. The tytle of [ryghtuouse] wherwith the Prophet enhonoreth God, must bee applyed too the circumstance of the cace: as if hee should say: Although GOD dissemble for a tyme, yit hee neuer forgetteth his ryghtuousnes, but giueth releef too the afflicted, accoarding as Paule alledgeth the same reason in his second Epistle too the Thessalonians. 1. 7. And it is a thing woorthy too bee noted aboue all other, that the welfare of the Churche is of necessitie ioyned with the ryghtuousnesse of GOD. Wysely also dooth the Prophet admonish vs, that the cause why the enemyes of the Church preuayled not, was for that God brake of their attempres, and suffered them not too passe beyond that which hee had determined with himself.

5. All

5 All that hate Sion shalbee put to shame and turned backe.

6 They shalbe like grasse on house topes, which withereth before it come foorthe

7 VVherof the reaper filleth not his hand, nor the gleaner his lappe.

8 Neyther haue the goers by, sayd, the blissing of the Lord be vpon you, wee blisse yow in the name of the Lord.

5. [All that hate Sion. &c.] Whither this bee a Prayer or a promis: the Prophet hath an eye to the time to come. And surely in asmuch as all the Verbes bee of the future tence: the sence agreeth very well, that by the thinges past hee should gather what is too bee hoped for, euen vntoo the ende. Whiche way so euer you take it: the Prophet declareth how there is no cause why the faithfull should bee discouraged when they see theyr enemies aduaunced aloft. For the grasse that groweth vppon House toppes, is not by reason of his hygher place more worth than the blade of Corne that is trampled with mennes feete vppon the lowe ground. For although the grasse of housetops stand aloft aboue mens heads: first it is vnprofitable, & secondly it soone withereth awap. Some trãslate the word [Shalaph is plucked vp:] as if it had bin sayd, it is parched without mans hand or labour. But forasmuch as it signifyeth properly to bee brought foorth or to come foorth: in my opinion the Prophet meeneth that the freshnesse of it is of so small continuance, that it withereth and perisheth at the first springing vp of it, because it hathe no roote vnder it nor no earthe too giue it sappe or moysture too cherish it withall. As oft then as the gloriousenesse or excellencie of our enemies putteth vs in feare: let vs call to mynde this comparison, that like as the grasse that groweth vpon house toppes is hygh, but yit without roote and therefore of no long continuance: so theirs, thee neerer they approch vnto the Sonne with their hyghnesse, the sooner shall they bee consumed with the heate, bycause they want roote, whereas only lowlinesse fetcheth lyfe and lyuelynesse at GOD to inspire it intoo vs.

7 [Wherof the reaper &c.] He confirmeth agein, that although the vngodly perish vp or aduance themselues, yit they abyde stil in the blade. For neyther bring they forth any good Corne, neyther come they vnto ryppenesse, but swell wyth an only appearance or shewe. That hee may make thys playne, hee matcheth them against fruteful herbes which bring foorth sustenance for men in vallyes & low grounds. Finally hee sayeth they bee woorthy too bee hated or despysed of all men, whereas Corne is Blissed wyth Vnpuersall welwyshing. Notwythstandingeth asmuch as the Prophet hath borowed thys Lesson out of the comon trade of lyfe: wee are admonyshed, that as soone as wee see any hope of increase, wee must beeseeche GOD (in whose hande the frutefulnesse of the earth is) too confirme hys Blissinge wyth full effecte. And surely considering that the frutes of the Earthe are subiect too so manye hazardes, it is straunge that the very necessitie it selfe enforceth vs not too pray. Beesides thys, hee speaketh not of the only Chyldren of GOD who are certeynely informed by hys woord how it is hys gracious goodnesse that maketh the earth frutefull: but also hee comprehendeth the worldly men in whom the same knoweledge is bred by nature. If wee not only desire too dwell in the Church of the Lord, but also endeuer to be cõsted rightful Citizens of it: wee may wythout feare despise all the Power of our enemyes: bycause that althoughe they flourishe and bee braue for a tyme: yit are they but barreyne and curled weedes.

The Conteyntes of the Cxxx. Psalme.

Whither the Prophet pray priuatly in his own name, or whither he sustaine the persone of the whole churche: being ouerwhelmed with adurrsities hee requireth deliuerance with earnest vehementnesse. And although he acknowledge himselfe to bee chastized iustly by Gods hand: yit he encourageth himselfe and all the godly too hope well, bycause God is a continuall reskewer of his seruantes, and hathe meanes in a redinesse, wherby too saue them from death.

The Cxxx. Psalme.

A song of degrees. Out of the deepe places haue
I kryed vnto thee ô Lord.
2. LORD, heere my voyce: let thyne eares herken to the voyce of my prayers.
3 If thou ô God doo mark iniquities. Lord who shall stand.
4 But with thee there is mercie, that thow maist bee feared.

Out of the depe places &c.] It is to be marked, ẏ the prophet sendeth foorth his voice as it were out of a deepe gulfe, as one ouerwhelmed wyth miseries. For in asmuch as the miseries whereof there appeereth none end, do comonly draw despaire with them: nothing is more hard than to rayse vp a mannes mynd vnto praying, out of greeuous and deepe sorow. And seeing we pray but coldly in tyme of rest and prosperitie, bycause carelessenesse doth then possesse our hartes, it is a woonder that wee should bee more fornommed and amazed by aduersities which ought to quicken vs vp. But the Prophet taketh more corage to praye by reason of the trubbles, care, dañgers, & heauines vnder which he was drowned. And hee expresseth his thoughtfulnesse and the earnestnesse of his desire as well by the word [kry,] as also by the repeticion which is hadde in the seconde verse. Wherefore, so much the more detestable is the beastlye ignorance of the Papistes in their shameful disgracing of this Psalme, by drawinge it too a straunge meeninge. For too what purpose doo they prattle it for the deade, but bycause Sathan beewitcheth them, too the ende he may by their trecherie quenche a Doctryne that is moste singularly profitable? For since the time that this Psalme hath bin wrested vnto deade Ghostes, it hath bin almost comonly beeleeued to serue to no purpose among the liuing: and so hath the woorlde lost an incomparable treasure.

3. [If thou O God. &c.] Heere now hee acknowledgeth himselfe to suffer iust punishmēt, although he be afflicted neuer so greuously. Moreouer forasmuch as in his owne example he giueth forth a rule to to the whole Church: let no man presume to offer himselfe into gods presence without lowly intreatance. Specially when God handleth vs streitly: then may wee know that the same cōfession which is vttered heere, is required, at our hāds. For whosoeuer either flattereth himself or buryeth his sinnes by neglecting thē, is worthy to consume in his miseries: surely hee is vnworthie to obteyne neuer so little releefe at gods hande. Assone then as God vttereth the signes of his wrath, let euen him that seemeth vntoo others to bee the holiefte of all men, come downe too this speeche, that if GOD purpose too deale with vs accordinge too our deserte, and too call vs too his Iudgement seate, no manne liuinge is able too stande.

And

And although it be so, that but one man prayeth heere: yit doth he giue sentence at once of all mankinde: as if hee should say, all the sonnes of Adam from the first to the last, are but castawayes and damned persons, if they bee driuen too the account of their life. Therfore euen the holyest sorte of all must vndertake this guiltinesse, that they may flee to the Sanctuary of mercy. Yit doth not the Prophet wrap others in with him, too the intent to lessen his own fault as hipocrites do, who when they dare not vtterly exempt themselues from Iudgement, make this their starting hole. Am I the first or the onely man ỹ hathe sinned? And so while they crowde themselues into the throng, they beleeue that they haue halfe obteyned their quyte est. But the Prophets sought no such starting hole: yea rather after that he hadde throughly sifted himselfe, so muche the sorer punishement did he acknoweledge himselfe bound vntoo, bicause that of all mankind, not so much as one is able too scape eternall damnation. As if hee had sayed, whosoeuer preaseth intoo the sight of God, although hee excell in rare holynesse: yit shall hee bee cast, and what shall then become of mee which am not one of the best? The right application of this doctrine, is that euery man shuld earnestly examine his own life by the perfection which is enioyned vs in the Lawe. So will it come to passe, that he shalbe compelled to confesse, that all men without exception are worthy of euerlasting destruction: and euery man shall acknoweledge himselfe a thousande times cast away: furthermore this place teacheth, that inasmuche as we haue no workes of our own to stand by: as many as are taken for righteouse afore God, are righteouse by forgiuenes and remission: otherwise al righteousnes will fade away. And euen the very Papistes confesse, that the default of workes is supplyed with forgiuenes. Howbeit forasmuch as they dreame of a righteousnes in part which susteyneth min and holdeth them vp before GOD: they are very farre wide from the Prophets meening, as it shall appeere more plainly by the things that folowe.

4. [But with thee there is. &c.] This verse leadeth vs further. For although al men from the lippes outward confesse that ther is no man in the world whom GOD may not (if hee will) iustly condemne too euerlasting death: yit where is there any one that beleeueth ỹ whiche the Prophet addeth heere: namely that the grace whiche he lacketh shalbe ready for him? for eyther through drowzinesse they sleepe in their sinnes, or els flote among sundry misdoutings, and at legth sincke vnder despaire. As I sayed afore this Principle [that no man is without fault] beareth sway among all mē with out gainesaying: and yit the more parte shetteth their eyes at their owne faults, and settle themselues carelly in the darknesse of their owne ignozance, if they bee not raysed out of it by violence. And assone as they be vrged with Gods iudgements, they tremble and are tormented euen vnto despaire. For asmuch therfore as no man hopeth that GOD will bee fauourable vnto him: there is no care of craueing pardon. If any man be wakened with the earnest feeling of Gods Iudgement: hee must needs bee humbled with shame and feare. But suche a mishpling were not inough, onlesse Fayth matche therewith, too raise vp the mindes that were cast downe with feare, vnto suing for pardon. Then to the intent that Dauid may put on the true affection of repentance: he dooth wel too cite himself first vntoo Gods Iudgement seat. But least he might be blanked for feare ỹ so quaile: by an by hee addeth hope of forgiuenesse vntoo it. And surely they that preceede not beyond this steppe of thinking themselues worthy of endlesse death: wee see them rushe against GOD with great violence, like menne out of their wittes. Therfore too the end the Prophet may the better confirme himselfe and others: he sayth flatly that GOD and his mercy cannot bee plucked or seperated a sunder: as if hee shoulde say. As soone as I think vppon thee, by an by I meet with thy goodnesse, so as I cannot doubt but that thou wilt be merciful to me, bicause thou canst not laye aside thine owne nature: and I may certenly assure my self that thou art therefore merciful, bicause thou art GOD. And wee must knowe

that he intreateth not heer of a confused grace of GOD: but of such a grace as wherof the sinner may certenly gather, that attonement is ready for him alone as he seeketh GOD. Wherefore it is no maruaile though there reigne no stedfast calling vpon GOD among the Papists considering that by mingling their merites, satisfactions, and worthy preparation (as they terme it) with Gods grace, they alwayes waueringly & doutingly stande in argument with GOD about reconciliation. So falleth it out ỹ by their praying they do nothing els but increase their owne sorowe and greefe, like as if a man should lay wood vpon a fire that were already kindled. But if a man will doo himselfe good by his praying, he must of necessitie begin at free remission of sinnes. Also the finall cause is to be marked wherfore GOD is layed to be forward too forgiue, and neuer too come abrode but he sheweth himselfe fauourable to his seruants: that is to wit bicause ther should no deuotion ne no seruice of GOD remaine in the worlde without hope of obteyning forgiuenes. This principle also are the Papistes ignorant of. In deed they make long sermons concerning the feare of GOD: howbeit forasmuche as they holde silie soules still snared in doubtfulnes, they build without foundation. And truly the first point of seruing GOD aright, is to submitte our selues vnto him willingly and with a free hart. For as concerning ỹ whiche Paule speaketh of Elnesbeeds, 2. Cor. 9. 7. namely that GOD loueth a cheerful giuer: it is extended too all partes of the life. Moreouer howe can it come too passe that any manne may offer himselfe cheerfully vntoo GOD, except he leane vnto his grace, and be persuaded certenly, that his seruices please him? May rather all men will shunne Gods presence & be afraid of it, or if they vtterly turne not their backe vppon him, yit will they seek starting holes. Finally the feling of Gods iudgement without hope of forgines, stryketh menne into horrible feare, which of it self must needs breed hatred. In deed the sinner whiche is tormented in himself for feare of Gods threatnings, despiseth not GOD: but yit hee shunneth him: and this very shunning of him is an apostasie and rebellion. Whereupon it foloweth that GOD is neuer serued aryghte, without the knowledge of his grace. Also the other reason whiche I touched must be borne in minde, that except we beleeue the thing that wee offer vnto GOD to be acceptable vnto him, we be stil hild downe with sloth and dulnesse. For although the vnbeleeuers doo oftentimes shewe a face of much feruentnesse, according as wee see how the Papists plie their superstitions with tooth & naile: yit notwithstanding forasmuche as they beleeue not that they are in gods fauour, they performe no willing seruice of all the while. For were it not ỹ their slaughe feare constreyneth them, their horrible stubbornesse whiche lyeth hidde and suppressed with feare would bruste out by an by.

5. I haue wayted on the Lorde, my soule hath wayted, and I haue trusted in his woord.

6. My soule *hath wayted* for the Lorde before the releefe of the morning watche, *yea before* the releefe of the morning watche.

5. [I haue wayted. &c.] After hee hath testified in generall, that GOD is easie to be intreated of wretched sinners that flee vnto him: he concludeth that hee is therby encouraged to hope wel. For the Pretertence of the Verbes is taken in the steede of the Present tence. Moreouer whereas the repetition is vehement of it self: there is also an augmentation in the word [soule] as if he should say, he trusteth in GOD, yea euen from the very bottome of his hart. And heerby also we gather, not onely that hee was stoute in the sight of men, but also that hee nourished quietnesse and patience before God in his own secret vnderstanding: which

is the best trial of faith. For howsoeuer the desyre of vaynglory withhold many from grudging against GOD openly: or from bewraying of their owne distrust: scarce one among ten wayteth vpon God with quyet mind, when there be no vmpers nor witnesses by. He addeth immediatly after, that the proppe of his patience is that hee rested vppon GODS promises: which beeinge taken away, GODS grace muste needes vanish awaye, and so muste our hartes quaile and bee ouerwhelmed with despaire. But too the intent the trewe triall of our faith may appeere, hee teachethe vs too bee contented wyth the only woorde of GOD. For when any manne warranteth hymselfe welfare at GODS hande through trust in his woorde: this affiance wilbee the mother of waytinge or patience. And although hee speake vntoo himselfe for the confirmation of hys owne faythe: yit is there no dout, but hee ministeth like occasion of affiance vnto all the children of GOD and first hee setteth downe the woord for them, that they may depend wholly thervppon, and afterward admonisheth them that it is but a fading faith, if it frame vs not vnto patience.

6 [My soule &c.] In this verse hee expresseth as wel the earnestnes as the constancie of hys endeuer. For in saying ẏ he preuenteeh the watchmen, he sheweth by that similitude how diligently and cheerfully he had sought vnto GOD. And the repetition is a record of his cōstancie. For no dout but it betokeneth a cōtinual doing or holding on, & cōsequently a stedie perseueringe. Bothe of them are woorth the marking. For it appeareth to much how slowely and coldly our myndes hast them too Godwarde, and also how easlye they stacker yea and also fal at euery litle blast. And for as much as the watches in olde tyme wer wont to bee diuided into fower parts: the place may be expounded thus. Like as the nyghtly watchmen that kepe the watche by turnes wayte for the morninge: euen so the Prophete had hys eye vppon God wyth singular heedefulnesse of mynde. But the sence seemeth more plainer thus: Like as the warders at the gates preuente all other men with theire wakernesse and are the first that rise too meete togyther at their warde: euen soo the Prophetes mynde hyed it selfe wyth all speede to seeke GOD. The repeticion (as I haue tolde you already) declareth that hee stoode stedye in hys sayde waytyng. For wee must alwayes take heede that our feruencie faint not for weerinesse of long tarience, if the Lord delay vs any thing wyth the longest.

7 But let Israell trust in the Lord: for with the Lord there is mercy, and wyth him there is much redemption.

8 And hee shall redeeme Israell from all his iniquitie.

7 [But let Israell &c.] After that the Prophet hath spoken of hymselfe, and set downe a comon example in his owne person: now hee applyeth the Doctrine of it to the whole body of the Church. And it is to bee noted whervpon hee wold haue the hope of al godly men groūded: namely, vppon GODS mercy, out of which springeth redemption. In the former member he warneth the faithfull, that although they bring no worthinesse nor merites at all with them: yit it is ynough for them that GOD is mercifull. And this mutuall answerablenesse beetweene the faithof the Church and GODS free goodnesse is too bee marked: too the end wee may knowe how all those which beleeue that GOD wil make them recompence in respect of their owne merites, do in no wyse square out their hope by the squire of the Scripture. Out of this welspringe dreyneth hee [Redemption.] For GOD is not moued to be the redeemer of his people, for any other cause than for his owne mercy. And he fayeth [much redemption,] too the intent that the faithfull should hold vp themselues euen in vtter despayre, bycause there bee in GODS hand many and incredible meanes to saue them by. And it may bee that the Psalme was made at some such tyme as ẏ church was in most trubbled state: which might

cast down all mennes hartes if the greatnesse of GODS myghtie power to saue his seruantes had not bin set ageinst it. The trewe vse of this present Doctrine is, first ẏ whē men be plunged in the depe whoorlpooles, yit they should not dout but GOD is able to make them way out ageyne, who will finde out hidden meanes as oft as neede shall requyre: and secondly that they should beeleeue, that he will delyuer the church as oft as it is persecuted: Whereuntoo beelongeth also the clause that foloweth next.

8 [And he shall reedeeme &c.] He applyeth the thing that he spake, more nerely vntoo the Church. For he gathereth, that GOD (who hath many wayes open too saue by) will (out of all dout) dedeliuer the people whom he hathe chozen. By whych woordes he dooth vs to wit, ẏ when we be assured of Gods adoption, wee be also sure of our Saluation. A man maye expresse the Prophetes meeninge more grossely in this wyse: that inasmuch as it is GODS euerlastinge charge too redeeme, and that hee is not the redeemer of all men one wyth another, but only of hys chozen people, it is not to be feared but that the faithfull wade out of all daungers, bycause that else GOD shuld surcease from the office which he chalendgeth vnto hymselfe. And he beateth intoo them ageine, that if Israell come humbly vnto GOD to sewe for pardon of theyr gilt, their sinnes shal not let him too bee their Redeemer. For although the word [Gnun] bee oftentymes put for the penalty of sinne: yit is ther a couert marking out of the very fault. Now then as ofte as GOD promiseth a mitigation of punishment, hee teacheth therewithall, that hee wilbe fauorable too the sinnes also. Nay rather, by offering reconciliation, he putteth sinners in hope of forgiuenesse. According too thys exposition, it is sayde that hee will Redeeme hys Churche, not from the Captiuitie of Babylon, or from the tyranie and oppression of enemies, or from penurie, or (too bee short) from other inconueniences: but from sin. For vntil such tyme as he pardoneth men whom he punisheth, ther is no hoping for deliuerance. Therefore wee may lerne heereby how and after what sort deliuerance from all sinnes is to be demaunded: namely, that first & formest wee must alwayes craue remission of sinnes, without which nothing may haue luckie successe. For they which couet no more but too shake of the punishmēt, are like to doting sik men, who caring not what becommeth of their disease, buzie themselues only about the easing of theyr fitts. Then too the end that God may rid vs of our miseries, wee must cheefly indeuer to fall in fauour, with him ageine by hauinge our sinnes blotted out. Or else it shall smally auayle vs too haue the temporall punishment released. For ẏ beefalleth ofttymes euen too the reprobates. But the sustantial and perfect deliuerance, is when God taketh away our sinnes, and shewes himselfe merciful vntoo vs. Whereby we gather also, that it is not too bee feared, but that when wee shall haue obteined forgiuenesse, gods louingkyndnes and mercie are redie for vs, yea and offer themselues vnto vs. For to [redeeme from iniquitie] implyeth as much as too make a staye of punishmentes or chastizinges. Whereby is disproued the frowarde forgerie of Satisfactions and Purgatorie, as though God forgiuing the fault did reteine still the punishment. Now if any man obiect: that GOD now and then punisheth those that haue obteyned forgiuenesse: I graunt that GOD dooth not alwayes shew vntoo men the signes of his fauour, in the same instant that he reconcyleth them vntoo him, and that although he nurture them afterward, yit he mitigateth his rigour in the meane time. Howbeeit this perteyneth nothing at all to the satisfactions, whereby the Papists surmise thēselues to offer vnto God the price of halfe their redemption. Surely in innumerable places where GOD promyseth his owtwarde blissynges too hys People, hee alwayes makes hys enterance at the forgiuenesse of the fault. Wherefore it is too grosse an ignorance too thinke that the punishment is not released, vntill GOD be pacifyed by woorkes. Moreouer whereas it is Gods drift, to compel the faithful to obedience by punishements: it is lewdly done to extend it beyond death. But it is no

no marueil that the Papiſtes heape togither ſo many heatheniſhe dreames, who vnderſtand not the only meane of reconciliation: that is to wit, that God is not fauourable vnto any other, than to ſuche as ſeeke their Purgatorie in the Sacrifize of Chriſt. And it is too bee marked, that he ſayth [from all his iniquities] to the intēt that miſerable ſinners, although they feele themſelues hampered in with manifolde guiltineſſe, ſhould notwithſtanding not ceaſe too hope that GOD will be at one with them.

The Conteintes of the Cxxxj. Pſalme.

Heere Dauid, too the intent to encourage the people to fight luſtely vnder his banner, or els too the intent to exhorte and allure all the godly too yeelde obedience vntoo him: auoucheth that God had alwayes bin his guyde, and that he had neuer attempted any thing without his commiſſion and calling.

¶ *The Cxxxi. Pſalme.* Dauids ſong of degrees.

Lorde, my harte is not haultie, neyther are mine eyes loftie, neyther haue I walked in great matters and ſuche as are hid from me.

LOrde, my harte is not. &c.] Becauſe Dauid was ruler of gods Churche: to the intent he might proue himſelf lawful king and make the faithful obedient vnto him: hee ment to proteſt that he was not carped away by ambition or pride to attempt any thing: but rather was by quyet & gentle meeldneſſe hild back too ſubmit himſelfe vntoo God. Which leſſon is very profitable in this reſpecte, that there is no certeyner rule of liuing wel, than for euery man to holde himſelfe content with the lot that God hath appointed him, and not to fācie a fortune to himſelf, but to wait quietlye for Gods calling, neyther coueting more than is lawfull, nor thruſting himſelf into matters headily, nor purſeeking to become great, but holding himſelf willingly in his degree. Moreouer in denying that his hart was haultie, hee betoketh the weſpring of all raſhenes and vnlawful boldencſſe. For how commeth it to paſſe that menne are ſuche ſlaues to their owne luſtes, that they flitter in the middes of the aire, that they trouble the whole worlde with ſhuffling all thinges togither, and finally that they be hurled hedlong by their owne ouerboldnes, but becauſe they ſwell with pride. But were once the haultines of hart corrected: all menne would haue a flap of themſelues. That whyche is added concernyng the eyes, is asmuche to ſay as there was no token of pride in his geſture or countenance: like as in another place the proud are founde fault with for their loftie eye browes. Howbeeit this thing might aptly be extended ſomewhat further: that is to wit, that Dauid not onely reſtreyned his hart, that he might not aduaunt himſelfe through ambition: but alſo bridled his eyes that they might not yeeld themſelues ſeruiſeable too his harte that was deſireus of haultines. The effect is, that togither wyth his harte all his ſenſes were

submitted vnto modestie. Whereas he denyeth himselfe too haue walked in great matters, it must needs be referred to the minde. Truely, not onely too executе the office of a Prophet, but also too be adorned with the dignitie of a King, yea and too sit in the sacred throne of Gods onelye begotten sonne, were notable things. I omit the other parts of excellency where through GOD exempted him from the common sorte of men. Notwithstading forasmuch as he held himself within this bound, that hee wоulde aske none other thing than to serue God & his Churche: he iustly auoucheth that hee walked not in greate matters. Howbeeit leaste any man may sticke to no purpose in this one word: the percel [aboue me] whiche followeth, is to bee applyed commonly vnto great and hidden matters, or to wonderful things. Then is there not heer any declaration howe lowe or howe highe Dauids state was: for it was inoughe that hee held the meane, without passing the bounds of his calling. But he thoght it not lawful for him so muche as too stir one foote further forth than hee was ruled by the commaundement of God. And heere wee must consider the matching of contraries, between Dauids submission and the lewde rashenesse of them whiche setеyng Gods commaundemente aside, thrast themselues further than is meete, or els be medling in other mennes charges. For where Gods calling shyneth afore vs, nothing shalbee hidden from vs or ouergreat for vs: specially if wee bee ready too doo any maner of seruice. But needs must they wander in a maze, who soeuer they be whom ambition pricketh. And surely we see how God disappointeth these houge attempts, wherein the children of this world do brauely vaunt themselues. They ride about in their lōg progresses, they tosse the whole world at their pleasure, & they passe ouer nothing vntouched: yea and they like wel of thē selues for their owne sharpe wit and policie. But when they haue piled vp their deuises vppon a great heap: by an by it is ouerthrowen, bicause there is no substantialnesse in it. And they that will bee ronning afore GOD and cannot find in their harts to folow him, are ouertaken with two contrary vices. For some run a head in a heat, as though they wоulde cast stones togither too build vppe into too Heauen: and othersome, although they bewrape not their hastinesse openly, but go leysurely to worke, and looke farre afore them for a long time too come: as it were creepingly, yit notwithstanding for asmuche as in contempt of God they determine what they will do a ten or twentie yeeres hence, with no lesse presumptuousnes than if they were Lords of Heauen and Earth: they do but cast stones into the deep Sea to make a foundation to build vpon: & though GOD should giue them a hundred liues, yit should they neuer bring their woork aboue the water. But if a man submit himself to God first couеting nothing, and secondly holding himselfe within his owne abilitie: he shall keep the plaine and leuel way as Dauid did.

2. If I haue not layed dowue and hilde my soule in quyet, like one that is weaned of his Mother, my soule vppon me as one that is weaned.
3. Let Israel trust in the LORDE from this time foorth and for euermore.

2. [If I haue not. &c.] Heer by a trim similitude he expresseth better what he ment, comparing himself to a childe that is new weaned. And the meaning is, that taking his last leaue of all the cares that are wont to disquyet ambitious persōs, he had loued sinalnesse. And bicause it is a thing hard too bee beleeued: he confirmeth it with an othe: of the forme of whiche othe I haue spoken heeretofore. for there is too be suppyped a miswishing to himselfe which is not expressed, to the end that men may learne to refrein their tung from vsurping Gods name lautishly. As concerning the wordes [too lay downe a mannes soule like a Chylde] is

to

too bring it in awe, that it maye bee lyke a chyld. Alſo is there ſhewed in what thing, namely, that it myght bee quiet and ſtill. For [Domimthi] is a woord ſquared out of [Dum] which is taken tranſitiuely too make one hold his peace. Moreouer, this [beeing quiet or ſtill,] is matched againſt the boyling deſires wherewithall manye men encomber themſelues and the whole woorld. The ſimilitude of a ſucking babe is in other places imputed for a fault. For when the Prophete Eſay, 28. 9. ſayeth, whome ſhall I teache knowledge? the new weaned? or them that bee taken from the teate? hee ſkornfully taunteth the dulneſſe of the people, as if they were no whit apter to lerne, than Babes not twoo yeeres olde. But heere their ſimplicitie is prayſed, in the ſame reſpecte that Chryſte ſayeth Math. 18. 3. excepte you become lyke this chyld, yee cannot enter into the Kingdome of God. And heere vppon come theſe witleſſe deſyres, that men couet to bee moze wyſe and forecaſtinge than meete is. Dauid therefore addeth, [My ſoule was quiet vppon mee.] Not that hee leaned vntoo his owne ſtrenght: but bycauſe hee quietly and ſweetly ſoſtered in his breſt, a mynd that was troubled with no luſtinges. For heere is too bee marked the matchinge of contraries betweene the wandering and ſtrayning motions, or rather the violent motions of them which being not cõtented with their owne lot, thruſt out themſelues raſhlye: and the modeſtie of them that ſettle themſelues quietly in the calling of god. Moreouer it appeereth by the concluſion, too what ende Dauid auoucheth himſelfe too haue attempted nothinge by enforcement of the fleſh. Hee biddeth [Iſraell truſt in God.] Truely it were a crazed ſentence, but that it was greatly auayliable for the comõ welfare of the Church, to haue him placed in the ſeege Royall by the hande of God. For by that meanes the faythfull were aſſured of the promiſed bleſſing. And truely, the beſte manner of hopinge is, when hauinge a ſober and humble opinion of our ſelues, wee defyre not, ne preſume not any thing, but by Gods authoritie and allowance.

The conteints of the Cxxxii. Pſalme.

The prophete (whoſoeuer was the Authoure of the Pſalme) dooth in the perſone of the faythfull, chalendge GOD vppon his promis, that hee ſhould not ſuffer the Kingdome or the Temple at any tyme too decay, but ſtabliſhe and mayntcyne both of them.

The. Cxxxii. Pſalme.

A ſong of degrees. Lord remember Dauid vvith all hys afflictions.

2 VVho ſware vnto the Lord, and vovved to the myghtie of Iacob.

3 If I enter intoo the tabernacle of my houſe, or come vppon the palet of my bedde.

4 If I ſuffer myne eyes too ſleepe, or myne eyeliddes to ſlomber.

5 Vntill I haue found a plotte for the Lorde and dwelling places for the myghtie one of Iacob.

LOrd remember Dauid, &c.] Interpreters agree not vpon the Author of the psalm, and yt no doubte but it was eyther Dauid or else Salomon. For in the solemne dedication of the Temple when Salomon made his prayers, the holy storie reciteth certein of the verses which hee hath pronounced heere. Whereupon is gathered a lykely coniecture, eyther that the Psalme was euen then knowen and vyfe amonge ỹ people: or else that Salomon applyed a feawe wordes of it to the same vse that he had appointed the whole Psalme. And forasmuch as the perpetuitie of the kingedome and the Temple had bin promised vnto Dauid: his name is set downe: because Gods truthe stoode neuertheleſſe in force euen after his death. And so myght the Church iustly pray in this maner, that God should performe the thing which he had promised to his seruaunt Dauid. Not for his sake alone, but in respecte of all the godly. Whereby is ynough and too muche disproued the foolishnesse of the Papistes who inferre vpon this place, that wee bee helped by intercessiō of them that be dead. As who should say, the faythfull dyd heercal a deadman out of his graue to be their spokesman vnto god. Nay rather it will appeere by ỹ sequele of the text itselfe, that they had an eye onely to ỹ couenant which GOD had made with Dauid. For they knew it was bestowed in the custody of that one man, to the intent it myght come vnto all men from hand to hand. And not without cause is there mention made of affliction or humbling. For whereas some translate it [meekenesse] it dissenteth from reason. I graunt that in the second booke of Chronacles, 6.42. there is put [Chesedim] that is to say mercies or goodnesses which seemeth to mee to bs put passiuely: for the benefytes wherewith Dauid was adorned. But heere doutleſſe I subscrybe vnto their opinion, which by it doo vnderstand the thoughtfull cares and the manifold distresses and encounters wherewith Dauid was turmoyled as longe as God hild him at the staues end. The effect theerfore is this: O God remember in howe great cares Dauid was tossed, and with howe greate troubbles hee was fayne too wrestle, before hee obteyned the crowne, and also howe earnestly and thoughtfully hee traueled too buylde thee a Temple, which thinge notwithstanding hee obteyned not of all his lyfe long. And woorthely doutleſſe was the soothfastnesse of the heauenly couenant sealed vp amonge the faythfull by the perilles, trauelles, & syghs of Dauid, inasmuch as hee testifyed therby howe stedfast and assured hee accounted the thing to bee which was proceeded out of the mouth of God. Whereas in the text they put in the Copulatyue, [and] thus, [Remember Dauid and his afflictions:] I lyke it not, for the particle [Et] betokeneth rather a speciall respect, that Dauids afflictions should bee had in remembrāce, or that Dauid with his afflictions should come into Gods syght, and accoyding vnto them obteyne his desyre.

2 [who sware vnto the Lorde, &c.] Among his afflictions hee reckeneth this to bee the cheef, ỹ Dauid was at his wittes endes for thought, where the Arke might bee settled. In deede Moses hadde commaunded the people long agoe too woorship God in the place that hee had choosen, Deuter. 12.5. Dauid knewe that the full tyme was nowe come, in whiche that place should bee openly shewed: and yt sticked still in doubt, which thing coulde not bee without a thoughtfull longing for it: specially seeing hee was inflamed with so great desyre to serue god, and also irned for the setting of Gods presence to defend and gouerne his people. And he declareth that hee sware too haue a care of the buylding of the Temple, all other things set a part. Neuertheleſſe the maner of the binding of himself is somwhat of the streightest, as if hee should forsweare sleepe and foode, & the other sustenances of lyfe vntill a place were poynted out for the Temple. But so to doo had bin a rash and vnaduyled zeale, bycause it was not in hys power too set God a tyme, and hys owne ableneſſe was not too endure many dayes abstinence, nor manye nyghtes watching. Besydes this, when shall we say that hee made this vow? I know what some of ỹ Hebrewes answere, namely, that this othe was then made by him, whē he fell down for feare at the syghte of the Angell.

I graunt

I graunt in deede, ỹ the plat was shewed him anon after. But it is a verye weake gesse and vtterly enforced, too restreyn the thing too that one instant of tyme, which ought rather too bee vnderstoode of a long fore determinacion. Therfore, there will be none absurditie in the matter, if we say it is a kynd of ouerreaching speeche: & that heere is not reported the very forme of the vow, as it was made in expresse wordes: but that the wordes are to be qualifyed in this wyse: Let mee neuer enter intoo my house, nor come vpon my bedsted, but that this care may euer ronne in my head. Hee was persuaded for a certeintie, that the setling of the Sanctuarie, and the state of the Kingdomme, were thinges annexed: & therefore no marueil though hee neyther thought him self King, nor gaue him self leaue too enioye anie commodities of this lyfe quietly: vntill hee was assured of the place of the Temple. Notwithstanding, forasmuch as wee haue nothing certein, where wee want the warrantise of Scripture, I allege no more but so much as is allowable in my iudgment. But this sence will fit the turne not amisse, ỹ whither Dauid tarie at home, or whither hee lye in his bed, he shall neuer be well at ease and quiet in his hart, vntill he be informed where the Ark shall rest for euer. As touching the vow, the Papistes misgather of this and such other like places, that God alloweth whatsoeuer vowes they flush out at all aduentures. For as it is a thing woorthy prayse too vow vntoo GOD that which hee auoucheth to be acceptable vntoo him: so is it too sinfull a presumptuousnes, when men start out to vow what they list, after the sensualitie of their owne flesh. Therfore wee must consider what hee alloweth, that hee bee not defrauded of his cheef honour. For before him, obedience is better than sacrifyce.

6. Lo, vvee herd of it in Ephrata, and found it in the feeldes of the forest.

7. VVee vvill enter intoo his dvvelling places, vvee vvill vvoorship at his footestoole.

8. Vp Lord intoo thy rest, thou and the Ark of thy strength.

9. Let thy Preestes bee clothed with ryghtuousenesse, and let thy meeke ones reioyce.

6. [Lo, wee herd of it. &c.] This verse is very dark, so as it is no maruell though the Interpreters racke them selues in serching out the sence of it. First there is nothing going afore to answer to the woord [It:] and therfore necessitie compelleth too refer it to the dwelling places, wherof hee made mention afore, although they be set downe in the plurall nomber. There is yit more a doo in the woord [Ephzata,] where the Ark of couenant was neuer set. If hee intreate of the tyme forepast, hee ought rather too haue named Silo. But seeing it is out of doubt that the Prophet speaketh of a new dwelling place, why is Ephzata put for Sion? Some vncomber them selues with a fond deuyce, that the place had twoo names, and that the plot, which was shewed vntoo Dauid, was also called [Ephzata,] bycause it was a batling ground: whervppon S. Jerom translated it [a frutemarket:] howbeit that not euen he agreeth in all places with him self. For in somme places, where hee dalyeth in his Allegories, he interpreteth it [Furie:] which is ageinst reason. Truely I doubt not but the woorde is deryued of [Parah] whiche signifyeth too beare frute: lyke as Bethleem, whiche was situate in the same Countrie, is called the house of bread, bycause of the frutfulnesse of it. But it is colde gessing vppon ỹ name of the place: and therfore somwhat must be sought ỹ maye come neerer to a likelihod of truth. First ther is much color of truth in this exposition folowing:

It had

It had bin a common brute, that the Ark of the Couenant should bee placed in Ephrata, from whence Dauids aunceters came. And truly it is credible, that the fittest place, as well for the Ark, as for the Sanctuarie, was thought too haue bin in his natiue sooyle. Neyther is it any maruell, that this opinion grew thereuppon, and that this heersay should bee put for a common report. Now, if this sence bee liked, the Verb should be of the Preterplu perfect tence, thus: [Wee had herd of it at Ephrata, but we found it in the woods,] that is too say, in a place not so well manured, nor so delectable. For wee knowe that Ierusalē was enuironed with hilles, & that that part of the land was not frutefull, so as it was not without cause called [forestlyke, or wyld.] Also let the Readers wey, whither this other sence will agree amisse: that the faythfull should say, they had herd of it at Ephrata: as though the Lord had promised some hygher thing of Ephrata, than of Sion. For although that notable prophecie of Micheas. 5. 2. was not yit vttered: yit notwithstanding it may be that God had euen then spoken some royall and notable thing concerning Bethleem. We haue herd then of Bethleē. But forasmuch as ẏ place is as yit hidden vntoo vs in hope, wee must in the meane tyme woorship God in a wooddye place, vntill he fulfill the promis, which he hath delayed, concerning Ephrata. Howbeit, bycause this exposition is constreyned, I dare scarcely imbrace it: surely I cōmend it not for a natiue one. To mee it seemeth more playne, that the woord Ephrata should bee vnderstood of the persone of Dauid, rather than of the place: as if the Prophet had sayd, that now at length, inasmuch as GOD had chosen him self a King out of Ephrata, therwithall he had also appoynted a place for the Ark of Couenant. And so in the first place is put the heersay: bycause it was not at mānes appointment too settle the Ark in any place, vntill Gods will was disclosed. Neyther is it superfluouse that they should reioyce at the report of that noble promis concerning the eternall setling of the Temple now at length vnder the reigne of Dauid. By the way, the faythfull declare, that they had not bestowed the Ark in a lodging at all aduēture, but they say, they had bin informed by GOD him self, where he woold bee woorshipped: like as in the ryghtfull seruing of GOD, fayth holdeth the cheef roome, which fayth springeth of heering. Howbeit, although mount Sion had almost no excellent giftes at all, yit notwithstanding the faythfull shewe how it is vnlawfull too cauill about the choosing of the place: bycause they haue herd alredy what Gods pleasure was.

7. [Wee will enter intoo. &c.] Heere hee giueth out a generall forme of exhortacion for all the Godly, wherby too call one an other too the place that had bin shewed by the Angell. And truly it is good ryght, that the certeinlyer we be priuie of Gods will, the more we should become cheerfull too doo him seruis. Inasmuch then as the people knew the place that GOD had chosen, there was now no more excuse of slothfulnes left them, but they ought too haste thither in the more earnestnes, bycause GOD, hauing chosen him a sure resting place, called them more familiarly vntoo him. By which woordes hee condemneth the sloth of all them, which profit not so much as in zele, according to the measure of that which GOD hathe reueled vnto them. Whereas they will haue the putting of the word [dwelling places] in the Plurall nomber too bee doone, bycause that in the Temple there was an inner Sanctuarie, and then a middle part, and thirdly a Court: I can not tell whither the Author of the Psalme spake so conningly: but yit I reiect it not. There is more importance in the addition that foloweth anon after. For the Prophet by calling the Ark, Gods footstoole, sheweth breefly, that Gods vnmeasurable [Beeing] is not inclosed in the Sanctuarie, as grosse men surmysed. For if the whole Maiestie of the outward Temple was nothing else but his footestoole: it behooued the faythfull too mount vp too heauen, that they myght behold GOD reuerently. Certeinly, it was not lawfull for them too imagin anye earthlines in him. In an other place (Psalm. 27. 8.) it is called Gods face, or countenance, verely to thintent the people should through substan-

ſubſtantiall and aſſured fayth gyue heede to the pledge that God had ſet afore them. And the Prophete ſpeaketh heere more diſtinctly of them bothe: that is too ſaye, that to incloſe GOD in the Temple is a leawde ſuperſtition: and yit that it is not for nought that the church vſeth outward ceremonies: verily to the end they ſhould not eyther neglect the furtheraces of their fayth, or elſe bee too much tyed to them. Although then that God dwell in heauen and aboue all heauens: yet are wee not compelled too flye vppe thither in ſeeking him, without helpes. For by reachinge vntoo vs the pledge of his preſence, hee ſtretcheth downe his feete vnto the earth, and offereth them to vs to handle them. Nowe wee ſee, howe profitably the holy Ghoſt ſtamereth according to the capacitie of our weakneſſe, that hee may lifte vs vp from the earthlye Elementes vntoo Heauen. Certeſſe, more than beaſtlye was the blyndneſſe of the ſeconde Councell of Nice, where the good Petifathers preſumed to wreſt this place for the proof of Idolatrie, as who ſhoulde ſaye, that Dauid or Salomon commaundeth images to bee ſet vp vnto GOD to woorſhip him with. But nowe, after that the Figures of the Lawe bee aboliſhed: theſe doo rightly woorſhip at Gods footſtoole, whiche ſubmitte themſelues reuerentlye vnto Gods woord, and enure themſelues to the ſpirituall woorſhippinge of him by his Sacramentes, clymbing vppe to hys feete by ſteppes, bycauſe they knowe, hee commeth not viſibly downe from Heauen, but ſhrinketh vp his feete thyther. And forasmuche as not onely the feete of God, but alſo the whole fulneſſe of hys beeing and glorie doo reſt in Chriſte: the Father muſt bee ſought in him. And truly his comming downe, is too lift vs vp.

8 [Vp Lorde into thy, &c.] It is ſomewhat a groſſe manner of ſpeeche, that god who filleth heauen and earth ſhould gette him into a newe lodginge. But the outward exercyſes of Religion whiche God hath ordeyned, are decked with theſe Tytles, too the intent the Faythefull ſhould beſtowe their labour about them the willingelyer. For if god ſhuld call vs ſtreight into heauē without the vſe of any meane: wee ſhoulde haue but a colde deſyre too call vppon him, bycauſe the farre diſtance maketh vs afrayde. Therefore albeeit that hee ſhifte not his place: yit commeth hee neerer vnto vs. So came hee downe in tymes paſte vntoo his people by the Arke of couenaunt, wherein it was hys will too haue a viſible preſentneſſe of hys grace and power too remayne. Therefore the ſeconde member is added in waye of Expoſition, that the Faythefull myght knowe, howe Gods comming is not too bee vnderſtood otherwyſe than inaſmuch as hee made his power apparaunt in the Arke. For in this ſence is it called [The Arke of ſtrength:] bycauſe it was not a dead or emptie ſhadowe, but ſuch a thing as ſhewed in deede that God was neere at hande too his Churche. And Mount Sion is termed Gods reſt, bycauſe God woold not heereafter bee woorſhipped in any place elſe, accordinge as I ſhall declare agayne anon.

9 [Lette thy Prieſtes, &c.] Nowe hee prayeth generally for the proſperous ſtate of the Churche: which thinge dependeth vppon the laſt ſentence. For God dwelleth not among vs to any other end, than for our welfare. Some think rather how heere is wiſſhed, that the pure ſeruice of God myght flouriſhe: and that holyneſſe is ſo requyred in the Prieſtes, that the Prophete alludeth euen too theire holy Garmentes. But when I lape all things togyther, and wepe them more neerely: I rather incline to another opinion, namely, that heere is a prayer made, that righteouſeneſſe might ſhyne foorth in the people, and alſo bee the Ornamente of the Preeſtes, and conſequently bringe gladneſſe too the whole Realme. So take I ryghteouſeneſſe for the frute of ryghteouſeneſſe, and I vnderſtande it not of the ryghteouſeneſſe of men, but of the ryghteouſeneſſe of God. That the Preeſtes are placed in the firſte ranke it is no ſtraunge thing. For wee knowe, that the order of the Churche was ſo diſpoſed, as that they had cheefe preheminence. Notwithſtandinge in aſſigninge them theire degree, hee ceaſeth not too praye for the whole Church in comon: as if hee ſhould ſaye, Lord, bring to paſſe that the bryghtneſſe of thy ryghteouſeneſſe may ſpredde

hys

his beames from the Priestes intoo all the people. And God is sayde too clothe vs with his ryghtuousenesse, when hee is seene too bee our Deliuere, when hee maynteyneth vs by his power, and when hee so gouerneth as hee witnesseth himselfe to haue a care of vs. And surely, the [Reioycing which hee addeth immediately, betokeneth a blyssed lyfe. Seeinge hee ioyneth these two thinges toogyther: it foloweth, that the woorde [Ryghtuousenesse] is not taken for any thing else, than for Gods tuicion and gouernance. To the same meeninge will folowe anon, [Thy Preestes shalbee clothed with welfare.] And Salomon in the foresayde prayer which I touched afore, maketh not mention of the name of [Ryghtuousenes, but of welfare] onely. Why all the faythefull hee termed Chesidim] or Goddes meeke ones, it hath bin often told afore: namely, bycause there is no vertewe whereby men approche neerer vnto God, than by good dooing.

10 For thy seruaunt Dauids sake, shunne not the face of thyne anoynted.

11 The Lorde hathe sworne vntoo Dauid in truthe, and hee vvill not turne avvay from it. Of the frute of thy vvombe vvill I set vppon thy throne.

12 If thy Sonnes keepe my leage, and my couenauntes, vvhiche I shall teache them: their Sonnes also shall sitte vppon thy Seate for euermore.

10 [For thy seruaunt, &c.] Some knit the beginning of this verse too the ende of the last that went betore. Whiche thinge, though I disproue not, yit shall the Readers easely see, that this verse must be red all in one streyne. Moreouer, before I expound the meening of the Prophete, it is to be vnderstood, that vpon these wordes, there is ouercuriously feyned this sence folowinge, [Turne not awaye the face of thyne anoynted:] that is to saye, bereeue vs not of the syght of our Redeemer: for it ia certeynly gathered by Salomons prayer, that hee rather beseecheth God too shewe himselfe fauourable to the Kinge. Like as in the third booke of the Kinges, 2.20. when Betsabee seweth to hir sonne Salomon, shee vseth the same woord: as if shee should say, put mee not oute of thy presence. Therefore it implyeth as muche as to shunne: & it was needefull to touche it breefly, bycause the foresayd interpretacion (namely, take not away the promised Redeemer) woold with the leefsomnesse of it easely allure the vnskilfull. But God is heere simply desyred, not to disdeyne or reiect the Kinges prayers whiche hee maketh for his whole Realme. And grace or fauor is requested heer in Dauids name, for none other cause, than for that GOD had made the couenant with him. For in respect of this priuiledge, hee was not to bee reputed as some one of the comon sort. The effect is, that God beeinge myndfull of his promis, should continewe his fauour toward Dauids posteritie: For euē to euery one of the Kings was heer indyted a forme of praying for the Churche: but the fouudacion of it was layed in the persone of Dauid. Therefore euen at that tyme were the faythful admonished vnder a figure, that Christ should bee the Mediator that should make intercession for ye whole body of the people. Howbeeit, forasmuch as Christ had not yit put on oure flesh, nor as yit accomplished his sacrifize, and entered into the Sanctuarie of Heauen: there was a shadowishe Mediatour put in for a tyme, to gyue the people boldnesse to pray.

11 [The Lord hath sworne, &c.] Nowe he expresseth more plainly, that he hath not an eye to any thing else in Dauid, than too the free promise whiche was bestowed with him. And leaste hee shoulde wauer in the beleefe of it, God sayeth, hee bound it with an othe. As touching the wordes, hee sayth that GOD swore truth, that is

to

to ſay, not deceptfully, but in good earneſt, and therfore it was not to bee feared that he woold ſtart from his promis. The promis that he made, was too giue Dauid a ſucceſſor of his ſeede. For he was now almoſt out of hope of the continuall ſucceſſion, not bycauſe he wanted children, but bycauſe hee ſawe deadly turmoyles reigning in his houſe: & the ſame too bee rent aſunder with ſuch inward diſſentions, as myght eaſly put his whole ſtocke too wrecke. And although Salomon were the partie that was appointed, yit is there no doubt but the promis extended too the whole pedegree enſewing for euer. And foraſmuch as GOD by this meanes had prouyded, not for Dauid alone, but for the whole Churche: the faythfull are willed now to be of good chere, inaſmuch as God had ſet vp ſuch a kingdome among them, not as was tranſitorie, or fyghtfull: but as was ſtabliſhed in aſſured ſtedfaſtnes. And it was needfull, that as well ỹ king as the people ſhould bee put in remembrance of this extraordinarie ſtay. For we ſee how proudly the earthly kinges daunt them ſelues: for although that from the lippes outward they confeſſe them ſelues to reigne by the grace of GOD, yit they fleete away in their owne ſtatelines. Yea we may ſay further, that for the moſt part they ruſh violently into ỹ chaire of eſtate, ſo as lawfull calling cā ſildome take place. Woorthelye therefore is Dauids ſacred reigning, which was grounded vppon the Heauenly commiſſion, ſholed out from earthly Empyres.

11. [If thy ſonnes keepe. &c.] Now he proceedeth more openly vnto the foreſayd pedegree, that I ſpake of, whereby the long continuance of it is auouched. And although that in thisworld kings ſonnes ſucceede their fathers by ryght of inheritance, yit is it certein that Dauids kingdome is by ſingular priuiledge exempted from the comon caſe: bycauſe GOD annoucheth expreſſye, that there ſhall alwayes ryſe vp ſtiew, which ſhall poſſeſſe the ſeege Royall: and that not for an age or twayne, but for tyme without end. For although that kingdome was deſtroyed, yit within a whyle after there folowed a reſtitution, & the euerlaſtingnes of it was ſtabliſhed in Chriſt. But heere ryſeth a queſtion, whither the continuance of the kingdome depended vpon the deſertes of men. For the condition vnder which God couenanteth, pretendeth as though Gods couenant ſhould not ſtand in force, onleſſe men kept touche faythfully with him on their part. Wherevppon it foloweth, that the effect of the promiſed grace dependeth vpon their obedience. But firſt we muſt conſider, that inaſmuch as GOD had promiſed too ſend a Redeemer, at whoſe hand ſaluacion was to be looked for: that couenant was vtterly of free gift, bycauſe it flowed out of the firſt adoption, which alſo is itſelf of free gift. And truly the falſehartednes of that wicked Faciō was no let, but that GOD by ſending Chriſt ſhewed openly how he made none account of deſeruings. And therfore Paule, Rom. 3. 3. ſayeth: Though ſome of them beleeued not, is the truths of GOD therfore made of none effect? Meening that God had continued his fauour toward the Jewes, bycauſe he had choſen them freely: and that whereas they had ſeemed oftentymes (euen of set purpoſe) too haue gone about to bring his promiſes too nothing, yit hee ſtriued againſt their malice with incredible goodnes: and ſo it came too paſſe, that his truthe gate the vpper hand. For hee looked not what they had deſerued, but ſtode ſtedfaſt in his owne purpoſe. Now wee perceyne how the ſayd couenant was not conditionall of itſelf: but bycauſe it drew other appurtenāces with it, therfore was this condicion annexed, [If yee will obey my commaundements, I will bleſſe yee.] Foraſmuch as the Jewes were ſhrunk from this obedience, they were carryed away into captiuitie. And then ſeemed God too diſanull his couenant, or to cancell it, as wee haue ſeene elſwhere. That ſcattering therefore was a certein breaking of the Couenant, howbeeit but in part only, & too outward ſeeming. And this thing will be made cleerer, if we repete deepelyer out of the holie Storyes, what befell within a whyle after Dauids death. For the kingdom was decayed by the falling awaye of the tenne Trybes, ſo as there remayned but a ſmall portion. Afterwarde it was worne from tyme vntoo tyme wyth great ſlaughters,

vntil

vntill at length it was pulled vp by the roote. And although their returning from the captiuitie gaue them some hope of restitution, yit was there none then that bare the name of King, and the estate was but meane in Zorobabel, vntill there stept vp Kinges that were of a wrong stamp, and not of the vyght lyne. Who wold not haue sayd that Gods couenant had bin vtterly abolished? Notwithstanding all this, forasmuch as the Redeemer came not from else where, it appeereth by the falling out how it had stoode sure and stable. In this sence it is sayd in the Prophet Ezechiell 21. 26. concerning the Kinges Crowne: Away with ỹ cloce Crowne: awzy, awzy, awzy will I set it, vntill hee come whose it is. Truly the Prophet seemeth to cancell Gods handwzyting, and too reuerse his couenant. For the saluacion of the people was annexed to the Kingdome, according as it is wzitten in the Lamentations of Jeremie, Christ, or the Anoynted, our Lord, in whose spirit wee breathe. Now although the Prophet seeme too breake of the couenant, by taking away the crown, yit notwithstanding byanby in the second part he sheweth that it shall be euerlasting & inuiolable, inasmuch as it is of free gift, so that although the Jewes had estraunged themselues for a tyme from the fauour of G O D, yit neuertheles it promiseth them a Redeemer. For like as G O D punished his vnthankfull people, & therby shewed that hee had not spoken condicionally in vayne: euen so also by the comming of Christ hes freely performed the thing that hee had freely promised, when hee set the Crowne again vppon Christes heade. Nowe, when G O D exacteth so streytly the keeping of his couenant, hee reiecteth all inuentions of men, and holdeth vs backe to the pure doctrine of his woord.

13. Bycause the Lord hathe chosen Sion, hee hathe loued too dvvell in it.

14. This is my rest for euer, heere vvill I dvvell: for I haue a loue too hir.

15. Blissing vvill I bliss hir vittelles, and satisfye hir poore vvith bread.

16. And I vvill clothe hir Preestes vvith vvelfare, and hir meeke ones shall leape for ioy.

13. [Bycause the Lord. &c.] Heere matching the Kingdome with the Preesthod & spirituall seruis, hee confirmeth moze expressly how it was not chosen by mannes assignement, but grounded in the heauenly decree. This knitting togither therfore is to be marked. For the stablenes of that Kingdome was not too bee sought for elswhere than in Christ: but the Kingdome of Christ is inseparable from his Preesthod. Heerby wee see to what end he declareth that Sion was chosen: euen bycause G O D had not decreed any thing concerning the Kingdome by itself alone, but woold haue the Sanctuarie go toyntly with it, that it myght bee a trew image of the Mediator that was to come, who according too the maner of Melchisedech, is not only a King, but also a Preest. whervppon it foloweth, that the state of the Kingdome, and the state of the Tabernacle, are thinges inseparable. Afterward is noted the cause of the sayd chooosing: that is too wit, that mount Sion was not chosen for hir excellencie, (as we haue also seene Psalm. 68. 68.) but bycause it pleased the Lord so too doo. For the fauour or good pleasure of G O D, is matched against the wooxthines of the place. Whereby appeereth again that which I touched euen now: namely, that the couenant which G O D made with David, proceeded of his owne mere goodnesse.

14. [This

14 [This is my rest &c.] Too giue the foresayd sentence the more authoritie, hee repeteth it in the person of God. And God auoucheth that the temple shal not bee builded for him in vayn, inasmuch as he will reache downe his hād out of heauen, and in very deede and effectually shewe, that hee accepteth the worshipping which he hath commaunded. For Gods reste and dwelling betoken the presentnesse of his power in respecte of menne. So dwelte hee in Syon, bycause the Faythefull called vppon hym orderly there, accordyng too the appointment of the lawe: neither also did they misbestowe their labors, for he graunted their desires. And it was manifested by the deede itselfe, that ẏ same thing was promised by God who cannot deceiue. For althoughe the Temple wer ouerthrown, the alter beaten down and all the lawe worshipping broughte to an ende: yet did Gods glory and maiestie returne by and by as it were oute of exile, and there kepe their residence euen vnto the cōming of Christe. In the meane season wee knowe howe lewdly and wickedly the Jewes abused this prophecie, as who should say, that God had bin bounde to them as a slaue: in so much as vnder this pretence they durst proudly despise, or rather cruelly persecute all the prophets. Wherfore skilfully doothe Luther call this promise the bluddie promise. For according too the guyse of hypocrites (who are wont to make a curtaine of Gods holy name too shroude their naughtinesse vnder) what soeuer myschieues they were charged withall, they sticked not to tell the prophets to their faces, that yet for all that, it lay not in the power of Prophets, too take away that whiche God had giuen. For to bereue the temple of Gods glory was all one with them, as to charge him with lying, or to make a diuorcemente betwixt him and his truth. This drunken belefe of theirs draue them to shead giltlesse blud without measure & without ende. And truly, were the Romishe Satan at this daye armed with so honorable a title: what durst he not doo? Ther is no syllable in the scripture that can so muche as set a colour vppon his tyrannie. Seeing then that he defaceth all religion and godlynesse, with outragious beastlynesse, to the open reproche of God: wee see with how fierce or rather with howe cruell statelynesse he taketh to himselfe the name of the church. What then? shall the holy primacie bee abolished, which must of necessitie stand excepte Chryste doo falsly forsake hys spouse? But we haue an exception redie for that, namely ẏ the Church is not tyed to any one place, & that euer since the maiestie of God was made knowne euen to the vttermost boūds of the earth his resting place is not elsewhere than in Christe and his membres. Moreouer this euerlastyng cōtinuance of the temple which the prophet speaketh of, must be vnderstoode after a conuenient sort. For in as muche as the worlde was renued in Christe, we can not say that the figures wer vayn, wherof the force and accomplishment were in him. Nowe if any man obiect that mount Syon is named as the eternall dwellyng places of God: the solution is redy shapen: namely that for the assuring of the truthe of the prophecie, it suffiseth that Christe hathe now by his comming enlarged that hill euen to the vttermost borders of ẏ earth

15 [Blissing wil I blisse &c.] It was the hyghest pointe of happy lyfe to haue God dwelling in the middes of his people. Nowe are added the tokens of his fatherly fauour, in that hee will prepare and giue ordinarie foode too his people, releeue their wante, decke their priestes with welfare, and besette all the Godly rounde about with gladnesse. And thys addition was not superfluous. For we be not so spirituall, that wee can perce into heauen, excepte Gods blissing offer it selfe to our eyes. And it is to be considered, that this blissing in our dayly food is double: that is too wit, in enriching the earth that it may yeelde vs grayne, wyne, and oyle: and also in multiplying the reuenues of the earth, by his secrete working, that they may suffise to nourishe vs. In this place God declareth, that he will haue a speciall care of his people, so as they maye wante nothing to their fynding: And althoughe ther be not always great store: yet will

hee bring too passe, that the poore shall bee satisfied euen in penurie. No lesse notable than foode is the vnskilfulnesse of the Papistes in this place, whiche sheweth that they were al stryken with the spirite of blockishenesse in that (for wante of iudgemente) they made foode of dung. For where as in the Latine it was written victum, (whyche signifyeth foode or victuals) they makyng no distinction betweene the twoo letters of c and t, but confounding them into a d, redde it Vidum: and bycause the woorde was yet still mayned: they thoughte it shoulde be redde Viduam, whiche signifyeth a widowe: and so of vitailes they ingendered widowes, surely a monster incredible, if they dydde not withoute shame chaunte the same song yet still in their Churches. But lyke as God promiseth too blesse his peoples vittells, so he curseth their mindes and their tungs, that they maye peruert the whole ordre of nature with their monstruouse dotages. Afterward agein hee confirmeth that whiche hee sayde afore concerning the rest of Gods benefits, sauing that in stede of righteousenesse hee putteth welfare, howbeeit in the same sense, as I haue declared heertofore. For wheras some will haue the woord [welfare] too importe pureneesse of doctrine and holynesse of life, it is too farre fetcht. For the Prophete meaneth simply, that they shalbe safe and happy vnder Gods protection.

17 There vvill I make the horne of Dauid too bud, I haue prepared a candle for mine anoynted.

18 I vvill clothe his enemies vvith shame: but vpon him shall the diademe florish.

17 [There will I &c.] He returneth too the state of the kingdoome whereof god had promised to be the gouerner and mainteiner. But the propertie of the woords must be marked more neerly. I will (sayeth he) make the horne of Dauid too bud. It is both certeine and also common among the Hebrues, that the woord horne implieth strength, and power or defence. But by the woord bud the Prophet betokeneth as well the despised beginning of the kingdome, as also the wonderfull restitutiõs of it. Dauid, who beeing aduaunced from a base cotage and from the sheepes dung vnto the seege royall, grewe by continuall increacements beyond hope, was but the yongest sonne of an herd man. Agein the kingdome was so ouercropt by Ieroboam, as it was sayne to budde continually, that it might stãd in some meane estate. Besides this, howe many pluckings vp folowed there, which wer hãsels of as many destructions, if newe spriggs had not budded vp from time to time? And what should haue become of the people when they were scattered into captiuitie, if God had not made their broken and battered horne too bud agein? And therfore not vnfitly doth Esay 6.12. compare Christ to a twig that shooteth not out of a high tree, but out of a shrub. And peraduenture Zacharie in his sixth chapter and twelfth verse alludeth too this same prophecie, saying: Behold the man, his name is [Branch] verily bycause that after that horrible wastnesse, the kingly power could not be restored otherwise. Dauid speaketh in another sense in the second booke of Samuell. 23.5. where hee commendeth the continuall increacemẽts of his kingdome, vnder the same terme. But heere the Prophete meaneth, that although the horne of Dauid doo nowe and then either wither or breake of: yet will God by wonderful meanes cause it to growe vp agein. To the same purpose maketh the metaphor of the [Candle] whiche is rife too bee met withall in other places: bycause the prophesie was commonly knowẽ among the people. The meaning is, that although the dignitie of the kingdome were sometime darkned or dimmed with mistinesse: yet might it neuer come too passe, that any misfortunes coulde vtterly quenche it, bycause Gods candle or lampe burned euer there,

there, the light whereof, although it could not be ſeene a farre of, did notwithſtanding ſhewe certein ſaluacō to the faithfull. And truly then ſhone little gleames of that candle at Ieruſalem, but nowe doth Chriſt the dayſunne of righteouſneſſe enlyghten the worlde with full bryghtneſſe.

18 [I will clothe his enemies &c.] Lyke as afore, hee clothed the Prieſts with righteouſneſſe and welfare: ſo alſo nowe hee clotheth Dauids enemies with ſhame in ſtēd of rayment. For inaſmuche as it were not inough too bee well at eaſe inwardly, except God defended vs alſo from outward force and harme taking: now there is added this ſecond promiſe, wherein alſo Gods fauoure doth oftentimes ſhyne more cleere vppon vs, than when hee enricheth vs with all kynd of good things in peace. For the more that our enemies threatnings & terribleneſſe nip vs at the hart: ſo much the more alſo muſt they waken our ſpirits that they maye take hold of Gods help. And yet wee bee warned in this place, that the Church ſhall neuer be ſo well at reſt vpon earth: but that it ſhall from time to time be troubled with vnruly enemies, whom Sathan ceaſeth not too ſtir vp too the deſtruction of it. But it is well for vs, that wee heere at Gods mouth, that they ſhall at length retire with ſhame and reproch, when they haue tryed all the wayes too the wood in vaine. That whiche foloweth is diuerſly wreſted by the interpreters. For inaſmuche as the verbe Pirs, in the conjugation Hiphil, ſignifieth ſometimes to looke at: ſome tranſlate it [Dauids diademe ſhall bee looke at in the ſame ſame place where his horne ſhall budde. Other ſome dertue it of ſtirs, which ſignifieth a [plate:] as if it had bin ſayd, the Kings crowne ſhall be glittering with plates of gold. But more ryghtly (in my iudgement) dothe he now auouche that his crowne ſhall flouriſhe, in the ſame ſenſe that he ſpake a late of the budding of it. Like as contrary wyſe Eſai. 28. 1. lykeneth the drunken crowne of Ephraim too a wythered floure. And ſo ſhall the meaning be, that although the Dyademe of Dauids poſteritie ſhall oftentymes bee decapable too ſee too: yet ſhall it bee renewed by a ſecrete quickeynge, ſo as it ſhall flouryſhe for euer.

The contentes of the. Cxxxiij. Pſalme.

It is a reioycing for the holy concord of the people: to the cheryſhing wherof one towards another, the Prophet alloureth all the faithfull.

The Cxxxiij. Pſalme.

DAuids ſong of degrees. Behold how good and comly a thing it is for brethren to dvvell euen togither.

2 Lyke as the preciouſe oyle vppon the head, that ronneth dovvne vpon the berd euē the beard of Aaron, vvhich droppeth dovvne vppon the border of his garments.

3 Like as the devve of Hermon vvhiche falleth vppon the hylles of Sion: for there hathe the Lorde commaunded bliſsing, *and* life for euer.

1 [Behold how good &c.] I dout not but Dauids intēt was in this pſalme to giue thāks vnto god for ỹ recōcilemēt of the whole people, after they wer gathered togither agein out of their lōg continued & ſorowful ſcattering: & to exhorte

euery manne too the endeuer of mayntenning peace. For he standeth long (at leastewise so farre as the shortenesse of the Psalme wouldе suffer) vppon the commendacion of it. And not without cause doth he cõmend Gods grace with honorable titles, for gathering into one body agein ỹ people that were miserably dismembered. For after he had obteyned the kingdome, bycause he had bin esteemed a long time for a common enemie, the greater parte were still somewhat straunge vnto him. Maye rather wee knowe that the Iewes were diuided at deadly debate among themselues, so as there was no hope of agreement, but in the destruction of the one part. It was therfore a woonderfull and vnlooked for worke of God, that they could fall too agreement & embrace one another, which had contended with so stinging hatred. This circumstance doo the interpreters misseouer slip: as who wold say, that Dauid did generally and without hauing eye to himselfe, prayse agreement amõg the worshippers of God. And first and formost I think the aduerb [behold] to carie greate force with it: not only bycause it layeth the matter before menns eyes, but also bycause ther is in it a certein couert cõparison of the ciuill warre (wherby they were almost brought too vtter hauocke) with ioyfull and amiable peace. Then amplyfieth he Gods grace, in respect that lõg experience had taught the Iewes the better, how inestimable a benefite vnitie is, bycause they had almost vndone themselues by inward discorde. Which exposition is confirmed by the particle Gam (that is to say, [euen]) which is put in the end of the verse. For those interpreters marre the Prophetes meaning, whiche take the same for the copulatiue [and, or also], seeing that it maketh not a little vnto vehemencie: as if he had sayd: we that are brothers by nature, haue bin so hated asunder, that we haue ben more hated one of an other than of foreyn enimies. Now therfore see how good a thing it is to foster that brotherly vnitie euen in our hartes. By the way it is not to bee douted, but that the holye Ghoste aduaunceth with due commendations the brotherly agreemẽt that ought to flourishe euen among all the children of God: to the intente that euery man should apply his mynd thervnto. But if hatred rende vs a sunder, or hartburning pluck vs a syder: soothly we shall remaine brothers still, in respect of God: howbeit bycause we shalbe but gobbets of the dismembred body, wee shall not bee accounted all one. Therfore lyke as we be one in God the father and Christ his sonne: euẽ so must vnitie bee stablished among vs through mutuall agreement and brotherly loue. If at any time the Lord graunt ỹ Papists to returne from their rebellion vnto concord, wee maye giue God thanks with these wordes. In the meane season it becommeth vs too embrace as manye of them as submit them selues gently vnto God. Howbeeit forasmuche as Sathan cõtinually rayseth vp troublesome spirits: let vs gainstand them, and let vs diligently hold still as many as yeeld themselues teachable and obedient. But wee must needs let the wilfull sort alone, with whom there can no brotherly allyance be kept, but by renouncing our heauenly father from whom springeth all kinred. For the peace which Dauid commendeth must begin at the lawfull head. Wherby is sufficiently disproued the leaudnesse of the Papists, whiche vpbrayd vs spitfully with schismes and dissentions, as thoughe it were not sufficiently approued on oure behalfe, howe wee desire nothyng else, but that they shoulde consent with vs vnto the truth of God, which is the onely bonde of holye and inuiolable vnitie.

2 [Like as the precious oyle &c.] Dauid doothe openly confirme the thing I told you euen now: that is too wit, that the true vnitie of brethren hath his beginning of GOD, and that the lawfull ende of it is, that all menne should worshippe God purely, and call vpon hym wyth one consente. For to what purpose borroweth hee the symilitude of the holye Oyle, but that Religion shoulde alwayes haue the roome? As if he shoulde say, it were but an vnsauerye peace that menne shoulde keepe amõg thẽselues, except it were perfumed with

with the seat of gods seruice. Now then we perceyue, that men must be so linked togither with mutuall loue, as al of thē must be vnder Gods gouernaunce. As for them that lyke not this condition, it is better for vs too fyght fiercly with them, than to purchase their peace with the contempte of God. For wee muste beare this in mynde, that in the persone of the Priest, here is shewed howe true concord floweth from the true and pure religion or seruice of God: and also that by the priests bearde and the vttermoste borders of his garments is betokened, that the peace which issueth from Christ the head, is shed abrode as far and wyde as the churche extendeth. The other similitude which is borowed of the deaw that falleth as well vpon Mount Hermon as vppon mounte Syon: sheweth that godly concord not only hath a swete sent afore God, but also bringeth forth profitable frutes, like as the deaw pecleth sappe and foyson too the earthe by moysting it. Wee knowe what Moyses sayeth of Jewry, how it is not lyke Egypt, whome the ouerflowing of the ryuer Nilus maketh frutefull, but that it looketh dayely for rayne from heauen. Dauid then admonished them, that the lyfe of man shall be but leane & barrein, yea and wretched also, if it bee not cherished with brotherly agreemente. It is certeyn that mount Hermon was fat and battling: for it is renowmed among the pasture grounds. And the cheefe plentuousnesse of hilles commeth of the deawe from heauen: whiche thing was apparant inough in mount Sion. Lastly Dauid addeth that God cōmaundeth [blissyng] or blissednesse to bee where peace is mayntened: that is to say, hee witnesseth by abūdance of al good thinges, howe greatly it pleaseth him when men liue in vnitie and be of one mynde. This sentence hath Paule followed in other wordes. 2. Cor. 13. 11. and Philip. 4. 9. saying, Be at one among your selues, and the God of peace will bee with you. Let vs then endeuer (as much as in vs lyeth) to make roome for brotherly concorde, that Gods blissing may also rest among vs. yea lette vs desyrously stretche out our armes to imbrace them which are at oddes with vs, if so bee it that they refuse not to returne into the vnitie of fayth. And if any kicke at vs, let vs bid them farwell. For as I haue sayd, we must haue no brotherhood but with the children of God.

The Contents of the. Cxxxiiij. Psalme.

It is an exhortacion to prayse God: which though it belong generally to all the godly: yet is it peculiarly directed to the prests and leuits.

The. Cxxxiiij. Psalme.

A Song of degrees. Behold, prayse ye the Lord all ye seruants of the Lorde, vvhich stād in the house of the Lord by night.
2 Lift vp your hands vnto the Sanctuarie, and prayse yee the Lord.
3 The Lord that made heauen and earth, blisse thee from out of Sion.

1 [Behold prayse yee. &c.] Some interpreters suppose that with the Leuites are cōprehended the other worshippers of God also. And certesse I graūt that certaine of the people whiche were more feruent in zele than others, abode all night in the temple lyke as in Luke. 2. 37. it is sayde of Anna the widowe, that she occupyed hirselfe in praying cōtinually both night and day. But it appeereth by the end of the psalme, that the prophet exhorteth none but the preests. For hee enditeth vnto them a forme of blissing, wherewith to pray for the common welfare: which charge was inioyned only to the preests. Therfore I in-

terpret it, that the Leuites are called of Gods seruants, by reason of their office to which they wer apointed, as truly it was chiefly their charge to watche in ỹ temple all night, and that by turnes according as the sacred stories shew. Leuit. 8. 35. And therefore by the demonstratiue [behold] he bringeth them as it wer to a thing present, because it becam them to be the more stirred to the exercises of godlinesse, by the beholding of the temple. Further it is too bee noted for what purpose the Prophet is so busy in stirring them to prayse God. For according as nothig is more easy thā to abuse Ceremonies: many of the Leuits wold haue thought themselues discharged of their dutie, if so be they had but stode idle in the Temple: and so hadde the cheefest ende bin neglected. The prophet therfore sheweth, how the nyghtwatches which the Leuites kept for sureetie of the temple, the kindling of lights, their buzying of themselues about sacrifises, was all but a mayegame, and a thing of noughte, onlesse they exercised themselues in the spirituall seruice of God, and referred all their outward ceremonies vnto that cheefe Sacrifise, so as Gods prayses may be set foorth. As if he should saye, yee thynke it a peynefull matter, that whyle other men sleepe in their houses, you stand waking all night in the Temple. But God requyreth an other excellenter seruice: namely that yee shoulde sing his prayses before al the people. In the seconde verse he addeth a ceremonie which goth ioyntly with callyng vppon God. For to what purpose do men lifte vp their handes in praying, but to raise vp their harts vnto God? The prophet therfore doth couertly reproue ỹ slouthfulnesse of such as eyther abode recheleslie in the temple, or else hindred the pure seruice of God with their trysling and talking.

3 [The Lorde that made. &c.] This verse (in my iudgement) compelleth me to expounde the psalme of the only prestes and Leuits, whose peculiar charge it was by the appointment of the lawe, to bliſſe the people. Numer. 63. And after that the Prophete hathe exhorted them to prayse God: now he addeth the second part of their duetie, which is too bliſſe the people in the name of god: yet had not God enioyned them this office to the end that all other men should liue carelesse as they do in the papacie, wher the whole people beleue that god is worshipped aryght, if the Monks be chaunting in the churches. But it was gods mynde, that the Priests shoulde go before, so as euery manne myght practyse the same thyng at home in hys owne house, which he saw doone by the preest in the Churche. And to bliſſe the people was enioyned too them in respecte that they bare the person of Christe. Moreouer, not vnfitly are these two thyngs set downe distinctly: namely that bothe they and also God, who is the maker of heauen and earth, shold also bliſſe. The title of [Maker or Creator] is set down to betoke gods puissance, that the faithfull may be bold to hope for any thing at Gods hand. For what else is the world than the mirrour of his infinite power? so as they are tootoo blockishe, whiche thinke it not inough for them too haue the fauour of him, at whose commaundement they see all things to be, and in whose hande they see all forson to bee. Howbeit forasmuch as at the hearing of the name of [Creator] many would despayre of euer coming at God, as thoughe he were to be soughte a great waye off: Therfore the Prophet hath set before their eyes a pledge of his nereneſſe, so as they may bee bolde to preace familiarly and boldly vnto him, whome they perceyue to allure them vntoo hym no lesse gently, than yf hee profered them his Fatherly lappe. Then in beholdyng of the Heauen, they acknowledge Gods myghte and power: and in his dwellyng place of Sion, they acknowledge his fatherly loue.

The Contents of the. Cxxxv. Pſalme.

It is an exhortation to ſing Gods prayſes, partly bycauſe he had vouſafed

safed singular grace vpon his chosen people: and partly bycause his myghtye power and glorye appeare in the whole worlde. Also there is added a matchyng of contraries betweene Idolles, whiche are but vaine forgeries of the Godheade: and the God of Israell, who by assured and euidente testimonies hathe proued himselfe to bee the true and onely GOD: that the godly maye bee ledde the more cheerefully to prayse God, and to yelde them selues vnto his obeysaunce.

The. Cxxxv. Psame.

1 PRayse ye the Lord. Prayse the name of the Lord, ye seruants of the Lord prayse ye *him*.
2 Yee that stand in the house of the Lorde, in the courtes of the house of our God.
3 Prayse yee God, for the Lorde is good: sing yee vnto his name, for it is a swweete thing.
4 For God hath chosen Iacob too himselfe, and Israell for his ovvne cheefe treasure.

1 [Prayse the name &c.] Although there bee in a manner no difference in woords betwene the beginning of this psalme & the beginning of the last psalm: yet notwithstãding the Prophet might seeme now to exhort not only the leuits, but also the whole people. For he recknoth vp the causes of praysing GOD which ought to beare sway with all the godly in generall. Neither speaketh hee of the continuall standing of the nightwatches. But forasmuche as it was the peculiar charge of the preests, too go before & reside in this exercise of Religion, and as it were too sing or giue out Gods prayses vnto them: it wilbe no absurditie that they be first called and spurred forward too doo their duties. And whosoeuer will wey the woords somewhat neerly; shall see the people matched in ỹ secõd rank with ỹ preests. For the prophet speaketh to Gods seruants, first that stand in his temple, and secondly that stand in his courts, whereas in the former psalme there was made no mentiõ of any courts. And he seemeth to haue set downe courts in the Plurall number, bycause the Preests had also their court: and then was there another common court for the people, whom the lawe Leuit. 16.17. forbidden the entering into the Sanctuarie. Moreouer least this doctrine or exhortatiõ to prayse God so often repeted maye bring weerinesse: we must beare in mind that which we haue sayd heertofore: namely that no sacrifice pleaseth him more, than when wee testifie our thankfulnesse towards him, according also as we haue seene in the psalme 50.14. Offer vnto God the sacrifize of prayse and pay thy vowes vnto the most highest. Also in the psalme 116.12. What recompence shall I make vnto the Lorde for all his benefits? I will receiue the cup of saluation and call vppon the name of the Lorde. And the places that doo notably, exalt this spirituall seruise are to be marked aduisedly, to the intent we mispend not our labour in trifles through an vntoward indeuer to serue God, as the most part of menne doo: who omitting the cheef point, doo foolishly inuent and patche thinges too the seruice of God and tire them selues in vayne. The reason why the Holye Ghost doth so often beat vpon the woord [prayse,] is that this dutie of godlynesse should not ware colde or out of estimatiõ with vs. Neuertheless he therwithal also ouerthwartly taunteth our slow-

neſſe: For among ſuche as are diligent and willing of them ſelues, leſſe exhortation woulde ſerue. The end of the third verſe where he ſayth, [for it is a ſweete thing,] admitteth a double vnderſtanding: eyther that gods name is a ſweete thing, like as in the former meber he had ſayd ſ God himſelf is good: or elſe becauſe it is a ſweete thyng too ſing vnto God. Notwithſtanding the worde negmin ſignifieth properly [comely, ſemely, or beautiful]: and here the general ſenſe will fit the place beſt.

4 [For God hath. &c.] Hereafter hee gathereth other reſons vpon the gouernement of the worlde why men ſhoulde prayſe God. Howbeit foraſmuche as he coulde not be prayſed as then by anye other than by the offſpryng of Abraham, to whome onely he was knowne: The prophet propounderh matter vnto them in that they were choſen to be Gods peculiar people. And truely that they onely were adopted and all the Gentiles ouerſlipt, was an incomparable benefite, wherewith it became them to haue bin rauiſhed & inflamed to giue him thãks. For by aſcribing the prayſe of Election vnto God, the prophet doth them plainly to vnderſtand, that they wer not preferred for their owne vertue, but becauſe their heauenly Father imbraced them with his free loue. Truely hee byndeth all menne vnto him without exception, ſuffering his ſunne to ryſe dayly vppon the good and the bad, Math. 5.45. but at that tyme he bound the children of Abraham vnto him with a ſtrepter bonde: like as he doth at this day, vnto as manye as hee adopteth into his flocke, and graffeth into the bodye of his onely begotten ſonne.

5 For I knowe that the Lord is great, and that our God is aboue all Gods.

6 The Lord doth all things that he liſteth in heauen, and in earth, in the ſea, and in all depthes.

7 Making the clouds to come vp from the vttermoſt of the earth, hee maketh lightnings vnto rayne, bringing the vvynd out of his ſecret places.

5 [For I know that. &c.] Here is ſet downe a generall deſcription of Gods myghtie power: to the ende that all the Iſraelites maye the better know howe the ſonne of god whom they ſerue is the maker of the whole worlde, & gouerneth all things at his pleaſure, and that there is none other anywhere to be found. Neuertheleſſe he ſaith not ſ he himſelf only knew the greatneſſe of God, as though he ment to exclude all other men: but rather by his owne vnderſtanding he ſtirreth vp all others to bee as heedefull as himſelfe, that beeing wakened they may knowe the thyng that is manyfeſte.

For although no man comprehend gods vnmeaſurableneſſe: yet is his glorye (ſo farreforth as is expedient) apparant inoughe vntoo vs, ſo as all the worlde is without iuſt pretence of ignorance. For whoſoeuer hathe the ſight of heauen and earth, how can hee without extreame wickednesſe paſſe ouer the founder of them with his eyes ſhut? But to the intent hee might ſtir vs vp the more effectually, hee allureth vs by his owne example too the knowlege of Gods glory: or rather hee chaſtizeth our ſluggiſhneſſe, in that we be not heedfull inough too conſider it. By the ſecond member we gather more certeinly the thing that I touched euen nowe: namely that the Prophets purpoſe is to hold the Iſraelites in the ſeruice & feare of the one god, becauſe that the ſame God which he had made the couenant with their fathers, is the very maker of heauen and earth. For after he hath named him the Lord: immediatly he addeth that he is the god of Iſrael. Wherupõ foloweth, ſ as many as ſtep aſide frõ this god, do falſly pretend ſ name of God, like as at this day ſ Iewes & Turkes do, who though they profeſſe thẽſelues to worſhip god ſ creator of ſ world, yet do they nothig els but trifle. For where menne depart from the law and the Goſpel: all their bragging of religion is but a denyal of the true God.

For

Not without cause therefore dothe the Prophete clothe God with that speciall tytle, to the end that the Israelites may holde them selues to the true doctrine of the Law. If by Elohim yee vnderstande the counterfet Gods of the Heathen, it shall bee a graunting: for vnproperly should he compare God to vayne forgeries and things of nought. And the meaning will bee, that Gods greatnesse excelleth so far, that it bringeth to nought what soeuer godhead is fayned beside. Neuertheles he seemeth too compayre the Angelles, as I haue sayde heretofore. For although there appeare some diuinenesse in them, inasmuche as they bee heauenly powers and princehoodes: yet doth God himselfe surmount them, so as hee keepeth them in awe that they abace not his greatnesse.

6 [The Lord dooeth all &c.] This is Gods vnmeasurable greatnesse that he hath made mention of: not only that hee hath once made heauē and earth: but also that hee ruleth all things at his pleasure. For as for them that graunt God to be the maker of the world, and yet imagin him to sit idle in heauen, and too haue no care at all of the world: they wickedly rob him of his almightinesse. But yet this grosse surmyse possesseth a greate nūber of men. If a man aske them whither they think that God sleepeth or no, truely they will say no. And yet when they imagin that he layeth the reignes of the bridle loose in fortunes necke, they leaue him but a shadowish power which wanteth due effect, whereas the scripture teacheth vs that it is worthfull, insomuch as all the world is ruled by the gouernment therof. For the Prophete affirmeth heere precisely, that God careth for euery seuerall part of the world, so as nothing may happen confusedly or by casualtie. Men thinke commonly that they aduaunce god gloriously whē they make a little babbling of his vniuersall prouidence. But the distinguishing of the heauen, the earth, and the waters betokeneth a particular care. Neuertheles the cheef weight is in the word Chepherd. The holy Ghost auoucheth that God dooth what soeuer it pleaseth him. As for the confused gouernment wherof they prate cōmonly, it tendeth only too this ende, that God dooth vnaduisedly continue the order of the world. And so by his meanes his will is brought too naught. For if hee willeth, then hathe hee bothe a purpose and an assured meane. Wheruppon is gathered his speciall prouidence whiche distributeth it force vnto the ruling of euery seuerall part of the world, so as nothing happeneth by fortune, but all things (yea euen those that seeme most casuall) are ruled and directed by his secret purpose or determinacion. And although it lye not in vs too discusse why he will haue those things doone whiche are repugnant too our vnderstanding: yet notwithstanding onelesse wee will plucke vp al the grounds of godlynesse, this muste abyde faste still, that nothing happeneth sauing that which God hath determined and decreed. And although his will bee hidden from vs: yet behoueth it vs too haue the same in reuerend admiration as the welspring of all Iustice and vprightnesse, bycause nothing is more meete, than that it should haue the cheefe place of estimation among vs. If the Readers thinke good, let them seeke more of this owne of the hundred and fiftenth Psalme.

7 [Making the Cloudes. &c] The prophet toucheth a particular or twaine whereby it may the better bee vnderstoode, how nothing is moued of it owne swinge, sauing so farre forth as it is guyded by the purpose and hand of god. Inasmuche therefore as our wit is not able too comprehende the thousandth parte of Gods woorkes: the Prophete doth but giue a smatche of a few examples here, wherein he would haue the thing throughly waied, whiche hee taught concerning the heauenly prouidence. He sayth that [the cloudes are lyfte vp from the vppermoste parts of the earth,] bycause the vapours that ryse out of the earth, beeyng clottered togither, doo at length make Cloudes. But who would thinke it should come too passe, that the vapoures whiche wee see streaming vp a farre off, should anone after darken the skye, and hang ouer our heades? It is therefore a

notable proofe of Gods mighty power, that the chiefe vapours whiche steame vp, ſhoulde within a little whyle after ouercaſte the whole ayre. The Prophete addeth (whiche thing auayleth not a lyttle to the increaſing of the miracle) that lightenings are mixed with the rayne, which two things are vtterly contrary. If this mingling of the fyre and water were not knowen by experience, who would not ſay it were an incredible monſter? The ſame reaſon is of the wynds. For although it bee certayne, that the wyndes are engendred naturally, and that the Philoſophers ſhew the originall of them: yet is the manyfolde whirling about of the wyndes the wonderfull worke of GOD. Neuertheleſſe hee diſplayeth not Gods mightie power in ſuche ſorte as the Philoſophers graunt it, but hee meaneth, that there falleth no droppe of rayne from the ſkye, whiche is not dreſſed downe by Gods certayne diſpoſing. All men confeſſe, that GOD is the author of rayne, and lykewiſe of the Thunder and the wynds, becauſe hee hathe once diſpoſed this order in nature: but the Prophete paſſeth further heere: namely that as often as it rayneth, that commeth not too paſſe by the blynde inſtincte of nature, but becauſe GOD hathe ſo appoynted it, too whome it belongeth at hys diſcretion, too make the ſkye cloudye when it is cleare, and too ſende cleare Lyghte agayne by chaſing awaye the myſtes.

8 He ſmote the fyrſt borne of Egypte, from man too beaſt.
9 He ſente foorth tokens and vvonders in the middes of thee O Egypte, vppon Pharao and vppon all his ſeruants.
10 He ſmote great Nations, and ſlevv mightie kings.
11 Sihon king of the Amorrhytes, and Og king of Baſan, and all the kingdomes of Chanaan.
12 And gaue their lande for an heritage, *euen for* an heritage vnto Iſraell his people.

8 [He ſmote the firſtebozne. &c.] Againe hee entreateth of Gods peculiar benefites, whereby hee had bounde his Church and his electe people vnto him. For in as muche as hee directeth hys talke too the faythfull onely: hee ſetteth downe this as the cheefe poynte of Gods prayſes, that hee hathe adopted a ſmall number oute of all mankynde, and alſo that hee hathe ſette hym ſelfe in their defence, euen againſt greate Kingdomes and puiſſaunte Nations. For looke howe many miracles God wrought, aſwell in Egypte as in Chanaan: ſo manye recordes were they of hys fatherly loue towardes his choſen people. And whereas hee ſetteth downe the ſleayng of the firſtebozne of Egypte in the formoſte place: hee keepeth not the order of the Storie, but propoundeth a notable example, whereby it may appeare how preciouſe the welfare of the Churche was vntoo GOD, in reſpecte whereof he ſpared not ſo greate and wealthye a Realme. The effecte is, that Gods myghtie power, toogyther with his grace, was inough, and moze than inough witneſſed in the deliueraunce of his people.

10 [He ſmote great Nations. &c.] Hee commeth downe too the ende of the deliueraunce. For GOD brought not his people out of Egypte, too the ende too forſake them by and by in their wandering Pilgrimage, but too the ende too ſettle them in the promiſed heritage. The Prophete then declareth, that Gods fauour was apparaunt, and alſo his holding out vnable too bee weerped, euen in this behalfe alſo, that after hee had once reached oute hys hande too the children of Abraham, hee ledde them foorth ſtyll, and continued in vttering of his power, vntyll they enioyed the promiſed lande.

And

And hee aduoucheth Gods myghtie power, bycause they obteyned not the quiet possession of the Lande, but by many slaughters. And hee displayeth Gods goodnesse by this circumstaunce, that hee preferred a rascall rable before puissaunte Kinges and strong Nations. Hee mentioneth the two Kings Sihon and Og, not bycause they were the myghtiest of all the reste, but bycause they were more dreaded than the others, by reason that their Countreys were so closed in, that there was no commyng too them: specially when the people were not yet enured wyth feates of warre. And as a closing vp of Gods bountie, the Prophet addeth, that the Israelites obteyned the full possession of the Lande. It is no lesse wisedome (sayth one) to keepe than too get. Inasmuche then as the Israelites were enuironed round about with most deadly enimies, Gods mighty power appeared moste of all in that they were neither destroyed nor driuen out: whiche thing mighte haue happened a hundred tymes, if they had not benne maintained in their possession.

13 Thy name O Lorde *endureth* for euer: O Lorde thy memoriall is from generation too generation,

14 For the Lorde shall iudge his people, and haue remorse vppon his seruaunts.

13 [Thy name O Lorde, &c.] Although there bee many reasons why Gods name oughte too florish alwayes in the worlde: yet dooth the Prophete intreate heere, of the eternall prayse whiche hee deserueth and purchaseth too himselfe by preseruing his Church. For by and by is added a rendering of the cause: namely, that God shall iudge his people. And truely lyke as the whole worlde is the stage of Goddes goodnesse, wisedome, righteousenesse, and mightie power: So is the Churche the notabler parte of it, euen as it were the pulpitte. And the neerer that God approcheth vnto vs, and the more familiarly that hee communicateth his benefites vnto vs: so muche the more heedefully becommeth it vs too exercise our selues in the minding of them. Now forasmuche as the worde [Iudge] among the Hebrues conteineth all the parts of the iust and lawfull gouernement: I expound the sutertence too bee put for a continuall dooing, as it oftimes is woont too be: and therfore that the welfare of the godly is in safegard, inasmuche as God taketh charge of it. Onlesse perchaunce the Prophete haue set downe the Future Tyme for the nonce, that wee may learne too suspende our hope in afflictions, and not too bee dismayed if at any tyme it seeme too bee neglected and forsaken of God: bycause that how so euer hee hyde awaye hys helpe for a time, yet after hee seeth his seruaunts too bee brought lowe ynoughe, hee sheweth him selfe their defender in due season. Neither doothe this exposition mislyke mee, bycause it is a likelyhoode that the Prophete alludeth too the saying of Moyses. Deut. 32.36. In whose woordes also hee citeth it. For Moyses minding too asswage the sorrow whiche the people should suffer by reason of Gods scourges: declareth that God woulde iudge his people, so as hee woulde relecue and defende them when they were miserably afflicted. That doth hee now (whatsoeuer hee was that was author of the Psalme) apply to the continuall behoofe of the Church: declaring that God will neuer suffer the Church too perishe vtterly, by the abolysshing wherof hee should cease too be king. As for too chaunge the time of the verbe into the Preterence, as though God had defended his people agaynst the Egyptians: it is a colde deuise, and far from the texte of Moyses and of this psalme. For the woorde nacham among the Hebrues signifieth as well too [haue remorse,] as also too take comforte. Whyther soeuer way ye take it, the sense will stande very well. For as ofte as God becom-

becommeth at one with his Churche, although there can no chaungeablenesse light vppon him: yet appeareth there a chaunge in the thing it selfe. Then shall he bee sayde too haue remoued, when he beginneth too deale more gently with his Church, whom he had iustly punished in his displeasure. And he is sayde too take comfort or pleasure of his people, when he remembering his euerlasting couenaunt, pitieth them with continuall mercies after hee hath chastised them for the turning of a hande: according as hee sayth in Esay. 54. 8. The effect is this, that Gods displeasure towards the faythfull lasteth but a while, and that when hee punisheth their offences, he remembreth his mercy in the middes of anger, according as Habacuk teacheth. 3. 2. And so is God painted out vnto vs vnder the shape of man. For he is endued with fatherly affection, when hee taketh home his children that had deserued to be thrust out of the doores: because he can not be plucked away from his owne bowelles. As if he shoulde say, that God is mercifull vnto the faythfull, because they bee his children, and hee will not make him selfe childelesse, and finally that he is therefore easie too bee reconcyled, because it is his delight too cherish those sweetely, whom hee acknowledgeth for his children.

15 The images of the Heathen are siluer and golde, the vvoorke of mans hands.

16 They haue mouth and speake not, they haue eyes and see not.

17 They haue eares and heare not: yea there is no breath in their mouth.

18 Let them that make them bee lyke them, and vvhosoeuer trusteth in them.

19 Yee house of Israell prayse the Lorde, yee house of Aaron prayse the Lorde.

20 Yee house of Leui prayse the Lorde, yee that feare the Lord prayse the Lorde.

21 Praysed bee the Lorde from out of Sion, vvhiche dvvelleth at Ierusalem. Prayse yee the Lorde.

15 [The images of the. &c.] Forasmuche as all this parte of the Psalme hath ben expounded in another place, it were more than needeth too stande long vppon it: and the repetition would bee paynefull too the readers. And therfore I will but lightly touche the Prophets meaning in few woords. For by taunting the blockishnesse of the heathen for not beleeuing God too bee neere vnto them, except they reioyced too idols, hee putteth the Israelites in mind how notably well they had ben dealt with, too the intent they might holde themselues more aduisedly too the simple and pure seruice of God, and shun all heathenish superstitions. For in the ende he concludeth, that the more labour and cost that the Idolaters bestowe in seruing their idols, so muche the greeuouser damnation doo they purchase. And surely his denouncing of so horrible vengeance against the worshippers of false gods, is to the intent that as many as be learned in Gods law, mighte by their example be frayed away from it. And whereas the hundred and fifteenth Psalme exhorteth them too trust in God: here the Prophet biddeth them prayse God. And he matcheth the Leuites too the house of Aaron, because of the two orders of priesthoode. All other things else agree with the sayde. cxv. Psalme, sauing that in the laste verse here, the Prophet him selfe prayseth God with the reste of the congregation of the godly. And he sayth [from out of Sion,] because that inasmuche as God had promised to here

the

the requestes of his seruauntes from thence, and too shedde abrode the sweete sente of his grace from thence. He therwithall also ministred matter of prayse. Also the reason is added, namely bycause he dwelleth in Jerusalem. Wherby is not mente any grosse or earthly thing, as though God were pent vp in so straight a lodging: but it must be referred to the sensiblenesse of hys grace. For experience teacheth them, that although his maiestie fill heauen & earth, yet is hee presente too his seruaunts by power and grace.

The contentes of the. Cxxxvj. Psalme.

The Prophete telleth vs that God is defrauded of the due fruite of his benefytes, if the faythfull bee not continually occupied in setting foorth his prayses. And by commending his mercy in euerychone of his benefites, he teacheth therewithall, that God is not prayfed aright, onlesse wee acknowledge that whatsoeuer he bestoweth vppon vs, is of free gifte.

The. cxxxvi. Psalme.

PRayse yee the Lorde bycause hee is good, for hys mercy endureth for euer.
2 Prayse yee the God of gods, for his mercy endureth for euer.
3 Prayse yee the Lorde of Lordes, for hys mercy endureth for euer.
4 Which hathe doone great vvonders alone, for his mercy endureth for euer.
5 Whiche made the heauens skylfully, for hys mercy endureth for euer.
6 Which hath stretched out the earth vppon the vvaters, for his mercy endureth for euer.
7 Which hath made great lightes, for his mercy endureth for euer.
8 The Sunne too haue povver by day, for hys mercy endureth for euer
9 The Moone and the Starres too haue povver by night, for his mercy endureth for euer.

1 [For his mercy endureth &c.] It may seeme a vayne babling, in that hee repeteth this one percel so oft in so short and curtalde sentences. But if odde intermedled verses bee borne withall (or rather purchase prayse and good liking) in heathen Poetes, this repetition must not seeme fonde, beeing grounded vppon very good reason. For although all men bee enforced too confesse Gods bounteousnesse too bee the fountayne of all good thinges: yet is not hys free goodnesse acknowledged purely and substantially: when notwithstanding, the Scripture alwayes allotteth it too the highest roome of all. Nay rather, Paule speaking of that matter. Rom. 3. 23. bothe in way of prerogatiue tearme it the glory of God: as if hee shoulde say, God who deserueth moste singular prayse in all his woorks, will notwithstanding bee glorified cheefly in hys mercy. And it is easie too gather by the holy stories, that by Dauids appoyntment it was taken vp for a custome in singing, that the Leuites should sing by turnes, [for his mercy endureth for euer.] For bothe Salomon obserued the

the same Ceremonie in the dedication of the Temple. 2. Chronicles. 7. 3 and 6. and also Iosaphat in that solemne song of victorie whiche is mencioned in the same booke. 20. 21. But before the prophet come to ye rehersal of gods works: he commendeth his souereine Godhead and his souerein authoritie. Not that (in speaking properly) there is any sparke of Godhead without him: but bycause that whersoeuer men spye any part of his glory, they fancie some Godhead seuerally by it self, and leaudly plucke god himselfe in peeces: and being not contēt with that error, make too themselues Gods of wood and stone. Finally it is a leudnesse bred naturally in all men, too delight themselues in the diuersitie and rablement of Gods. And therefore the Prophete seemeth too haue vsurped the plural number for the nonce as well in the word Elohim as in ye word Arobim For word for woord it is thus: [prayse ye the lords of lords:] as if he shold say, the perfect fulnesse of all lordship is not too bee found elswhere than in the onely one God.

4 [Whiche hathe doone &c.] By thys name hee betokeneth all Gods works from the least too the most: to the intent he may waken vs too wonder at them. For by reason of our sluggishnesse they become little worth, whenas notwithstanding, in eche one of them there are ingrauē notable marks, as well of gods incredible wisdome as also of his truth. And hee auoucheth that God alone hath doone and doothe whatsoeuer thing is worthie admiracion: too the intent wee may knowe, that there cannot any drop of his prayse (bee it neuer so little) bee conueied ouer any whither elfe, without intollerable trayterousnesse, bycause that when we haue viewed heauen and earth throughout, we shall not find any where any spice of Godhead, that wee maye ioyne with him as his mate or companion. Afterward hee commendeth gods wisedome in one particular: namely that the heauens are set togither with so great woorkmanship, as euen they themselues cry out, that theyr beeing decked with so beautifull distinction is by wonderfull meanes. From thence hee commeth downe too the earthe, that wee may learne too magnifye this notable and renowmed woorke of God also, in spreading oute the bare and drye leuell of the earth vppon the waters. For inasmuche as the Elementes are shaped in lykenesse of a rounde Boule, the waters woulde naturally ouercouer the earthe, yf they were not kept within theirclosures, bycause it is Gods will too giue mankinde a dwelling glace: and this are the Phylosophers fayne too putte among their principles. Then is thys spreading oute of the earthe, and thys voyde space whiche is not ouerwhelmed wyth water, woorthely accounted among the cheefe of Gods myracles. And it is also therewithall ascribed vnto Gods grace: for there was no reason why he shoulde dysplace the waters from their proper seate, but bycause that of his infinite goodnesse hee ment to prouide for men.

7 [Which hath made great lights &c.] Seeyng that Moyses calleth the sunne and the Moone the two great lightes, I doubt not but the Prophete hath followed the same maner of speeche. And therfore that which he addeth immediatly after concerning the Starres, is an accessorie or income. And although the other Planettes excell the Moone in bygnesse: yet not without cause is it named the seconde lighte, by reason of the manyfest effecte of it. For it was not the holy Ghosts meaning too teach Astrologie. But forasmuche as hee was about too set foorth a doctrine that shoulde bee common, euen too euery of the rudest Idiotes: he spake homely by the mouths of Moses and of the prophetes, least any man might shunne it vnder pretence of difficulty, accordyng as wee see how men raughte nothyng more greedely than pretence of ignoraunce, if the thyng that is intreated of bee ouer hyghe and hydden. Althoughe then that the Planete Saturne bee bygger than the Moone, yet notwithstanding forasmuch as it is not apparaunt too mennes eyes by reason of the farre distaunce of it from vs: the holy Ghoste chose rather after a sorte to stammer

stammer, than to shet vp the way of ferning from the vulgar and vnlerned sort. Of the same sute also is that which the prophet addeth therwith, that god hath parted ẏ turnes of the sun & the moone in order, so as hee hathe set the one ouer the day, and the other ouer the nighte: not that they enioy any lordeship or dominion: but bycause Gods wondertull houshold order shineth forth in that dystribution. And truely when the sunne enlyghteneth the earth with his brightnesse in the day time, and the Moone and the starres in the nyght time, they yeelde (as I may terme it) honorable seruice vnto God.

10 Which smote the Egyptians in their first borne, for his mercy endureth for euer.

11 And broughte out Israell from the middes of them, for hys mercy endureth for euer.

12 In a strong hande and a streyned out arme, for hys mercy endureth for euer.

13 Which diuided the red Sea into diuisions, for his mercy endureth for euer.

14 And made Israell passe through the middes of it, for his mercy endureth for euer.

15 And ouerthrevv Pharao and his hoste in the red sea, for hys mercy endureth for euer.

16 And ledde his people through the vvildernesse, for his mercy endureth for euer.

10 [Whiche smote the Egyptians in their firste borne. &c.] Some translate the letter beth [with their firste borne.] but the former translation seemeth too slow better. Neuerthelesse, except a man listed too make a sermon, it were superfluous too stay the readers heere with many woordes. For heere is nothing which hathe not ben intreated of afore. And it is truely sayde of him, that the Egyptians were smitten in their firste borne, bycause that although they were often put in feare with the other plages, yet dyd they not cease too rage still in their stubbornnesse, vntill this last plage tamed or quayled them, so as they gaue place vnto God. And bycause he purposed not too recken vp all the myracles one by one in order, hee comprysed the whole in one worde, saying that the people was brought out of the myddes of Egypte with a strong hande, and a streyned out arme. For beeing beset as they were on all sides, there was no way for them too scape out, but by the wonderfull working of God. The similitude of [the arme streyned out] is very apte. For wee are not woonte too streyne out our arme but when wee attempt some hard or difficult thing. The meaning therfore is, ẏ god vsed no light hand, but vtred his power after an vnwonted maner in deliuering his people.

13 [Which diuided the red sea &c.] Of the worde Suph I haue spoken heeretofore, and therefore I make no nicenesse too translate it [the redde sea.] And bycause the Prophet speaketh of diuisions or partes in the plurall number: some of the Hebrues coniecture, that there were mo passages than one, according as their guyse is too tryfle vppon matters vnknowen, and too marre the whole Scripture with their gloses. Now although suche toyes are worthy too bee laughed at: yet therwithal it is mete to deteste them alse. For no doubt but the Rabbines were induced hereunto by the wilinesse of Sathan, too deface the credite of the scriptures. Moyses auoucheth openly & plainly, that the waters stode in bankes or heapes on either side: wherby we gather, that there was but one whole space through out. But for-

almuche as ỹ people marched in troopes and not scattering one after another: by reason of the brodnesse of the way wher in the men and women marched at ease with their houshold and cattell, ỹ prophet with good skill termeth them diuisions in respect of the men. For this circumstance of beholding the seagulfs dyped farre and wyde, so as there was playne waye for the people too marche forewarde whole together in their troopes did not a little increace the benefite of God. This also maketh further too the confirmacion of the benefit, that anon after, Pharao was drouned. For the diuersitie shewed that it happened not by any secret motion of nature, that the one sorte perished and the other passed through safe and sound. This difference therfore made Gods mercy apparant in sauing his people. That which he touched in one word (namely that [GOD guided his people in the wildernesse) hath a large scope. For there neded many and sundrye miracles, for the leading of their life forthe peres together in a place that was droughtie and wanted all releefe of life. Into this place therefore must bee conueyed whatsoeuer recordes of Gods goodnesse and mightye power are reckened vp by Moyses: as, that he fed his hungrie people with heauenly foode, that hee commaunded water too flowe out of the rocke, that hee sheltered them vnder a cloud from the heate of the Sunne, that hee gaue them a token of his presence in the piller of fire, that hee kept rayment whole from wearing, that hee defended them and their little ones vnder ỹ couert of leaues when they wandered as banished folk, & that hee did innumerable other things for them whiche the readers may finde out.

17 Which smote great kings, for his mercy endureth for euer.
18 And slewv mightie kings, for his mercy endureth for euer.
19 Sihon king of the Amorites, for his mercy endureth for euer.
20 And Og the king of Basan, for his mercy endureth for euer.
21 And gaue their Lande for an heritage, for his mercy endureth for euer.
22 For an heritage too Israell hys seruaunt, for hys mercy endureth for euer.
23 Which vvas myndefull of vs in our lovv estate, for his mercy endureth for euer.
24 And deliuered vs from our oppressours, for his mercy endureth for euer.
25 Which giueth foode vnto al flesh, for his mercy endureth for euer.
26 Prayse yee the God of heauen, for his mercy endureth for euer.

23 [Which was mindful of vs in our lowe estate] The six verses that are takē out of the last psalme, I touched not at all. The other also, forasmuch as they neede no long exposition, I will but breefly ouerrunne them. The Prophet declareth no more but that inasmuch as God hathe not ceased to help his people continually frō time to time: there was no age destitute of that goodnesse which had bene extended towards the fathers. And surely too reskew the people when they were almoste at the last caste with misteries, was a more notable proofe of his gracious fauour, than to haue cherished them in safetie alwayes after one rate. For necessitie it selfe openeth our eyes, and quickeneth our wits. Agayne inasmuche as God deliuereth his seruaunts so often, it followeth that he pardoneth their sinnes. In the ende he extendeth gods fatherly prouidence without exception, not onely to all mankind, but also too all liuing things: so as it is no maruel though he be so forecasting and beneficiall a father towards hys elect.

cleate, sith he disdayneth not to prouide euen for oxen and asses, rauens and sparowes. Seeing then that men do far excell brute beasts, and that among men also there is great oddes, not for their owne worthynesse, but by Gods adoption: the Prophete reasoneth from the lesse likelyhode, that Gods incomparable grace towards his household me nne can not be extolled ynough.

The contentes of the. Cxxxvij. Psalme.

Forasmuche as the lawfull seruice of God ceased in the captiuitie of Babylon: the Prophet taking vpon him the Person of the whole Churche, complayneth of the enemies scornings, whiche were leueled at the sacred name of God, and enditing a corragious maner of speeche for the prisoners, rayseth them vp too hope for deliuerance.

The. Cxxxvij. Psalme.

1 BY the Riuers of Babylon there vvee sate euen vveping vvhen vvee remembred thee O Sion.
2 Wee hanged our harpes vppon the Willovves in the mides of it,
3 Then they that hadde taken vs prysoners required of vs the vvordes of synging, and mirthe in our hangings vp, sing vnto vs one of the songs of Sion.
4 Hovv shall vve sing a song of the Lorde in a straunge Lande?

1 [By the riuers of Babylon. &c.] I haue tolde you heeretofore, that forasmuch as the prophets are wont to speke of things to come, after another maner: they are too grossely ouerseene, whiche thinke that Dauid warned the people of their captiuitie to come, by the spirite of Prophesie. For heere is a treatise of a thing knowen and felte by experience. And what the prophets meaning was, that muste bee vttered in few wordes. For the scornefull shaking off, mighte bee an occasion that fayth and religion faded among the Iewes. And according too our readinesse in falling too superstitiousnesse and corruptions, when wee be mingled with the vngodly: they were in hazarde too grow heathenishe among the Babylonians. Besides this their captiuitie and harde bondage, and the vnseemely things that they were fayne to suffer there, might caste downe the hearts of the faythfull. Whosoeuer then was the author of the Psalme, he inditeth a forme of lamenting: that by sighing and praying they might cherish the hope of their forlorne welfare. Neuertheleese, there is also another ende too bee marked: for hee exhorteth them that they shoulde not cease from exercising godlynesse in a Heathen lande, nor stayne them selues with the defilements of the Gentiles. In this respect he wisheth the children of Edom suche vengeaunce as they haue deserued, and cryeth out that Babylon (whose tickle felicitie had made the whole worlde too runne vpon wheeles) is miserable and neere hir destruction. Now how conuenient, or rather necessarie it was for the myndes of the godly too be vnderpropped that they mighte not shrinke: the onely long continuaunce of the tyme sheweth. For it had bin an easie matter too haue enured them selues with the filthy maners and customes of the heathen within the space of threescore and tenne yeres, if they had not ben endued with woonderfull stoutenesse of heart. Therfore by the worde [sate] he betoke-

Fift. neth

neth the long continued time of captiuitie: as if he should say, the people had not onely benne haled away from the sighte of their Countrey, but also as it were shet vp in a graue. The poynting also by the Aduerbe [there,] carryeth great force, as whereby hee directeth the Readers as it were to a thing presente. And although the pleasauntnesse of the Countrey, beeing so well watered, mighte assuage their heauynesse: yet notwithstanding hee sayeth, that the faythfull were in continuall mourning as lõg as they dwelled there. And therefore hee vseth the Particle Gam (that is too say, euen,) which maketh too the increase of the matter: as if hee shoulde say, The faythfull in whoem the pure feare of God florished, were not made drunken with the delightes of Babylon, that they woulde despise their owne inheritaunce. Notwithstanding hee sheweth therewithall, that they neyther were so astonied at their miseries, but that they perceiued the iust chastizements of God: nor yet stryued stubbornly agaynst God. For their weeping was a signe as well of humblenesse and repentance, as of sorow and heuynesse. Which thing appeareth more euidently by their remembring of Sion: Whereby he doth vs to vnderstande, that they were not adicted to earthly pleasures, but rather were bent to the seruice of God: for God had set his Sanctuarie as it were a standard vpon mount Sion, that the beholding thereof mighte holde them still in the assured hope of deliueraunce. Albeit then that the faythfull made long abode in a pleasaunt and fruitefull countrey, which might with the inticementes thereof corrupte tender hearts: yet they say that teares (whiche are sayde too drye vp quickely) gushed alwayes oute of their eyes, because they were letted from the accustomed seruice of God, and sawe them selues iustly dispossessed of the inheritaunce that was promised them.

2 [Wee hanged our harpes. &c.] Hee bewayleth the interruption of the mirth whiche GOD had commaunded too bee vsed in his Temple. For we know that the Leuites were imployned too sing, that they mighte bee as Ringleaders and Maysters too the whole people in this exercise of deuotion. If any man aske too what purpose they caryed their harpes with them so farre from their countrey: the prophet mentioneth euen this thing as a badge of Fayth, and a testimonie of godly zeale, that whereas the Leuites were bestripped of all their worldly goodes, yet they carefully kepte still their Harpes as a precious householde stuffe, too apply them agayne too their former vse when tyme shoulde serue. And certesse it is a likelyhoode, that the true worshippers of God had a singular estimation of the Reliques of Gods seruice, and tooke great heede for the preseruing of them tyll the time of restitution might come agayne. Moreouer by the Wyllowes hee seemeth too betoken, that the bankes whiche were beesette with them were very delectable for coolenesse. The Prophete therefore denyeth that any shadowes (were they neuer so pleasaunt,) were able too shake off the sorrowe that had settled it selfe deeplyer in the hearts of the faythfull, than that they coulde admit any worldly comfort or delighte. Truely the very commodiousnesse of the place (inasmuche as they sate vppon the Ryuers banke, sheltered with the shadowe of trees) mighte haue prouoked and allured them too take their harpes, and too alay their greefe with singing. But the Prophete sheweth how they were touched more greeuously at the harte with the feeling of Gods wrath, than that they coulde beguyle them selues with vayne solaces. Yea hee proceedeth further, that they were bereft of the true and holy mirth For although it had ben neyther godly nor discretly doone to sharpen their owne sorrowe: yet is it no maruel though they deferred their publike singinges vntyll their retourne, considering howe Gods chastisements enforced them vnto wayling and mourning.

3 [Then they that. &c.] no doubt but the Israelites were roughly and hardly handled vnder that barbarous tyranny.

But

But yet they meane that the highest heape of all miseries, was that the conquerours did scornefully triumphe ouer them, yea and also scoffe at them, in such wise as they went about too wound the harts of the wretched prisoners, by darting blasphemies against God. For the Babylonians did it not of any desire to heare the holy songs, neither peradventure would they haue suffred Gods name too haue ben openly worshipped among them: but it was a scoffing or taunting maner of speeche, as if they should scornefully vaunte, that the Leuites which erewhiles were wonte too sounde oute the holy songs, were nowe striken dumbe: as if they shoulde say, Is your God dead, to whom ye were wont too sing heretofore? For if your musike delight him, why hold you your peace? The Interpreters wreste the latter member of the verse diuerslye. For some derive the worde Tollenu of the Verbe alel, which signifieth to houle, and translate it [mirth in steede of our houlings.] Others translate it [hangings vp of our mirth.] There be also that take it for a Participle, deriuing it of the verbe Halel, which signifieth to be mad or out of ones wits: as if it had ben sayd [being mad at vs.] But forasmuche as in the last verse hee dyd put the Verbe Talinu, whiche is the roote-worde of this nowne, for too [hang vp] the translation which I haue set down alreadye, seemeth to me to be the playner.

4 [How shall we sing &c.] Heere the Prophete armeth the faithfull with a stately and noble answer against ỹ proud vaunting of the Babilonians: namely that they abstaine frō the songs of god & also frō the sacrifises of the law, because the law was vnclene. For although the Chaldies thought ỹ Iewes to be tied to the place of their captiuitie: yet the prophet by calling it a strange land, doth thē to wit ỹ they are but as soiorners there for a time. Notwithstanding he meneth chiefly that Chaldie is vnworthie of so great honoure as to haue Gods prayses sound there. It is certein in deede that the children of God (whersoeuer they liued) were alwayes soiorners in the world. But forasmuche as the lande of Chanaan was their holie resting place: the Prophete doth worthely saye that they were forreiners and soiorners in a straunge land. And by this meanes he willeth them alwayes to be in prest and in a redinesse too returne countrie confirming the prophesie of Jeremy wherby the time of their captiuitie was foreset. Jerem. 25.11. and 29.10. too the intent they should not at any time forget their owne countrie. By the way he armeth the faithfull with constancie, that they should not mingle themselues with the Babilonias for feare of any threats. Like as in these dayes although the faithfull be in great ieoperdie vnder the papacy yi they be not conformable to the accustomed vsages: yet notwithstanding by this caueat the holye Ghost discouereth them from al wicked dissimulacion. For vnto the frenchemen, Italians and Englishmē which haue a hartie liking and endeuer of sincere religion, euen their owne countrie is verely a straunge land, as lōg as they dwell vnder that tirānie. Neuertheless there is some difference betwixt vs and the people of old time. For at that time it was not lawfull too serue God anywhere else than in one place. But nowe wheresoeuer two or three be gathered togither in the name of Christe, there is Gods temple, so bee it that they be separated from all profession of Idolatrie, & keepe themselues in the pure worshipping of God. Neuertheless the Prophet ment not by these wordes, too extinguish all indeuer of praysing God vtterly: but rather too exhorte the godly mynds vnto pacience, vntill the publike libertie of serving God might bee restored. As if hee shoulde say, wee bee bereft of the Temple and the sacrifices, and driuen out of our Countey, and we wander in a defiled soyle. What should we then do but mourne and sighe, for our prompted deliuerance, as oft as wee remember our banishment.

5 If I forget thee O Ierusalem, let my right hande forget mee.

6 Let my tongue cleaue to the roofe of my mouth, if I remember not

thee: if I lift not vp Ierusalem aboue the head of my mirth.

7 Lorde remember the children of Edom, vvhich in the day of Ierusalem sayde, rase it, rase it, euen vnto the very foundations in it.

8 O daughter of Babylon vvhich art vvasted, blessed shall he bee that payeth thee the revvarde that thou hast rendred vnto vs.

9 Blessed shall he bee that taketh thy little ones, and dasheth them agaynst the stone.

5 [If I forget thee &c.] It is a confirmation of the former sentence: wherevppon also it is easie to gather what he ment at that time. For the worshippers of God auouch (yea euen with banning of themselues) that the remembrance of the holy citie shall alwayes sticke fast in their harts, and neuer be wyped out whatsoeuer betide them. And because heere is mention made of singing and musicall instruments: the Prophete groundeth thereuppon the forme of his banning, namely that his hand may forget hir cunning, and his tung cleaue too the roofe of his mouth or to his gūmes. The effect cōmeth to this, that ỹ faithfull must not bee so muche grecued for their own inconueniences, but that they must bee more sorie for the commō misfortune of the Church. For the zele of gods house ought of good right to beare cheef sway in our harts, so as it maye outwey al our priuate affections. Some interpret the second member thus: If it be not my cheef ioy to see Ierusalē in florishing state agein. Othersome set it downe thus: neuer shall I be merrye at ỹ hart vntill the restitutiō of ỹ Churche make me merrie. But in my iudgement the Prophete comprehendeth bothe of them togither. Neyther can the one bee sundered from the other. For if wee aduaunce Ierusalem too the top of our mirth, then shall the very ground of our mirth growe of the welfare and prosperouse state of Ierusalem: whiche thing cannot come to passe, except the sorowe that is conceiued for hir aduersitie, shet all heathenish and worldly ioyes out of the doores.

7 [Lord remember &c.] Considering how vengeance was at hande vppon all the territorie nacions that had conspired the destruction of Ierusalem: there is no doubt but by the figure Synecdoche the Prophet betokeneth them all vnder the children of Edom: either bycause they surmounted all the residew in outrage of hatred, or else bycause their crueltie was lesse tollerable agenst theyr kinsfolke and brethren: for they were the offspring of Esau, and at suche time as gods people made hauok of al thinggs lyke enemies, they spared the Idumits by the cōmaundement of God. Dc. 2. 1. It was therfore to blind an outrage to fetch in ỹ Babylonians to destroy their brethren, or to be as bellowes to kindle vp their cruelti more & more. But it is to be marked, that the prophet here starteth not out to cursing and bāning rashly, but is Gods commissioner too confirme the former propheties. For God by Ezechiel. 15. 13. and by Ieremie. 49. 7. had foretold that he would take vengeance of the Edomites. And Abdias in his. 11. Chapter alleageth a reason which answereth more euidētly to this place: namely bicause they had conspired with the Babylonians. But we know it was Gods purpose too vnder shore the minds of his people with this comfort in their moste sorowful misfortune. For otherwyse the election of Iacob might seeme too haue ben disanulled, if the offspring of Esau mighte haue torne his children in peeces so outragiously, without punishmente. The Prophete therefore by the instincte of the holy Ghoste, beseecheth God too shewe in very dede, how the same thing was not prophecied in vayne. And whereas hee sayth, Lorde remember, hee putteth the goodly in mind of the promise, that being assured of Gods defence, they myght patiently and mildely wayte for the falling out. For it was not lawfull too desire any other vengeance than God had promised: yea and that also oughte too bee agaynst suchyas were reprobate and incurable.

incurable. For vnto all others (vce they neuer so soze enemies) we muſt wiſh a ſound mind and amendment. Accozding to the vſuall manner of the ſcripture he calleth [the day of Jeruſalem] the time of viſitacion whoſe end god had fozeſet.

8 [O daughter of Babilon &c.] Now dooth the Pzophet with the eyes of his faithe beholde the hidden iudgement of God, lyke as the Apoſtle Hebz. 11. 1. right ſkilfully calleth faith the beholding of thinges hidden. Although then it were incredible that any miſhap could befall ſo mightie a monarchie as Babilon was at that time, and that all men thought the ſtrength of it to be inpzegnable: yet the Pzophete beeholdeth the fall and deſtruction of it in the glaſſe of Gods wozd. And the ſame thing willeth he all the faithfull to doo, ℣ thzough aſſurance of the heauenly pzopheſies, they maye as it were looke downe in ſkozne from aloft vpon the pzide of that wicked citie. Now if we learne to conceiue aſſurance and hope by Gods pzomiſes, though wee bee neuer ſo muche abiects, yet may wee lift vp our heads out of hell, and boaſt ourſelues too bee bliſſed euen in extreame miſerie, and thinke that our enemies are damned too deſtruction: ſo beeit that Gods ſpirit tẽper all our affections with his righteouſneſſe. Moreouer when he auoucheth them too bee bliſſed whiche ſhall render vengeance to the Babilonians: he meaneth not that God had liked well of the ſeruiceableneſſe of the Perſians and Medes, whõ ambition and vnſatiable couetouſeneſſe, yea and alſo wycked ſpitefulneſſe moued to make warre: but foraſmuche as that warre was waged as it were vnder Gods banner, ℣ Pzophet ſapeth it ſhall haue luckye ſucceſſe. For inaſmuche as God had determined to be reuenged of Babilon: hee bliſſed Cyrus and Darius: accozding alſo as in lyke conſideracion Jeremp. 48. 10. anoucheth them to be curſed whiche ſhall doo the wozk of God negligently: that is to ſay, which ſhal not peeld their ſeruice luſtely vnto God in waſting and deſtroping, when he hyzeth them to bee his executioners. And although it ſeeme a cruell thing, when hee wyſheth theyz tender Babes, whiche as yet couldo doo no harme, too bee daſhed and bzapned agaynſt the ſtones: yet notwithſtanding foraſmuche as he ſpeaketh not of his owñ head, but fetcheth his wozds at Gods mouth, it is nothing elſe but a proclaymyng of Gods iuſte iudgement: like as alſo when the Lozde auoucheth, that looke what meaſure eche man hath vſed toward others, ℣ ſame ſhalbe meaſured againe vnto himſelfe. Math, 7. 2. But Eſai. 13. 16. had vttered a ſpeciall pzopheſie concerning Babylon, whereunto the Pzophete (no doubt) agreeth here. Beehold (ſayth he) God hath ſharpened his ſwozds, and bent his bowes, he ſendeth foozth the Medes and Perſians, whiche ſhall not ſeeke after ſiluer and golde, but ſhal thirſt onely after bloud. &c.

The Contents of the. Cxxxviij. Pſalme.

Dauid calling too mind how notably he had alwayes bin helped of God: foraſmuche as he had had experience, aſwel of his goodneſſe as of his faithfulneſſe, doth firſt prepare and addreſſe himſelfe to thankeſgiuing in conſideration of the ſayde proofes: and ſecondly behight him ſelfe the continuaunce of Gods bountifulneſſe after the ſame rate hereafter, bycauſe God is alwayes one. And if he happen too bee in ieopardie, he putteth him ſelfe in hope of a ioyfull deliueraunce.

The. Cxxxviij. Pſame.

DAuids. I vvill prayſe thee vvith my vvhole harte, before the Gods vvill I ſing vnto thee.

2 I vvill vvorship thee at the temple of thine holyneſſe, and ſing vnto thy name bycauſe of thy mercy and truthe, for thou haſt magnified thy name aboue all things by thy vvorde.

3 In the day that I called vnto thee, then heardeſt thou mee, and haſte multiplied mee ſtrength in my ſoule.

4 Let all kings of the earth prayſe thee O Lorde: for they haue herd the vvords of thy mouth.

5 And let them ſing in the vvayes of the Lorde, bycauſe the glory of the Lorde is great.

1 [I will prayſe thee. &c.] Lyke as Dauid had ben adorned with notable benefites at Gods hande: ſo promiſeth he that he wil be thankful after no common maner. Howbeit, forasmuche as Hypocrites ſtayne and defile this ſacrifice with fayned and emptie ſounding: hee addeth therewithall, that hee wyll giue God thankes, not onely with his lippes, but alſo with an vnfayned hart. For we haue ſeene in the Pſalme. 12. 3. that [the whole hart] is taken for a pure or vnfayned hart, & is matched agaynſt a double hart. Furthermore bycauſe the woorde Elohim is referred ſometime too Kings, and ſometime to Angels: either of them bothe will fit this preſent place very well. Dauid promiſeth open thankeſgiuing. Now then ſeeing that the aſſembly of holy men is as it were an heauenly ſtage, we know it is adorned with the reſorte of Angels: and the Cherubines dyd therefore encloſe the Arke of couenaunt, that the faythfull might vnderſtande how the Angels are preſente as witneſſes, as often as they came to the Sanctuarie to the intent to worſhip God. And forasmuche as the Princes went foremoſte, it ſhall not be amiſſe too take the thing that is ſpoken here to bee ment of them, like as alſo in the Pſalme. 107. 32. Prayſe the Lorde in the aſſembly of the elders: that is too ſay, in a famous and honorable aſſembly. Neuertheleſſe I like better of the former ſenſe, bycauſe the faythfull, as often as they preace into Gods preſence, beeing as it were ſegregated from the woorlde, doo mount into heauen to ioyne themſelues with the Angels: according as Paule intreating too the Corynthians of order and comelyneſſe, admoniſheth them too behaue them ſelues reuerently in the open congregation, at leaſtwiſe for the Angels ſakes. And it was Gods will that the ſame thing ſhould bee paynted out in olde time vnder the ſhape of the Cherubines, that he mighte giue the faythfull a viſible ſigne of his preſence. Wherby alſo followeth the vnfolding of it, where he ſaith, [I will worſhip at the Temple of thine holyneſſe.] For hee meaneth that he will not onely bee thankfull by him ſelfe alone, but alſo come too the Sanctuarie: according too the cōmaundement of the law, that he may encorage other to folowe his example. For albeit that he worſhipped God ſpiritually: yet it behoued him too caſte his eyes vpon thoſe outwarde pledges, which at that time ſerued the godly for wagons to conuey their minds vpwarde. Moreouer he groundeth his matter of prayſing God vppon hys mercy and truthe. For although his mightie power and woorking doo alſo deſerue their commendation: yet ought nothing to ſpurre vs more ſharpely too the prayſing of hys name, than hys free goodneſſe, bycauſe he openeth our mouthes too ſet foorth his prayſes, by dealing liberally with vs. Howbeit forasmuche as we taſte not his mercy, (or at leaſtwyſe take not holde of it with a liuely feeling of mynde,) without his woorde: there is added faythfulneſſe or truthe. And this coupling of mercy and truthe (as I haue tolde you often afore) is too be marked aduiſedly. For howſoeuer God ſhew him ſelfe beneficial by his deedes: yet if his doctrine ſhyne not afore, our dulneſſe will bee an impediment that hys goodneſſe can not pearce into our hearts.

hearts. And his mercy is placed foremoste, inasmuche as God sheweth not him selfe soothfaste in any other respect than because hee hathe bounde him selfe too vs by his free promise. And certesse his inestimable mercy is seene in this, that hee preuenteth suche as are straungers from him, and vouchsaueth too speake vnto them frendely, that hee may allure them vnto him. In the ende of the verse, some put in the copulatiue [and] in steede of the worde [by,] and translate it thus: Thou hast magnified thy name & thy worde aboue al things: which as it is colde, is iustly reiected of learned Interpreters, who neuertheleſſe doo (in my iudgement) flee also to an ouerforced exposition, translating it thus: Thou haste magnified thy name vppon all thy sayings. But I am out of doubt, that Dauid auoucheth Gods name too surmounte all thinges with the highneſſe thereof: and also declareth the speciall meane whereby God hath aduaunced his name; namely because hee performeth the thing sayethfully which hee had promised frankely. And surely forasmuch as wee dazel at Gods benefites, by reason of our owne dulneſſe: the beſte way too quicken vs vp, is when God speaketh too vs by his owne voyce, and in the ende by his very deede ratifieth and sealeth vp the grace that he promised.

3 [In the day that &c.] Although god often preuent our prayers and as it were encounter vs whē we be a sleepe: yet notwithstanding, commonly he stirreth vs too praying by the instinct of his spirit, to the intent he may the better set foorthe his grace, by making them too knowe that they prayed not in vayne nor without succeſſe. Iustly therefore doth Dauid gather, that his wading out of daunger could not seeme too haue happened by chaunce, because it appeered openly that hee had herd him. This then is the only thing: that our prayers do showe Gods grace more neerly vnto vs. In the second part of the verse, many also supply ẏ copulatiue [and] thus: Thou hast multiplyed me and strength in my soule: howbeeit vnaptly, inasmuche as the meaning of the wordes floweth very well without adding of any thing, whither yee read it as I haue translated it alredy, or whither yee had leuer to reade thus. Thou hast multiplyed me by strength in my soule or by streagthning my soule. The effect is that beeing weakened with aduerſitie he recouered new strength of mind. Onleſſe peraduenture it like any man better too set it downe thus: Thou hast multiplyed mee, that is to say, thou hast blisſed mee, and theruppon is my soule strengthened.

4 [Let all kinges of &c.] By theſe wordes he declareth that ẏ grace whiche he hath had experience of shalbe renowmed farre of, so as the fame of it shalbee spred ouer all the world. Neuertheleſſe in saying that euen kings hard ẏ wordes of Gods mouthe: hee meaneth not that they are so rightly instructed in religion, that they ought too bee grafted into the bodie of the Churche: but that it shalbee euery where knowen, how hee was for none other cause wonderfully preserued of God, but for that hee was anoynted king by his commaundemēt. Although then that the bordering kings were not a whit the better for that heauenly oracle: yet their vniuersall knowing that Dauid was called of god, auayled greatly to the commendation of Gods grace. And truely sith that during of manye yeres together, in which Saule pursued him most fiercely, euen vnto the death, he alwaps boasted himselfe to fight vnder Gods standard: it could not bee vnknowen that hee reigned by the good pleasure and calling of God. Such then was the auouchmēt of gods grace, that it enforced euen the heathen kings too acknowledge it in some wise.

6 For the Lorde is high, and yet hath he an eye to the lovvly, and the moſt highe vvill knovv them a far of.

7 If I vvalke in the mids of trouble, thou shalt quickē me, thou shalt lay thine hand vpō the anger of mine enimies, and thy right hand shall saue mee.

8 The Lorde vvill revvarde vppon mee. Lorde thy mercy endureth for euer : thou vvilte not forsake the vvorke of thine hands.

6 [For the Lord is high.&c] In this verse he commendeth the prouidence of god, wherby the whole world is ruled. And it is a thing right behouefull to be knowen, that God neglecteth not our welfare. For albeit ℣ al of vs graunt it too bee true, yet notwithstanding our fearefulnesse in euery daunger repreueth our distrust, for that wholoeuer is throughly perswaded that hee is cherished by Gods fatherly louing kindnesse, will not so easely bee dismayde. Now although some expounde [highe] as if Dauid shoulde say, that God sitteth in the heauenly throne too rule the whole world : yet doo I thinke it to bee put in way of inferring a contrarietie, as if hee should say, that Gods [highnesse] is no let, but that hee regardeth the base and abiects vpon earth. Which selfsame thing hee confirmeth in the seconde member, where hee sayth, that the [moste high discerneth them a farre off.] Othersome reade the worde neba in the Accusatiue case : which sense also will not misagree, as if hee shoulde say, God vouchsaueth not too looke neerely vppon the hautie and proude, but looketh at them aloofe in disdayne, whereas hee regardeth the little ones and the abiectes (whiche too outwarde appearaunce seeme too bee set farthest off) no lesse than if they were harde by him. There be also that translate the worde Yadang [to breake in peces,] as if it had ben sayde, that God in cherishing the lowly, breaketh downe these loftie gyants that forth themselues in their owne prosperitie. But forasmuche as I feare mee Dauid speaketh not so cunningly : the playne repetition of the sentence suffiseth mee, that although God bee high, yet hee regardeth the things which hee seemeth too haue no care of. So haue wee seene in the Psalme. 113.5. The Lorde hathe hys dwelling on high, and yet humbleth he him selfe too beholde the things that are in heauen and earth. The effect is, that although the Maiestie of God be higher than all heauens, yet the farre dystance withholdeth him not from ouerring the whole world by his prouidēce. High then is God, yet beholdeth hee things a far of, so as he needeth not too shift his place when he wil come down to haue regarde of vs. Wee be but despised and raitailes, and yet our wretched plighte is no let vnto God, but that hee hath regarde of vs. For it becommeth vs so to looke vp with admiration vnto his infinite glory, which surmounteth all the heauens, as notwithstanding we must not doubt but he cherisheth vs as it were in his fatherly lappe. And fitly doth Dauid linke these two members together : first least the maiestie of God striking vs in feare, mighte take away the feeling of his goodnesse and louing kindnesse : and secondly least his gentlenesse, wherthrough he disdayneth not to let downe himselfe euen vnto vs, might minish the reuerence of his glory.

7 [If I walk.&c.] Here Dauid declareth in what wise hee trusteth too haue God his sauiour, namely that (if neede be) he will restore him self to lyfe when he is dead. Which place is worthy to be noted. For such is the niceneſſe of our flesh, that euery one of vs wold faine liue at ease out of gunshot. And therfore we can away with nothing worse than to encounter at the brest with the feare of death. May rather assone as any danger encountreth vs, we starkle out of al measure, as though all that euer God could do, were not able to rid vs out of our distresses. But the true rule of faith is, to beholde the light of life euen in the darknesse of death, and too leane vnto Gods grace, so as it may not onely ridde vs from all inconueniences, but also reuiue vs euery minute in the middes of death : lyke as he bringeth his seruants lowe with sundry afflictions, that hee may wonderfully defend them, & so shew himself too be not onely the mayntayner of their lyfe, but also their deliuerer. Moreouer forasmuche as the faythfull haue enemies alwayes preasing at their hard heles in this world: Dauid auoucheth, ℣ let them practise what they can, yet shall he be safe through gods helpe.

Then

Then telleth hee vs, that he groundeth his hope of life vppon this, that hee is sheelded by the stretching out of Gods hand, which he knoweth to bee inuincible & a banquisher of al enemies. Wherupon it followeth, that God so exerciseth his seruants with some continual warfare, as hauyng the one foote in theyr graue, they shoulde flee fearfully vnder his wings, to enioy reste there. Some take the particle Aph, not for [anger] but for [also,] reading it thus: thou shalt also stretche foorth thy hand vppon myne enemies. Neuertheleſſe I haue followed that which is moſte admitted, both bycause the sense is fuller, neyther hath it any constreynednesse in it.

8 [The Lord will reward &c.] The doubtfull signification of the word Gamar maketh the sentence doubtfull. It signifieth sometymes to reward or recompence, yea and generally to bestow. For it is often applyed vnto benefits of free gift. But the wordes that folow in the text, seeme to require an other signification. For in as muche as the reason is added, Lorde thy mercies endure for euer, thou wilt not forsake ẏ worke of thy hãds: it agreeth better to be thus. The Lorde shall perfourme, accomplish, or bring to passe for me, that is to saye, he shall proceede to shew how he regardeth my welfare: and loke what he hath begun, he shall finish it to the vttermoſt poynt. Therfore lyke as he was deliuered by Gods mercy: so beleueth he that the same shall continue still for euer, bycause God chaungeth not his nature, ne can leaue off the goodneſſe wherewith he is indued. And truely to the intente good hope may vphold vs in our perils: we had neede to fasten oure eyes vppon the goodneſſe of God, wherin our welfare is founded. Nowe seeing that God (who by no lawe or dutie is bound vnto vs,) promiseth of his owne accorde to take charge of vs: Dauid dothe very well to gather, that his welfare shall not bee fickle nor transitorye: bycause gods goodneſſe is euerlasting. And this sentence confirmeth he in other wordes: namely that it can not fall out that God should giue ouer his worke vnfinished for wearyneſſe or slouth, as mortall mẽ are wonte to doo. For Dauid vttereth this thing in the same sense that Paule teacheth vs, that Gods gifies and calling are without repentãce. For where as menne eyther leaue the thing lyghtly which they haue attempted foolishly, by reason that they be haled an other waye by vnconstancie: or else are compelled by their owne weakeneſſe too giue ouer the thing that they attẽpted aboue their power: no suche thing can befall vntoo God: and therfore it is not to be feared that he shoulde disappoynt oure hope in the middes of oure race. For it is not onely our naughtineſſe and vnthankfulneſſe that breaketh off the vnwearyable and continuall holding on of his grace. Then looke whatsoeuer we imbrace by stedfast fayth, that wil God neuer take away from vs, nor suffer to slippe from vs. Neyther doth Dauid say that God accomplisheth the welfare of his seruãtes to the end that he himselfe may welter in idleneſſe, but rather that he maye confirme his owne faith, and sette himselfe sharpe vpon praying. For whereupon cometh it that the godly are thoughtfull and afrayd, but bycause that being priuie of their owne frayleneſſe, they hang only vpon God? In the meane season they leane vnto his grace with substantiall certeintie, bicause they doubte not but he will accomplishe the thing he hathe begunne, euen vntoo the daye of Chryſte, lyke as the sayd Paule telleth vs, Philipp. 1. 6. And the vſe of this doctrine is this, that as oft as we slyde or stagger, we should then call it to mynde thus: But God hathe wrought in mee the beginning of saluation, and therefore he will pursue it to the end. Herevppon let vs forthwith resort vnto prayer, that our owne forslowing shutte not vp the passage agaynſte the continuall streame of Gods grace, the welspring whereof is vndraynable.

The Contents of the. Cxxxix. Psalme.

To the ende that Dauid may clenſe his harte from hypocriſie, by chasing

away all the miſts wherein the moſt part of the worlde deceitfully wrappeth it ſelfe: hee declareth with many words, how nothing (be it neuer ſo ſecret) is hidden from Gods ſight. And that confirmeth hee by the creation of man. For if God haue giuen vs our ſhape in our moothers womb, and appointed too eche member his proper force and office: it cannot bee but that all our doings muſt needs be before his eyes. After hee hath by this conſideracion encoraged himſelfe too the vnfeyned feare of GOD: hee auoucheth himſelfe too bee a moſt meere ſtraunger too the heatheniſh and wicked deſpiſers of God: and vppon truſt of this his innocencie whereof hee is well aſſured in hymſelfe, hee crieth vppon God that hee ſhould not forſake him in the mid race of his life.

The. Cxxxix. Pſalme.

1 TO the cheef Chaunter, a pſalme of Dauids. Lord, thou haſt tryed mee, and thou knovveſt *mee.*
2 Thou knovveſt my ſitting dovvne, and my riſing vp: thou vnderſtandeſt my thought a farre of.
3 Thou beſetteſt my path and my lying dovvne, and vnderſtandeſt all my vvayes.
4 For there is not a vvord in my tung: *but* lo, thou knovveſt it vvholy O God.
5 Behynd and before dooſt thou hold me ſtreight, and thou haſt layd thy hand vppon mee.
6 Woonderfull is thy knovvledge aboue me: it is ſo high that I cannot atteine vnto it.

1 [Lorde thou haſte. &c.] Dauid proteſteth, that he commeth not into Gods preſence, vpon truſt to auaple any thing by counterfeating as Hypocrites doo, whiche careleſly ſport them ſelues as it wer behynd a curtaine. But foraſmuch as he is perſuaded, ỹ nothyng is hidden from GOD, he willingly diſcouereth his whole harte vnto him, that hee may take examination of him. Too thee O God (ſayth he) belongeth it to ſpye out whatſoeuer ſpeth hidde in mee, neyther can any thing eſcape thee. Alſo hee addeth circumſtances, wherby he ſignifyeth, that no parte of his lyfe is darkeſome vnto God. Whither I reſt (ſayth he) or whither I walke, or whither I riſe vp: thou markeſte all my mouings. Moreouer, for as muche as Regna, ſignifieth a frende or companyon: Some Interpreters tranſlate it, thou vnderſtandeſt my neerneſſe a farre of: whiche woold fit the text muche aptlyer, if there were any ſuche lyke example too bee met withall. For it is a continuall holding too the matter, namely that the thing which is farre of is neuertheleſſe preſent beefore Gods eyes as if it were neere at hande. Howbeeit foraſmuche as the other tranſlation is more receiued: I durſte not departe from it. There be that tranſlate the parcel Meri-chok [lōg ago, or ere now,] in which ſignificatiō it is taken alſo in other places: as if it had bin ſaid: Lord, whatſoeuer I cōceiue in mynd, it was foreknown vn-

to

to thee lōg ago. But the other which I haue folowed, lyketh me better, ẏ god is not prisoned vp in heauen, that he shold delite him selfe in idlenesse (as the Epicures surmyse) & neglect mens affaires: but is nere vnto vs though we wander farre from him. Bicause the word Zara signifieth somtime to winnow, to wynd or to fanne, and sometime to besette or compasse about: it might conueniently be trāslated in the third verse [Thou O God doost wynded] my pathes. For it is a common metaphor too say that that thing is wynded which is plucked out of the dark into the light. Therefore let euery man folowe what hee liketh best. For the other sense whiche I haue set downe, answereth very well. In the end of the verse the Inteepreters vary likewise. For inasmuche as the verbe Sacan in the coniugation Hiphil as it is placed heere, signifieth to make prosperouse or luckye: One is of opinion that thanks are yeelded vnto God for giuing lucky successe vnto mens doings. But forasmuche as Dauids purpose is an other thing than to commend Gods blissing: that signification maketh nothing to the presente place. As muche enforced also is that whiche others bring: namely, [Thou haste made my wayes to enure themselues:] as if he should say: It is Gods benefit that he was endued with aduysednesse. Therfore althoughe it bee put in the coniugation Hiphil: yet doubt I not to take it naturally, in this sense: Lorde thou werte acquaynted with my wayes, so as they were familiarly knowen vnto thee.

4 [For there is not. &c.] These wordes admit a double vnderstanding: and therfore some conster them thus, Lord, beefore my speeche bee fashioned in my toong, thou knowest what I wil saye. And other some thus: Although I vtter not a worde, but go about too couer my intents with silence: nothing at all is hidde from thee. For as muche as eyther of these translations comme in a manner bothe too one poynte: It shall bee free too choose any of them bothe. The effecte is, that where as the toong is called the expresse image of the mynd. bycause eche man communicateth with his neyghbours by speakyng: GOD who is the searcher of hartes, hathe no neede of speeche. And the Demonstratiue particle Lo, is added in waye of inforcing: as yf hee had sayde, that euen the depest nookes of the mynd are broughte too the presence of the matter. In the fyfth verse, many reade, [Thou hast shaped mee behynde and before.] Howbeit for as muche as this woorde Tsor, signifieth oftentymes to [streyghten, or to holde one streyght:] I dout not but Dauid mente to saye, hee was so hemmed and inclosed on all sides with gods sight, that it was in vayne for him too labour to scape from him, whiche waye so euer hee turned him. For hee that seeth his way hedged vp, retyreth backe. But Dauid sayeth he is hilde in no lesse behynde him than before him. And to the same purpose maketh also the seconde member, [Thou haste layde thy hande vppon me.] For coldely doo others wrest it vnto the shaping of man, that God should lyke a craftesman put too his hande too the fasshionyng of his woorke: Neyther take they sufficient heede too the Texte. Wherefore, it is muche ryghter, that GOD as it were by laying his hande vppon menne, holdeth them all in his syghte, so as they can not steppe a heare breadthe asyde, but he must be priuie to it.

6 [Woonderfull is thy. &c.] A man maye take the particle Memmeni twoo wayes: Namely, that Gods knoweledge is woonderfull, as appeareth by his creating of manne, according as in the olde Prouerbe, they tearmed Man, a little worlde. For when wee consider with howe greate cunning mannes body is compacted, and with what gyftes hys soule excelleth: wee must needes bee as it were rauished with amazednesse. But the Texte requyreth an other Exposition. For Dauids mynding to goe forwarde with that whiche hee hathe hythertoo sayde, cryeth out: That they doo lewdly and foolishely, whyche wyll measure Gods knoweledge by theyr owne capacitie, seeyng it surmountethe woonderousely farre aboue vs. For seeynge that as soone as mencyon is made of GOD,

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many giue iudgement of him after their owne witte: there was good cause to rebuke this rashnesse. The cõmon sorte giue God leaue to knowe no more than they themselues are able to comprehend. But Dauid cõfesseth that Gods knowledge is incomprehensible vnto him: as if he should say, he is not able to expresse by any wordes the selfe same thing that he intreateth of: namely that nothing is hidden from GOD. For of his knowledge there is no measure nor ende. And therfore he hath nothing left him, but to acknowledge his owne weakenesse, and reuerentely too wonder at his so greate hyghnesse.

7 Whither shall I go from thy spirit? and vvhither shall I flee from thy face?

8 If I climb vp into heauen, thou art there: If I lye in the graue, Lo thou *art there*.

9 Let me take the vvings of the morning that I may dvvell in the vttermost partes of the Sea.

10 Euen thither also shall thy hand lead mee, and thy right hand shall hold mee.

11 If I say, yet shall the darknesse hide me: euen the night shal be light for mee.

12 Yea the darknesse shal not ouershadovve from thee, and the night shalbe as bright as the day, and the darknesse shalbe as the light.

7 [Whither shall I goe. &c.] In my iudgement Dauid prosecuteth his former argumẽt, That men boote nothing by their lurking holes when they go about to slinke out of Gods sighte. The word [spirit] is not put simply here for operation, power, or woorking, as it is commonly in other Scriptures: but for mynde and vnderstandyng. For in as muche as in man, the spirite is the seate of vnderstandyng: hee conueyeth the same ouer vnto GOD: whych thing appeareth more playnelye by the seconde parte where the woorde [Face] is putte for knowledge or syghte. The effecte is, that Dauid can not shyfte his place but God perceiueth it, or rather purseweth him with his eyes wher soeuer he become. This place therfore was ill wrested too proue the infinitenesse of Gods being. For although it be out of doubt, that Gods maiestie filleth heauen and earth: yet did Dauid meane another thing: namely that what corner so euer he soughte to hyde his head in, he should bee manifest vnto God, whose eyes perce thorough bothe Heauen and hell. Albeit then that he shold flye aboue the heauens, or lurke in the vttermost deepes: he sayth that al things vpward and downeward are openly seene of god. In the other verses there is a goodlye metaphor of the morning, or of the daysterre. For assoone as the Sunne riseth to the earth warde, he sodenly spreadeth forth his brightnesse into al coasts of the worlde as it were by most swift flying. The same metaphor also is too bee met with in Malachie. 3. 2. The effect is, that although a man were as swift as the Sunne beames: yet could hee finde no escaping from God, but should alwayes bee within his reache. For the word [Hand] is put here for power: as if he had sayd, as oft as men goo about too withdrawe themselues from Gods sight, it shall lye in his power or election too drawe them backe agayne by and by like fugitiues.

12 [If I say &c.] Dauid putteth vpon him the person of a man that is bent to seeke all shifts, if he may by any meanes perhaps escape out of his distresse. Then after hee hathe graunted that no fleeing can boote him: nowe speaking of a newe remedy, he sayth: Thoughe no swift-

swiftnesse can auaple too conuey me out of Gods sight: yet at leastwise when light is dimmed, darknesse will come and hyde mee for a time, that I maye take breath a whyle. But hee sayeth that euen this also wilbe in vayne, bycause God is no lesse sharpsighted in the thickest darknesse, than at noone dayes. They that seuer these two members [The darknesse shall couer me, and the night shalbe light for me] (as if he shold say that his darknesse should be turned into light, so as hee seeing nothing shold neuerthelesse be opē to the sight of god) are in my iudgement deceyued. For rather, Dauid knitting woordes togither after his owne vnderstanding, meaneth that if he myght fynde any couerte, then should he haue some libertie: lyke as vnto theeues and wylde beastes the night is in steede of daye, bicause they raunge then at more libertie. Then if I shall in behyght my self any respite (sayth he) the darknesse of the nyghte: my opinion will beguyle me, bycause the darknesse darkneth not thy lyght. And by the particle Gam, we gather that the sayd membres ought to be knit togither in fourme aforesayd. Now if any man shall thinke it to be but superfluous talke, that there is no difference afore god betweene lyght and darknesse: experience proueth sufficiently, that it is a ryght hard and difficult matter, to perswade menne to come foorth naked and open into the syght of God. In deede all of vs confesse, that GOD knoweth all things. But looke what no man can appeache vs of, that dothe euery one of vs ouerslip couertely with himself as though it wer nothing, carelesly playing mockholydaye with God, and standing so little in feare and awe of him, that he is scarsly regarded so muche among vs as a mortal manne. For shame withholdeth vs, lest any man myght be priuie to our dishonestie. But as for Gods iudgement, we set as lyght by it, as though our wickednesses were hid frō his sight by some curtine drawn afore thē. If this blockishnesse of ours be not spurred vp very sharply, it will from tyme to tyme turne our lyght into most thicke darknesse. Wherfore not without cause doth Dauid stand so long about the chasing awaye of the smokes of fondnesse. Now remayneth nothyng else but that when our owne ouercarelesnesse creepeth vpon vs, euery one shold pricke and quicken vp himself with the foresayd spurres.

13 For thou hast possessed my reynes, thou hast couered me in my mothers vvomb.
14 I vvill prayse thee, bycause I am terribly made vvonderfull: vvonderfull are thy vvorks, & that dooth my soule knowe right vvell.
15 My strength, vvhich thou hast made, in secret is not hid from thee, I vvas vvouen togither in the lovvest parts of the earth.
16 Thyne eyes savv my vnfashionednesse, al things shal be vvritten in thy booke, they vvere fashioned in time, and not one of them.

13 [For thou hast possessed &c.] Although hee seeme too continue the same doctrine: yet proceedeth hee somewhat further, namely that it is no marueyle though he make so narrowe serche euen vpon euery of the most secret thoughts of men, seeing hee is the maker of theyr reynes and their harts. Therefore hee sayeth that euen in mennes reynes God hath his iudgement seate from whence to execute his iurisdiction: and that it is no wonder thoughe the crooked nooks of our harts cannot beguyle him, who behild vs when wee were yet shet vp in our mothers womb, as manifestly as if wee had bin layd foorthe in the open light. Nowe wee perceiue vppon what occasion Dauid descendeth here to mās begetting. To the same purpose perteineth the next verse. In the woordes wherof although there bee some doubtfulnesse: yet is the meaning euident and easie: namely that Dauid was formed by wonderfull meanes, and suche as

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mighte iustly strike men in admiration and feare: whereby hee is compelled to burste out into the prayses of God. For hereupon commeth the ouercarelesnesse of the flesh, because we wey not throughly how wonderfully the heauenly worke-master hath fashioned vs. Afterwarde Dauid mounteth from the particular to the generall, crying out that loke how many of Gods workes we cast our eies vppon, so many bee the woonders that ought to rauishe our mindes vnto them. For as I haue said heretofore, the right consideration of Gods workes is that which endeth in admiration. Where as hee addeth that [his soule dooth righte wel know] Gods woonders, which notwithstaoing, do far exceede the capacitie of our witte: it tendeth too none other ende, but that hee will with modest and sober diligence giue heede and attendance that when he hath gotten a taste of gods wonderfull workes, he may also honour the vnmeasurable highnesse of his glory. Then is there not set downe here, suche a knowledge as may subdue that thyng to our senses, which Dauid hath vnder the name of wonderfull, confessed too vnable to be comprehended (lyke as the ouerweenyng of the Phylosophers so puffeth them vp, that they leaue nothing for God to be priuie vnto:) but only here is betokened such a godly attentiuenesse as may waken vs to render glorye vnto God.

15 [My strength whiche. &c.] Dauid proceedeth to reason vppon the begetting of man, that nothing is hid from God. And he shewes that God farre excelleth all the excellentest workmaisters, who haue nede of eyes to bring their worke in fashion, where as God shapeth vs euen in our mothers bowels. And whether he meane our bones, or whether he meane oure strengthe: it skilles lietle to the effect of the matter: howbeit I had leauer vnderstand it of the bones. Afterwarde hee compareth oure mothers wombe too the nethermoste caues and cabins of the earthe. If any craftesman will go in hande with a peece of worke in some darke denne without helpe of lyght, whereat shall hee beginne? what meane shall he vse to procede? and what perfection shall hee bring his worke vnto? But G O D without the healpe of any lyght, fashioneth the perfectest of all woorkes, (that is too wit Manne) in his mothers wombe. And the woorde Rakam whiche signifyeth to weaue toogither, maketh muche to the enlargyng of the matter. For it is not too bee doubted, but that Dauid ment too expresse metaphorically the inestimable woorkmanshippe whyche appeareth in the shape of mannes bodye. For yf wee looke vppon no more but his naples: yet is there nothyng that can bee chaunged there, but the discommoditie of it will by and by shewe, that somewhat is mysplaced. What shall we saye then if euery seuerall parte should bee searched? What Phygian couide with his cunning & sharpe wit, attayne to the hundreth parte of thys so manyfolde and varyable webbe? No marueil then thoughe G O D doo so perfectelye knowe menne when they bee borne intoo the worlde, whome he finished in all poyntes in theyr mothers wombe?

16 [Thyne eyes sawe. &c.] For asmuche as the Embryon when it is conceyued in the wombe, dothe not by and by take shape vppon it: Dauid sayeth heere, that G O D knewe hym before hande, euen then when hee was but a shapelesse masse, whych the Grekes call Kyema For Embryon among them is called the chylde from the tyme of hys conception vntoo the tyme of his birth. And Dauid reasoneth from the more vnperfyghood too the lesse vnperfyghood: that if God knew him before hee was growen into any certain and distinct shape, muche lesse couldbe hee nowe escape his knowledge. He sayeth afterward that all things were written in Gods boke: that is to wit, that God knew throughly the whole manner of his conception. For as touching the name of booke, it is a similitude borrowed of men, whiche vse Bokes and Writyng Tabels for the healpe of theyr memorye. Therefore looke what soeuer things G O D knoweth, hee is sayde too ingrose them in his Registers: For his memorye needeth no healpes. In the seconde mem-

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ber the Interpreters agree not. For ſomme reade Yamim in the Nominatiue caſe thus: When the dayes were faſhyoned: and they picke out thys ſenſe. All my bones were written in thy Booke D G O D, from the beginning of the worlde, when thou madeſt dayes fyrſt, and yet there was none in very deede. But there is an other Interpretation more allowable: Namely, that euerye parte of mannes bodye is faſhioned in proceſſe of tyme. For there appeareth not anye orderly ſhape or proportion of members forthwith as ſone as the ſeede groweth together: but the maſſe is ordered and faſhyoned into hys ryghte ſhape by proceſſe of tyme. The Interpreters do diſagree alſo in an other thyng. For in as muche as in the particle Lo, it often happeneth, that the Letters Vau and Aleph, are chaunged: ſome (as thoughe Lo were written with Vau, (that is too wit) as thoughe it were a Pronowne relatiue) expounde it thus. Althoughe my body were faſhioned by lyttle and lyttle, yet was it alwayes one ſelfe ſame in the booke of G O D, who hathe no neede of leyſure too finiſh his woorke. Notwithſtanding, though nothing were chaunged: yet dooth not the negation miſagree: namely that when as his membres were created in tyme, or by little and little, there was none of them: that is too witte, becauſe there was no proportionableneſſe or diſtinction, but a ſhapeleſſe lumpe. So ſhall it bee a commendation of Gods prouidence, in that hee diſpoſeth that confuſed ſtuffe into a moſt beautiful ſhape in proceſſe of tyme.

17 And hovv precioufe are thy thoughts vnto mee O G O D, hovv mightie are the ſummes of them?

18 If I ſhould number them, they vvill be mo than the ſand: I vvaked and ſtill I am vvith thee.

17 [And how precioufe &c.] Here alſo the woorde Regna ſignifieth rather a [thought] than a companie or freend, as many following the Chaldie interpreter, tranſlate it: as who ſhold ſaye, the Prophete came now too ſhoting out the faithfull from the reprobates. For the text it ſelfe requireth heere, that he ſhold yet ſtill intreate of Gods incomparable prouidence. Therfore hee repeteth that which hee had ſayd afore, and not without good reaſon. For we ſe that the notable proofes of Gods ſecret wiſedome, which he vttereth in the creatiō of mā, and the whole gouerning of his life, are either neglected, or not eſteemed at theyr due price. Where as ſome tranſlate it [Rare] it dooth nothing elſe but darken the ſenſe. I graunt the holie hiſtorie vſeth the ſame woord when it ſayeth that viſions were rare in the time of Ely the preeſt. 1. Sam. 3. 1. But ſeeing that hee meaneth [precioufe] it is better too hold ſtill that which is without all doubtfulneſſe. And they terme them ſo, becauſe they be not ſubiect to mans iudgement. In which ſenſe he by and by addeth, that the ſummes or collections of them are mightie or ſtrong: that is too wit becauſe they be able to ouerwhelme mennes minds. And this exclamation dooth menne too wit, that if they were not vnwiſe, or rather blockiſhe, they ſholde bee abaſhed at the ſecret iudgements of G O D, and not daily ſo boldly as they doo, but fearfully and humbly cite themſelues vnto his iudgement ſeate. The ſame thing confirmeth he in the nexte verſe, ſaying, that if any man go about to number Gods ſecret determinations, the infinitneſſe of them ſurmounteth the ſand of the ſea. Wherupon it foloweth, that our ſmall capacitie is not able to conceiue the thouſandth part of them. That which foloweth immediatly after (namely I waked and ſtill I am with thee) although it bee diuerſly wreſted by the Interpreters: yet doubt I not too take it ſimply that as oft as Dauid waketh out of ſleepe, there is new matter miniſtred and put into his head, why hee ſhould think vpon this incredible wiſedome of God. Therfore when he ſayeth he waketh: it

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must not be reckoned vnto one day: but like as he hath cõfessed his wittes to be swalowed vp of the vnmeasurable greatnesse of Gods wisdome: so now he addeth, Euery daye when I wake, there groweth vnto me newe matter to wonder at. Now we perceyue Dauids natiue meaning, namely that God so gouerneth mankynde, as nothing at all can escape him, no not euen their depe thoughtes. And although many thorough brutish beastlynesse, cast themselues headlong into all mischiefe, as if they should neuer come into Gods sight: yet he telleth them that they digge them selues caues in vayne, because they shall bee drawen into the light whither they will or no. And so muche the more diligently behoueth it vs to wey this lesson, because that whyle euery man gazeth vpon his handes and feet, and fansieth wel the beautie of his own personage: scarce one among a hundred remembreth his creator. But if any think themselues beholden to god for their life: yet dothe no man clymbe to this chief poynt of doctrin, That the which made both ỹ eyes & eares, and created the hart indued with vnderstanding, heareth, seeth, and vnderstandeth all thinges.

19 O God, if thou vvilt slea the vvicked, then get yee from mee yee bluddie men.

20 They that haue spoken vvickedly of thee, haue taken vp a lye, *being* thine aduersaries.

21 Lord shall not I hate them that hate thee? And shall not I striue vvith them that rise vp against thee?

22 With perfect hatred doo I hate them, I take them for mine vtter enemies.

23 Try me O God, and knovve my hart: examine mee and knovve my thoughts

24 And consider if there be any vvay of vvickednesse in mee, & leade mee foorth in the vvay of the vvorld.

19 [O God if thou &c.] Wheras some think this verse tóo hang vppon that whiche went last afore, it is constreined. Also to take it in the manner of wishing as some doo, thus: O that thou woldest slea the wicked O god, it liketh me not. Neuer a whit more incline I too theyr opinion which think, that Dauid reioyceth in himselfe for the taking of ỹ wicked out of the world. For I think hee meaneth rather an other thing: namely that he will apply his mind too the considering of Gods iudgements, that hee may profit in the feare of him, and in godlynesse as oft as hee punisheth the reprobates. And truly God setteth them forth for example, that the punishmentes whiche be layde vppon them, maye call backe the elect from their companie. For albeit that Dauid were of his own accord forwarde to the seruice and feare of God: yet had he needе of some bridle as the rest of ỹ faythful haue, according also as it is sayde in Esaye. 26. 9. that when God executeth his iudgementes, then shall the inhabiters of the earthe learne ryghtuousnesse, that is to wit, to kepe themselues in the feare of GOD. In the meane whyle I dout not but the Prophet eyeth himselfe before God as a witnesse of his owne innocencie: as if if he shoulde say, he commeth freely and vnfeynedly vnto Gods iudgement seat, because he is not one of the wicked despisers of God, nor hath any thing at all to deale with them.

20 [They that haue &c.] He expresseth to what loosenesse the vngodly leap oute as long as God spareth them and pincheth them not with his punishing hande. For they not onely beleeue they shall escape scotfree wyth what soeuer they doo, but also spewe out manyfeste blasphemies against the Iudge himself. For he saith they speake wickedly: because they painted not their malice with any

any coloures (according as they haue some stay of their tongs, in whom there is any shame lefte) but openly professed the contempt of God. The second member where he sayth, they tooke the name of God deceytfully, some expounde ouer strictly, that they abused Gods name in their periuries. Neerer to the lykelyhod of truth come they, whiche saye that the wicked take Gods name in vayn, when they transforme him into their own forgeries. For experience teacheth, that moste men vnderstande what God is, but they make him like one that were in a swounde. In deede hee is called euery where the Iudge of the world: but that confession fadeth oute of hande, bycause they set him beside his office of iudging. And that is too take the name of God falsly, bicause they darken his glory, and after a sorte disfigure him. But for asmuch as the name of God is not expressed, and the word Nasha signifieth to lift vp aloft: in my opinion a man may more cōueniently expound it thus: That they aduaunce themselues with wyndy and deceytfull pryde. And this aduancing is almost euer matched with the sayd malapertnesse that he made mētion of. For whervppon commeth it, that they dare spew out the poyson of their sawcinesse ageinste God, but bycause that beeing drunken with pryde, they consider not that on the one syde they are but wretched dwarfes, and that on the other side they robbe God of his power? And hee calleth them Gods aduersaries in this respect, bycause that whosoeuer aduanceth himselfe aboue his lawfull degree, makes warre ageynst god after the maner of the Gyants.

21 [Lord, shal not I hate &c.] He procedeth to shew how much he had profited in the sayd continuall thinking vpon God, that is to wit, that by calling him self back to gods iudgementseat, and cōsidering that he could not scape the hāds of him, whose eies perce into the nethermost deepes, he had bounde himselfe too the lawe of godlye and holy conuersation. For in saying that hee hated the despisers of God; he by that protestation auoucheth his own soundnesse. Not that he himself was clere from al offence: but that hee was addicted to the exercyse of godlinesse, and detested all wickednesse from his hart. For the loue of godlinesse thriueth not sufficiently in oure hartes, onlesse it ingender suche a hatred of wickednesse, as Dauid speketh of heere. Agein, if that zele of Gods house glow in vs, whereof Dauid maketh mencion in the Psalme. 69. 10. vnexcusable is oure coldnesse: namely when wee suffer not only his iustice to be impeached, but also his sacred name to be malapertly troden vnder foote by the wicked, and say neuer a worde to it. As concernyng the last verb sauing one, wheras Kut signifieth to brawle, chyde, striue, or contend: heere in the coniugation Hithpael, it keepeth the same signification: except perchaunce that Dauid betoken some more open discouerie, namely that hee was so netled that he sharpned his stomacke to flatte falling out. We see then how that Dauid setting light by the hatred of the whole worlde, stryued stoutely for the mayntenance of Gods glorie, in so much as he vndertooke open warre ageynste all wicked men.

22 [With perfect hatred. &c.] Word for word it is, with the perfection of hatred. He confirmeth the former sentence: namely that he made so greate account of Gods glorie, that he coulde not abyde to haue any acquaintaunce with the despisers of him. The effect commeth to this poynt, That he had no agreement with the workes of darknesse. For who soeuer winketh at wicked deedes, and fostereth them with holding of his peace, is a falscharted betrayer of Gods case, who committeth vnto all of vs, the defence of his ryghteousnesse. And by this example, we be taught to set light by the hatred of all wicked menne, and to haue stoute and stately stomackes, when we come to contending for the honor of god, and rather to renounce al the frendships vppon earth, than by our flatterings or soothings to maynteyn the fauor of such as gredily purchase gods hatred ageinst themselues. And so muche the more is this lesson to bee noted, bicause the selfe loue of our owne welfare, estimation, & ease, doth so cary vs away, that we stick not to vndertake any contention assone

as any man impeacheth oure selues: but in mayntenyng Gods glorie we be ouer fearefull and cowardly. Accordyng then as euery of vs is addicted to himselfe, & lapeth for his owne auayles: so none other cause moueth vs too debates, quarellings, frayes, and battels, but onely too reuenge our owne iniuries. But if the maiestie of God bee impeached, no manne once stirres himselfe. But if the zele of God thriue in vs, it will shewe it selfe by this stouthartednesse, when we had leauer bee at deadly foode with the wicked, and with the despisers of God, than to be alienated from God for their sakes. Howbeit it is to be noted, ỹ the hatred wherof the prophet maketh mẽtion, is not bent so much against the persons as their vices. For we must maintayne peace with all men as farre as is lawful: the welfare also of all men is to be sought: and if it be possible they must be called backe into the way, by all maner of gentlenesse frendly deling. But in respect ỹ they be gods enimies, we must set our selues fiercely against their fury.

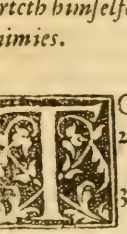
23 [Trye mee O God. &c.] He auoucheth that he was an enemie to the despisers of God for none other respecte, but bicause he himself reuerenced God purely, and was desirous that others should feare him with lyke mynd. It stode him in hand to be so well assured of himselfe as very few be, that should offer himself so boldly to be tried by God. But for as much as he was wel assured in himselfe of his vncorrupt innocẽcie, it is no point of rashnesse for him to step to Gods iudgement seate with this boldenesse. And yet he ment not to professe himselfe clere frõ al fault, who groned sadly vnder the burthen of his sinnes. Certein it is that as oft as the Saints speak of their own innocencie, they leane euer vnto free forgiuenesse. Howbeit in asmuche as they be perswaded, that their godlinesse is accepted of God, howe soeuer they slyde thorough infirmitie: it is no meruayle though they freely separate themselues from the wicked. And although he alledge that he hath not a feyned and double hart: yet doth he not discharge him selfe of all guiltinesse, but onely denyeth that hee is giuen ouer vnto naughtynesse. For the woorde Gnotsab, signifyeth not euerye manner of offence, but a sorrowe and troublesomnesse, or a naughtynesse: and also somtyme it is metaphorically taken of an Idol: which last signification agreeth not to the present place. For Dauid auoucheth him selfe to bee safe, not onely from superstition, but also from vnryghteousnesse: accordyng as in Esaye. 59. 7. It is sayde that in the wayes of suche menne there is trouble and wastnesse, bycause they make hauocke of all thinges thoroughe vnlawfull dealing. Other some drawe it to euill conscience, which racketh the wicked continually with secret tormentes: whyche thyng is too mucke contrayned. But howe soeuer the case stande, Dauid affirmeth simply, that although hee were a man subiecte vntoo sinne: yet was he not wholly set vppon wickednesse.

24 [And leade mee foorth. &c.] Where as som take it to be a cursing, as though Dauid shoulde wishe that myschiefe mighte lyghte vppon himselfe: it hathe no likelyhoode at all. I graunte that the waye of the whole earth is some tyme taken for common death. But the woorde [Leade] beetokeneth rather a benefite than a punishement. I geyne, I can not tell whether Death bee any where termed [The way of the world] or no. I doubt not therfore but heereby is beetokened the continuall course of mannes lyfe: as if Dauid shoulde desire G O D too guyde him in his race euen vntoo the marke. Neyther am I ignorannt what other menne deeme. For they extende it too the Eternitie of lyfe. Neyther dooe I denye, but that vnder thys full going thoroughe wyth the iourneye, is also comprehended the lyfe to comme. But it suffyseth mee too keepe the symple meanyng of the woordes: namelye, That in as muche as G O D had once stretched oute hys hande to hys seruaunt, hee shoulde gouerne hym styll too the end, and not forsake him in the middle way.

The

Dauid complayneth as well of the vnappeaſable crueltie of his enemies, as of their treaſons and venemous ſlaunders. Afterwarde, calling vppon God for aſſurance, and beleeuing that he wil be fauorable vnto him, he comforteth himſelfe with hope of deliuerance, and of the iuſt puniſhment of his enimies.

The. Cxl. Pſalme.



TO the cheef Chaunter a pſalme of Dauids.

2 Lorde, reſkevv me from the euill man, preſerue me from the man of vvrongs.

3 Which imagin naughtineſſe in their hart, and gather together dayly vnto battell.

4 They haue sharpened their tung as a ſerpent: the poyſon of adders is vnder their lippes.

5 Lord preſerue me from the hands of the vngodly: preſerue me from the man of vvrongs, vvhich practize to trip vp my heeles.

6 The proud haue layd a ſnare for me: & ſpred abrode their net vvith cords: they haue ſet trappes for me at the vvay of my path. Selah.

1 [To the cheef Chaunter &c.] That I ſhould reſtrein this pſalme vnto Doeg (as a greate ſort of Interpreters do) I cannot be perſwaded, becauſe it will appere by the ſequele, that here is communication had concerning Saule and his counſelers, whiche ceaſed not to ſet the king himſelfe more on fire (who of his owne frayward was ſo furiouſe alredy) to the deſtruction of the holy man. Now ſeeing that he bare the figure of Chriſt, it is no maruell though the Diuels gard outraged againſt him ſo cruelly. And this is the cauſe why hee' inueyeth ſo hardily at their furie & trapterouſneſſe. Howbeit, by calling them euill and violent perſones, hee betokeneth that they runne wilfully and greedily too do miſcheef, without any wrong offered vnto them. Therefore hee commendeth his face vnto god, ſaying, he hath maintayned peace with them and in no caſe harmed them, but they haue wrongfully perſecuted him who had deſerued no ſuche matter. The ſame manner alſo muſt we hold, that God may ſuccor vs againſt violence and euill dealings. For Dauid ſpitteth not out rayling woordes, as menne are woonte too doo in quarelles: but hee purchaceth himſelf Gods fauour by this teſtimonie of innocentneſſe, becauſe it is not poſſible but hee muſte alwayes ſuccoure good and quiet folke.

3 [Whiche imagin &c.] Heere to he findeth fault with their inward naughtineſſe. And wee ſee that it is not one man only that is noted: for now hee paſſeth to the plurall number, (wherwith wee ought by this time too bee well acquainted) to the intent the naughtineſſe maye haue his paſſage from the heade vnto all the companions and parttakers. Neuertheleſſe a manne may take all that hee hathe ſayde hitherto in the ſingular number, indefinitely as the grammariens terme it. By the waye hee confirmeth that whiche I touched enen nowe: namely that theyr deadly aſſaulting of him was not for any deſert of his. Therefore the ſoyer that our enemies were vs, or the craftyer that they aſſayle vs with their priuie practizes: ſo muche the more maye wee aſſure ourſelues of the preſente remedie that is promiſed vs of the holye Ghoſte, who indited this fourme of Prayer by the mouthe of Dauid.

The second member is translated three wayes. Word for word it is, [which gather battells together,] and so they vnderstād it. But forasmuch as we know that the Hebrues doo oftentimes leaue the prepositions: I doubt not but hys meaning is that they by their false reports kindle all mennes hatreds, and so be the trumpets of battell. For whereas diuers take the word Yagoro for to [close together or to meete together: it seemeth vtterly cold and farre from the matter. Afterward hee expresseth in what sorte they stir vp wrongfull warre: namely by their false slaunders: bycause they could not oppresse the good and guiltlesse mā by mayne violence and force of hand, vntill they had ouerwhelmed him wᵗʰ slaunders.

5 [Lord preserue mee &c.] Vnto hys complaints and accusations, now again he addeth prayer. Wherby appeareth the better ye which I haue touched: namely that he dooth but call vpon God for defence. And it is a repetition of the same sentence, certein words being altered. For whereas he had sayd, [Rescue me] now he sayeth [preserue mee] and in stead of [Euill man] he putteth [the hands of the wicked or vngodly.] And where as he had sayd [to imagin naughtinesse] he turneth it into [practizing] to trip vp the miserable mannes heeles vnwares. Also looke what he had sayd of craftinesse, that dooth he repete metaphorically not without a vehemencie. For hee sayeth that snares are layd round about him to intrap him, onlesse the Lord succor him. Now although that metaphors seeme to be somewhat darker at the first sight, than playne and naked speeche: yet doth not this figure darken that which hath bin spoken hertofore, and yet it conteyneth a greater pithinesse in it. Furthermore by the word Gayim (which among the Hebrues signifieth stately & proude persons) I gather that hee intreateth not of the rascal sort of men, but of such as (by reason of their authoritie) hoped to haue ouerthrowen the poore manne without any let. Therfore as oft as our enemies vaunt themselues skornefully against vs, let vs learne by his example to flee vnto God, to whom it belongeth to rebate the feerceneesse of the wicked. And yet hee meaneth not that they roysted it out only with violence and boldnesse, for he complayneth of their nettes and trappes. But hee ioyneth bothe of them togither, namely that vpon truste of theyr authoritye they deuysed wyles too destroy hym withall.

7 I sayd vnto the Lord, thou art my God: herken O Lorde vnto the voyce of my sute.

8 O Lord my Lord the strength of my vvelfare, thou hast put a coueringe vppon my head in the day of battell.

9 O Lord graunt not the desires of the vngodly: They haue thought, *but* accomplishe thou it not, *for* they vvill be exalted. Selah.

10 The head of them that beseege mee, let the troublesomnesse of his owne lippes couer him.

11 Let coales vvith fyre fall vpon them: he shall throvve them headlong into the deepes, *and* they shall not ryse ageyne.

7 [I sayd vnto the Lord &c.] He teacheth by these wordes, that his prayers grow not in his lips as the prayers of ye hipocrites do, (who for a vain shew call out aloude vpon God,) but ye he prayeth with an earnest & secret feeling of faith. For vntill suche time as a man beleeue verily that hee shall bee saued by Gods grace, there will bee no vnfained calling vpon him. And trimly is here expressed the nature of faith, when the Prophet withdrawing himselfe from the eies of men, talketh vnto God by him selfe alone. For this inwarde returing into a mans owne hart, excludeth quite all hipocrisie. Therfore the true rule of praying, is not to lift vp the voyce babblingly, but to vtter ours prayers thorough faith,

faith conceiued within. Moreouer too the intent that Dauid may throughly perswade himselfe, that his crauing of help at Gods hande is not in vayne: hee setteth before him the helpes that God had sent him aforetimes. And therfore he sayeth he was as good as a sheeld to him as ofte as hee was in ieopardye. Some translate it in the time to come, [Thou shalt couer my head in the daye of battell] But I am out of doubt that Dauid declareth howe he had bin sheelded by Gods hand long ago, and that he gathereth confirmacion of his faith by the same experience. For hee commeth foorth not as a nouice or rawe Souldyoure, but as a valiaunt knighte well tryed in sundry encounters. [Strength of welfare,] importeth as muche as safegarde giuen by no meane force or power.

9 [O Lord graūt not &c,] It might also no lesse conuenientlye be translated, [accomplishe not] howebeit the sense shall remayne all one: namely that God by spoyling the lust of the wicked, shold disappoynt whatsoeuer they attempt or goe about. Wherupon we gather, that it is in his power to dispoint mens leude deuises and vngracious hopes, yea and also to breake them off, as oft as he thinkes it good. Therfore when we see our enemies past calling back to their right wittes: wee must praye vnto GOD that hee will in one momente dispatche and ouerthrowe the practises, whiche they haue bene a brewing a long whyle toogither. In the second member there is greater doubtfulnesse. For as muche as the worde Puk among the Hebrewes signifieth sometyme too stumble, or too fall, and sometyme to guyde or to leade oute: It agreeth not amisse to translate it thus: Lette not God bring to passe the things which the wicked agree vpon. But the opinion of those also is allowable, whiche reade it in shorte streynes, [He thinketh with himselfe,] [Thou shalt not stumble:] so as Dauid shoulde counterfeate the hopes that the wicked forge too themselues. In a like manner welneere hathe hee heeretoofore described theyr pryde: Namely, that hauyng taken theyr leaue of Gods prouidence, they putte the fallings out of all matters vnder their owne feete, as though they coulde rule the whole worlde with a becke: and so shall the words [they wilbe exalted] agree verye well: as if he should say, the wicked being puffed vp with pryde, are heaued aboue the clouds, bycause they imagine that nothing can happen vnto them amisse. If the other construction like any man better: then must it bee red in thys wise: O God suffer not that thing too take effect which the wicked consult vpon, least they be exalted. Truly this is certein, that Dauid nippeth the carelesnesse of his enemies, in that they making none account of god, let themselues at randon too attempt what they list.

10 [The heade of them that beseege me &c.] It is doubtfull whither that vnder the terme [Head] hee betoken the cheef of his aduersarie faction. For it may bee as well a shifting of the person as an alteracion of the number, in thys sense: Let the mischeef whiche they manace vnto me, in their wicked communications, light vppon their owne head. Howbeeit forasmuche as welneere all Interpreters agree vppon the former opinion: we will folowe that whiche is most receiued, sauing ſ I think Saule too bee noted rather than Doeg. Afterward there followeth a common curse of the whole band of them: namely that coles of fire might fall vppon them, where hee seemeth too allude to the destruction of Sodome and Gomor. And wee haue seene this example of vengeance expounded by the holy Ghost in other places to put all the reprobates in feare: according as (by the record of saint Jude) God hath by this euerlasting example auouched once for all, that hee wil be the iudge of all the wicked. That which followeth is by some translated thus: Thou shalt cast them into the fire: whiche translation is tolerable. Howbeeit forasmuche as the letter Beth is oftimes a betokening of the instrumentall cause among the Hebrues: it maye also conueniently bee translated, [Cast them down by fire, or with fire,] like as God did cast his lightnings vpon Sodome and Gomor. Also hee wi-

sheth them to be drowned in [bottomlesse depes] from whence they may neuer get vp ageyn. For where as God is wonte sometime to heale such as he hath striken very sore: Dauid cutteth off the reprobates from hope of forgiuenesse, veryly bycause hee sawe them incurable. For had they ben inclinable to amendment, he himself would also haue ben forward vnto mercie.

12 A man of tong shall not bee stablished vppon earth, mischeef shall hunt after the cruell man to dryue him out.

13 I knovve that the Lorde vvill execute the iudgemente of the poore and the iudgement of the afflicted.

14 Doutlesse the ryghteous shall prayse thy name, the ryghteous shall dvvell before thy face.

12 [A man of tong. &c.] Wheras some translate it, a talkatiue person: it is ouermuche restrayned. For hee meaneth neyther a rayler nor a prater, nor a fondling, nor a bragger: but a priuie nipper that fighteth rather with backebyting and standers, than with open defyance. For by setting downe the contrary vice he sheweth that his enemies were giuen as well to trecheries and craftinesse, as to open force and violence, and so were lyke both vnto Lions, and vnto Foxes, lyke as hee had complayned afore, that the poyson of Adders or Vipers is vnder their lips. Howbeit forasmuche as the Verbes are of the future tense: the more parte of interpreters turne it into a maner of wishing. Which although I reiect not, yet choze I rather too keepe still the futuretense, bycause Dauid seemeth not so muche to praye, as to cheere vp hys harte vnto hope of deliuerance. Then whyther his enemies creepe vppon him with craft, or whither they bewray their furie opēly: he assureth himselfe, that hee shall haue healpe at Gods hande. And the metaphor of the hunter is very trimme. For like as the hunter when he pitcheth his toyles roūd about a beast, leaueth no place for him to scape out at: euē so declareth he that although the vngodly shrinke back neuer so much yet can they not slip from the iudgement of god. And mischief hunteth after them to dryue them out, bicause that in seking to scape without touche of breaste, they caste themselues the more into decaye.

13 [I know that the Lord. &c.] Here now without doubte, Dauid too the intēt to seale vp his prayer, debateth with him selfe concerning Gods prouidence and iudgement. For (as it hath bin sayd already) to praye doutingly, is nothing else but labour lost. Therfore he sayeth definitiuely (as of a thing that hee certainly knoweth, and is sure of,) that it can not bee but God must at length succour suche as bee afflicted. But for asmuche as he winketh for a tyme, and suffereth good and playne meening men too bee piteously vexed: Dauid ryghte skilfully setteth a sheelde againste thys temptation: namely that God doothe it for the nonce, to the intent to succor the afflicted and to rescue the oppressed. And therefore he sayeth in expresse woordes, that GOD will be the defender of the poore and afflicted: and by this meanes he harteneth himself and others to beare aduersities paciently, vntill conuenient tyme of reskuing maye come: as if hee should say: All men take me now for a wretche, bycause I am abandoned too the lust of the wicked, and am not reskued foorthwith by the hande of God: yet shall not despaire ouerwhelme mee, bycause I knowe it too bee the peculiar charge of God, to vndertake the case of the poore. For where as some restrayne it too the persone of Dauid alone, it is watrishe geare. Hereupon he gathereth that the ryghtuous will yeeld thanks to God, and that they shall always be safe vnder his protection. For the particle Ak which oftentimes inferreth a contrarietie among the Hebrues, dothe heere but simply affirme. Neuerthelesse it is here put by way of inferring. Although then that the godly must be dumb for a while and cease from praysing god by cōstraint of anguish: yet doth Dauid auouch, that the thing which was taken from them, shall

shall anon after be restored them ageyn, so as they shall blaze abrode Gods renome with mirth and gladnes. And for asmuche as this was a matter harde to be beleeued when things wer most confused: he put in the particle [doutlesse.] For so behoueth it vs, by wrestlyng too wade out into this affiance, that in how much miserie soeuer the faithfull lie, yet shall they in short tyme recouer mirth, & sing praises vnto gods name. The secōd mēber is a rēdring of ẏ cause: for he sayeth ẏ the matter for which ẏ righteous shal praise God shalbe this, bicause they shal perceiue that god hath a care of their welfare. For to dwell before the face of God, is to be cherished and maynteined by his fatherly prouidence.

The Contents of the Cxlj. Psalme.

What necessitie so euer compelled Dauid to this maner of praying, how vnworthely and without fault soeuer he suffereth sore wrongs: yet desireth he God to bridle and rule his mind, that he start not out to desire of reuenge or to requite like for like, and so to striue with them in euill doing. Afterward when he hath settled himselfe to forbearing, hee calleth vppon God too aduenge him of his enemies.

The Cxli. Psalme.

A Psalme of Dauids. Lord, I haue called vnto thee, hye thee vnto me, herken vnto my voyce vvhen I crye vnto thee.

2 Let my praier be conueyed vp as incense before thy face: and the lifting vp of mine hands as an euening sacrifize.

3 Set a vvatch O Lorde before my mouth, and vvard thou at the dore of my lippes.

4 Incline not my hart vnto euil things, to comit vvorks in vvickednes vvith the mē that vvork iniquitie, let me not eate of their delicates.

1 [Lord I haue called &c.] By thys beginning a manne may gather, that when Dauid prayed so, he was touched with no light temptacion. For hee both dubleth the same request, and also standeth vehemently vpon the demaunding of help. And although I dare not poynt vppon any time, yet mislike I not the coniecture of them that will haue thys psalme to be made vppon the persecutions whiche hee suffered vnder Saule. Now thē, Dauid, by his owne example inuiteth vs too seeke directly vnto God, least by busying ourselues in hunting after sundrie helpes (as worldlings are wont to do) we should cease from praying. Hee sayeth hee cryeth vnto God, wheras the worldlings doo sooner crye out vppon heauen, earth, men, fortune, & all their owne inuentions. And if at any time they direct their voyces vnto God, yet do they moyle and grudge so as it is rather a howling thā a praying. In the second verse no doubt but he alludeth to the ceremonies of ẏ lawe. For inasmuch as it was Gods will that the prayers of the faithfull should in those dayes bee halowed with incense & sacrifizes: Dauid leaneth vnto that promise. Now wheras some coniecture heerupon, that hee was as then an outlaw and a banished man from the congregation of the godly: I wote not whither it be sufficient inough. After their opinion there is a couert matching of contraries, in this wise: Although I bee prohibited from comming at ẏ Sanctuarie to shewe myselfe there among the worshippers of God: and although I bee excluded from the incense and solemne sacrifizes: yet reiect not my prayers O God. Howbeit seeing ẏ no reason cōpelleth to take it so restrainedly: let vs hold vs cōtēted with this general doctrin, ẏ forasmuch as by these pledges ẏ faithful wer warāted ẏ their prayers were no lesse acceptable to God than an incense of ẏ sweetest sauor that coulde be, and the beste sacrifises:

Dauid fetcheth a confirmation of hys fayth from hence. For although the fathers were in no wyse tyed to those ceremonies: yet oughte Dauid to applye these helpes too his owne vse. For as muche then as he considered how the offering of incense daply vpon the altar by the commaundement of God, was not a hap hazarde, nor the offering of the euening sacrifice done in vayne: he matcheth his prayers with that law seruice. The lifting vp of the handes is doubtlesse taken for the praying it selfe. For they that in this place translate Meshoi, a gift or a present, doo darken or rather marre the Prophetes natiue meanyng. For how colde geare were it if he shold say, lette my present or let mine euening gift please thee? Now then seing that this woorde being derined of Nesha, signifieth a heauing or lifting vp: it agreeth very well, that his praying should be betokened by the outwarde gesture. And it is easye to be seene, that Dauid (according too his woonte) repeteth one thyng twice. Nowe to what ende it hathe bin euermore receyued by common consente of all nations too lift vp ones handes in praying: it hath bin shewed heretofore.

3 [Set a watch O lord. &c.] Bicause Dauid myghte haue bin so shaken with the vnbrydeled libertie and lustinesse of his enimies, as he myght haue had lesse stay of himselfe than was meete: he desyreth to bee gouerned by God. And he requesteth not onely to haue his handes restreyned from reuenge, but also too haue his tong restreyned as well from mislanguage as also from quarellyng woordes. For it happeneth sometyme that euen the best staied men that bee, (if they be harmed without their deseruing) are so disquieted with the vnkind dealing of their enimies, that they start out to reuenge themselues. Dauid therfore desyreth the Lorde too brydle hys toong, that no ouerthwart woorde may slip out: And also to restreyne his hart from all froward imaginations, that he may not requite wrongs. Wheras it followeth afterwarde, [Let me not eate of their delicates:] it is a borowed speech: As if hee shoulde saye, Lette not their prosperitie egge mee too wicked spyghting of them. For these three thynges muste bee redde ioyntely together. But it will be better to searche them rather one by one. For as muche then as nothyng is more difficulte than for those ỳ be wrongfully troubled, to haue such holde of their tong, as they may quietly and with slēce swalowe vp their wronges: it is not for noughte that Dauid desireth too haue his mouthe guarded with watche and warde, yea and too haue the doze of his mouth kept fast shet by G O D, as if a porter shold watche at the comming in of a gate. For verily the woorde Natsira, is rather a verbe putte in the manner of commaunding, than the name of a thing. Secondly, he addeth, that G O D [shoulde not incline his harte to euill thynges:] for the woorde Dabir (as in many other places) is put here for [a businesse.] And immediately after, hee declarethe his owne meanyng: namely to the intent he might not become lyke his enimies by striuing wyth them in doing euill. If the monke of whome mention is made in Eusebius had weyghed well this meaning of Dauids: he would not haue ben so witlesse, as too haue thought himselfe too haue played the parte of a verye good Scholer, in holdyng his peace whole seuen yeares toogether. For when hee heard how it was a poynt of rare vertue too bryddle the toong: he gate himselfe into a wildernesse a farre off, and returned not to his maister tyll seauen yeares after. And then being demaunded the cause of his long tarryance, hee answered that he had bin practising the thing whiche he had learned out of thys verse. But if shoulde also haue bin demanded of him, whether he had thought vppon nothing else of all that tyme. For these two things, namely to bee silente, and to bee free from euil thoughts, linke one wyth an other. But it myght happen that in holding his peace, hee conceyued many a wicked thought in himselfe, whiche is a worse matter than to prattle fondlye. I thoughte good too touch brefely this grosse dotage, that the readers might lerne what it is to leaue the meaning of a writer, & to catch hold of some one mayned word. Moreouer

Dauid

Dauid in cõmitting as well his wordes as his thoughtes too the gouernance of God, confeſſeth that neither the tung nor the mind can otherwiſe bee kept in order, than by the ſecret gouernance of the holy Ghoſt: ſpecially when the malapertneſſe of our enemies putteth vs out of patience. Now then if the tung be to ſlipperie and ouerticle except God hold it in as a porter or a watcheman: no leſſe neede had the comberſome affections too bee reſtreined within. For what a worckhouſe is mannes hart, and how variable deuiſes forgeth he almoſt euery moment? Needs therfore muſt wee confeſſe with Dauid, that if God gard not our harts and tungs, there will be no ho, as well of leaud thoughts as of leaud wordes. For both the modeſtie of ſpeaking is the ſingular gift of the holy Ghoſt: and alſo Sathan will neuer leaue prompting of vs with ſtore of things which we ſhall eaſly or rather gridely imbrace, except God ſet himſelfe againſt them. Neither muſt it ſeeme againſt reaſon, that God inclyneth our harts vnto euill things: ſeing that our harts are in his hand, too be bowed hither or thither at his diſcretion. Not that hee himſelfe ſtirreth vs vntoo euill luſts: but foraſmuche as he by his ſecret iudgement, grieth ouer the reprobates vnto the tyrãny of Satan, yea and maketh them very bondſlaues vnto hym: he is iuſtly ſayd too blynd them and harden them. And yet in the meane whyle, the blame of mennes wickednеſſe is not to be ſought for but in the menne themſelues, in whom the concupiſcẽce dwelleth: yea and inaſmuch as they naturally couet good or euill: they incline vnto euill, not by outward inforcement, but willingly and through their owne default. Wheras I haue tranſlated it, [to commit wordes in wickednеſſe:] otherſome tranſlate it (and not amiſſe) [too think thoughts.] Howbeeit foraſmuche as they come bothe too one meaning, I paſſe not greatly. By the word Meuegnimi (which I haue trãſlated [delicates] hee meaneth the mirth wherin the vngodly ſport themſelues, ſo long as God of his gentlenеſſe winketh at their offences. And like as they grow the more preſumpteouſe and proude: ſo is it too bee feared, leaſt the faythfull beeyng begupled with their proſperitie, ſhould alſo ſlippe away with them. And therfore not without cauſe doothe Dauid deſyre too bee rapned in with the ſecret byrde of the holy Ghoſte, that hee feede not of their delycates: that is too ſay, that hee make not him ſelfe drunken with their delicate pleaſures, and therby take libertie too offende, and ſo ſet all his felicitie in ſinne.

5 Let the righteouſe ſtrike mee, *and it ſhall bee* mercy: let him chaſtiſe mee, *and it ſhall bee* precioufe Oyle, that ſhall not breake my head: for yet ſtill, and my prayer *ſhall bee* in their miſeries.

6 Their Iudges are throvven dovvne into ſtony places, and ſhall here my vvords for they bee ſvveete.

7 Our bones lye ſcattered at the graues mouth, as hee that breaketh and cutteth on the earth.

5 [Let the righteouſe. &c.] Becauſe that as long as Sathan eggeth the wicked with hys baytes, they themſelues alſo beguyle and are beguyled by flattering one another: Dauid affirmeth heere, that he had muche leuer too bee continually quickened vp with chaſtizings as it were with roddes, than too be deceyued with fonde flatterings. For inaſmuche as among the deſpiſers of god, he is not blamed which is infected with this faulte or that: whoſoeuer mindeth too bee ſounde, muſt diligently match him ſelfe with honeſt men, ỹ may be able to ſet him vp againe with holy councel if he fal, or cal him back into the way againe if he go aſtrap. Indede to be blamed as ofte as wee doo amiſſe, is nothing pleaſaunt to the fleſh: but Dauid had ſo ſettled his minde vnto teacheableneſſe and forbearing, that no rebuking of him, which he knew too pro-

ceede from the spirit of meekenesse could be bitter to him. Notwithstanding forasmuch as there is some dout in the wordes, it muste bee seene what sense will agree best. The word Chesed might fitly be turned into the aduerbe [mercifully, or charitably] or else there might be supplyed the Preposition [in or with] and vnto this opinion doth the more part of interpreters agree: namely that the corrections which sauored of louing kindnesse and mercy, or which proceeded of a gentle and well meaning minde, should be vnto Dauid as good as moste precious ople. If this translation be liked, then is it to bee considered, that Dauid looketh not so muche too the outwarde maner of the chiding, as to the inwarde meekenesse of the hart. For although the righteouse bee very hote in wordes, and reproue offenders very sharpely: yet are they not moued of any other affection than of brotherly loue. May rather euen their very rigorousnesse proceedeth of a godly carefulnesse, for feare leaſt their brothers should miscarie. The righteous man therefore will alwayes behaue him selfe charitably, although hee seeme somewhat ioze & vehement: likewise the malicious, although they do but touch men lightly, yet are they vncharitable. Finally by this mark Dauid mét to discerne the rebukings that proceede of pure loue, from the rayings that burst out of hatred or enmitie, according as Salomon saith. Pro. 10. 12. Notwithstanding as fitly also agreeth the other interpretation which I haue set down, namely [let the righteous rebuke me, & it shalbe mercy,] for I will accept it as a benefite. Let him chastise me, & it shalbe vnto me a precious oyntment that shall not hurt my head. This latter member is otherwise expounded by some, in this wise: Let not the oyntment of the head breke my head: that is to say, let not the wicked clawme deadly with their smoth flatteries. And so vnder the name of ople or oyntment they will haue to bee betokened the pestilent flatteries wherwith the wicked sende vs headlong into destruction, when vnder pretence of swetnesse they plunge vs more and more into the bottomlesse pitte. In thys wyse shoulde the sentence bee the fuller, that Dauid is not onely obediente and willing too receiue correction, but also that hee shunneth flatterie no lesse than the hurtfull songs of the Syrenaides. And truely although at the first taste it bee a sweete thing too bee praysed, yet notwithstanding whosoeuer shal giue care to flattering and soothing, shall anone after sucke in moste present poyson with his whole harte. But wee must learne by this example of Dauids, to shake off all flatteries wherevnto wee bee ouerforewarde by nature, and also too lay away al wilfulnesse, that we refuse not chastisement, whiche is the holesomest remedy of our vices. For most men take such a pleasure in perishing through their owne fondnesse, that euen hee which is enforced to condemne himself, doth notwithstanding couet to be acquite by the verdite of the world. [For yet still, &c.] This member is expounded three ways. Some pick out this meaning, that forasmuch as nothing is more easie, than to be corrupted by leude examples: Dauid maketh petition, that he may not steppe aside into their naughtinesse. The seconde sense is, that bicause Dauid seeth them practise vngraciously what they list, he desireth of the Lorde to be kepte safe from their maliciousnesse. The third sorte set it downe thus: Seeing I perceiue them to be vnrecouerable, I wish them their deseruing, that Gods iuste vengeaunce may at length vtter it selfe agaynst thē. The contrary sense might seeme fitter: namely that their wilfulnesse dothe notwithstanding not hinder Dauid to wish well vnto them. For the words [yet still] are put in with a vehemencie. And what if Dauid shoulde prophesie of their vnluckie ende: as if he should say, although the vngodly do now play the wantons, yet by that time that he haue rested him awhile, it will shortly fal out that he him selfe shalbe fayne too pitie them. And surely the laying together of the words leadeth vs the rather thervnto: for he sayth not [My prayer shal yet still be in their miseries:] but he seemeth to say [for yet still] apart by it selfe, and then afterward putting in the copulatiue [and,] hee addeth, [and my

prayer

prayer shalbe in their miseries.] Forasmuche then as it was to be feared least Dauid should haue slipped away with them, he wisely suspendeth his mind, as if he should say, Let vs tarry yet a little while, and at length they shalbe striken with an horrible misfortune, which shal enforce euen me and all other of Gods children to be sory for them.

6 [Their Judges &c.] Almost all Interpreters agree in the altering of the moode of the verbe. For they take the pretertence in sted of the futuretēce, and then vnfold it into the manner of wishing, in this wise: [Let their Judges bee throwen downe &c.] In myne opinion Dauids meaning wold be manifest, if wee translated it in this wise: When their Judges be throwen downe from Rocks or vppon stonie places, then shall they heere my sayings. Certein it is, that forasmuche as Dauid sawe how the raging of the cōmon people ageinst him, was but bycause they were misled by false reports: hee layeth all the blame vppon their leaders. And therefore when they shalbe disseated of theyr authoritie, hys hope is that the simple sorte will come too their ryght witts agein. And the throwing of them downe from the Rocks or into stonye places, is put heere metaphorically in respect of the dignitie wherin they were placed. Now although they were not altogither without fault, whiche folowed wicked guides in persecuting a godly and holy manne wrongfully: yet dooth hee iustly hope better of theyr amendment: bycause they will then begin too wex wyse, when God shall haue executed his vengeance vppon the cheef heads of them. For wee see how the people allow this or that, rather vppon a geerishnesse, than for any discretion, and are caryed by blind opinion vntoo those things that bee woorst: and that whē they be warned of it, they are easly wonne too runne backe agein the other way. Although then, that light beleef be alwayes a vice, and folie be no iust excuse: yet be we admonished by Dauids example, too wish wholsome aduise too suche as are out of the waye, that they may patiently giue eare to truth & right

7 [Our bones bee scattered &c.] Here Dauid complayneth, how his enemies were not contented to kill him out of hand and make no more a doo, but hee sayeth that hee and his retinue were torne in peeces beefore they were cast into their graues. And wheras robbers when they haue murthered a man, doo cast his body whole into the graue: Dauid auoucheth him selfe and his company too haue ben more cruelly handled: namely that their bones were scattered abrode, like as wood & stones are hewen in peces, or like as earth is digged vp. Whervpō it foloweth that Dauid was wonderfully reskewed from many deathes, according as Paul speketh of him selfe. 2. Cor. 1. 9. Whereby also wee must conceiue hope of life & welfare, although our bones be broken & scattered abrode.

8 For mine eyes *looke* vnto thee O Lorde my Lorde, in thee haue I trusted, leaue not my soule destitute.

9 Keepe mee from the hands of the snare vvhich they haue layde for mee, and from the nettes of them that vvorke iniquitie.

10 Let the vvicked fall into his nettes togither, I vvill euer passe ouer them.

8 [For myne eyes. &c.] If we beare in minde what is implyed in the foresayde scattring of bones, wherof he hath made mention: this prayer must bee so taken, as though the gobbets of the dismembred and torne body cryed vntoo God. Whereby wee gather with how princely corage Dauid was endued, who being ouerwhelmed with so houge a burthen, ceased not for al that to haue his eyes cast stil vpon god, according as it is the proper ductie of faith, too gather togither the dismayed wits, which otherwise wold frō time to time vanish away. Thē like as it was a notable myracle of God, to keepe men alyue when their

their bones were scattered abrode. So was it a double miracle too holde their minds settled in stedfastnesse that they quapled not.

9 [Keepe mee. &c.] Hee confesseth him selfe too bee faste shette vp in the trappes of his enemies, if he bee not deliuered by the power of God. Neuertheless by his callyng vppon God in this distresse, hee sheweth howe great account hee maketh of his grace, like as in the Psalme. 68. 21. he sayde that the issues of death were in his handc, because he oftētimes delayeth deliuerance, too the intente it maye bee the moze manyfeste in the ende, and also turneth the plagues of the vngodly vpon their own heades. And whereas some refer the Pronoune [his] in the tenth verse vnto Saule, as if hee shoulde say, let Doeg and suche lyke fall into the snares of Saule, it seemeth too bee without reason, and therefore I suppose that God is couertly betokened vnder the terme [his.] He had sayde afore, Lorde keepe mee from the snares and nettes of the vngodly: and now against the nettes that the wicked had set too compasse the simple sorte, he setteth Gods nets, who is wont to catch the wilie in the naughtines which they deuise for others. And bicause he had to deale with a gret multitude, he saith, [let them fall togither.] For onelie he had ben assured, that god is able (euen with no ado) to ouerthrow whatsoeuer power men packe vp togither, there had ben no hope for him to escape. That which foloweth after admitteth a double vnderstanding. Many translate it, [I shal always passe ouer.] But the order may be transposed thus, [whiles I passe ouer.] His wish then is, that his enemies shoulde bee snared, while he him selfe escaped safe.

The contentes of the. Cxlij. Psalme.

When Saule came into the Caue where Dauid lay hidde, the holy man mighte in that so great ieopardie either haue ben amazed, or elſe ben moued by feare too haue doone that was not lawfull, as they doo that despayre of their lyfe, who eyther lye lyke men in a traunce, or elſe are haryed hither and thither lyke mad men. But Dauid testifieth in this Psalme, that hee helde still a well settled mynde, so as hee leaned vppon GOD by assured fayth, and attempted not any vnlawfull thing, but gaue him selfe too intercession and prayer.

The. Cxlij. Psalme.

DAuids instruction, a prayer vvhen he vvas in the caue.

2 With my voyce haue I cryed vntoo the Lorde: vvith my voyce haue I prayed vnto the Lorde.

3 I poure out my mynde before his face, I declare myne affection before his face.

4 When my spirite tumbled it selfe vppon mee, and thou knovvest my pathe: in the vvay that I vvalked they layde a snare for me.

5 I caste myne eye too my righte hande, and looked, and there vvas none that knevv mee, flee I coulde not, and there vvas no man that sought after my soule.

2 [With my voyce. &c.] wonderfull was the excellencie of courage in Dauid, that shee was neyther astonyed with feare, nor driuen with anger too

to reuenge himſelfe of his enemie, which had bin eaſie for him to doo: nor yet forced by deſpayre too flea him: but directed his prayers vnto God with a ſettled mind. ¶ Not without cauſe therfore is the title added to betoken the circumſtance: neither dothe Dauid himſelfe without cauſe auouche that hee was wholly addicted vnto God. When he was beſeeged round about by the armye of Saule, how came it to paſſe that hee beholding himſelfe as it were cloſed vp in hys graue, did notwithſtanding withholde his hand from hys vnreconcileable enemye: but becauſe hee armed himſelfe with prayer too ouercome all temptacions? Heerunto tendeth the repetition, wherby hee dooeth vs to vnderſtande, how he prayed without ceaſing that hee might ſtand vnmouable againſt all waues. Alſo he expreſſeth more clerly in the next verſe, that he had vnloded his cares into Gods lappe. For hee matcheth his pouring out of his minde and the declaring of his trouble, againſt the comberſome ſorowes whiche miſerable men do brew inwardly, and wherewith they boyle in themſelues, whyle they had leuer to chafe vppon the bit, than too flee vnto god: or againſt the witleſſe ſhreeks whiche otherſome caſt vp into the aire, becauſe they conceiue no comfort of Gods fatherly prouidence. The effect therefore is, that hee neither houled out with beaſtly braying afore menne, nor martired his mind with ſecret tormēts but vttered his greefs familiarly afore God.

4 [When my ſpirit &c.] Although hee confeſſe here that hee was ſorowfull in his hart: yet doothe hee confirme that which hee hath ſayd of the conſtancie of his faith. And it is a trim metaphor of the writhing and wrapping vp of the mind in itſelfe. For when there appeereth no way to get out of daungers, the mind toſſeth among ſundrye backerollings, and procureth itſelfe more trouble by ſeeking ſhifts here and there. Therfore hys meaning is, that although there was no meane of deliuerance too bee ſeene, yet did God alwayes knowe how to deliuer him. Some take thys member [thou haſt knowen my path,] otherwyſe: as though Dauid ſhoulde make god a witneſſe of his innocencie. But the other which I haue alleaged is ryghter: that whereas hee toſſed and tumbled his mynde vp and downe in diuers turmoylings, and yet coulde not winde him ſelfe out of them, God knew the meane how too deliuer him. By which wordes wee bee taught, that although after the attempting of all remedies, it happen that wee be as far to ſeeke as wee were at the beginning: yet ought this too ſuffiſe vs, that God is prime of our myſeries, and voutſaueth too vndertake the charge of vs, according as Abraham ſayde. Gen. 22. 2. the Lorde will prouide. This ſelfe ſame rule folowed Dauid, when beeing beſet with the darkneſſe of death, hee ſhet his eyes, and gaue ouer himſelfe too bee ruled by Gods fatherly prouidence.

5 [I caſt mine eye. &c.] He confirmeth that he ſuffered not thoſe ſore tormēts without cauſe, conſidering how there was neither any mans helpe or comfort to be hoped for, nor any ſtarting hole open to eſcape death. Howbeit whē hee ſayth, that in caſting his eye aſide, and looking about, hee founde not any frend among men: he meaneth not that he gaue God the ſlip, & draue his minde about vnto worldly helpes, but that as far as he lawfully might, he had ſought whether there were any helper vppon earth. If any had ben offred, doubtleſſe he would haue taken him too haue ben a miniſter of Gods grace. But it was Gods will to bereue him of mans helpe, to the intent to reſtaue him frō death the more wonderfully. [To ſeke after ones ſoule] is put here in good part, for to be carefull for the ſauing of mans life.

6 I cryed vnto thee O Lorde, I ſayde, thou arte my hope, and my portion in the lande of the liuing.

7 Hearken vntoo my crye, for I am greately diſtreſſed vvith myſerie: delyuer mee from my perſecuters, for they are grovven ouer

ouer ſtrong for mee.

8 Plucke my ſoule out of priſon, that I may prayſe thy name: the ryghteouſe menne ſhall crovvne mee, bycauſe thou haſte revvarded mee.

6 [I cryed vnto thee. &c.] Now to the intent that God may make the more ſpeede of his helpe, Dauid complayneth that hee is effebled and broughte euen too the laſte caſte, and (as I haue ſayde heretofore,) by the word [cry] he betokneth vehementneſſe. At the length he ſayth he had neede too be ranſomed, bicauſe he is holde as a priſoner. For whereas by the worde priſon, ſome vnderſtand the graue, it is to much reſtrayned. That which is added in the ende, (namely the righteous ſhal croune me) is tranſlated otherwiſe: that is too wit, [the righteous ſhal waite for me.] But I haue kept ſtill the true & natural ſignification of the word. Neuertheleſſe I confeſſe that it is put for ſtanding rounde about him in a ring: as if he had ſayde, he ſhalbe a ſpectacle to all men, bycauſe all men will caſt their eyes vpon ſo manyfeſt a deliueraunce. Many man lyke better too reade it without figure, the meaning will bee this: The righteous ſhall not onely reioyce with mee, but alſo ſet a crowne vppon my head in token of victorie. There are alſo that interprete it thus: They ſhal flocke about me to reioyce with me, and ſtand round about me in a ring. Howbeit forasmuch as worde for worde it is [They ſhall crowne mee,] ſome ſupply another pronoune: namely that the righteouſe ſhall conuey vnto their owne glory the benefite that was beſtowed vppon Dauid, bycauſe that as ofte as God deliuereth any one of his ſeruaunts, hee crowneth all the reſte of them by inuiting them too the ſame hope. Neuertheleſſe, that which I haue ſet downe is the playner: namely that this grace ſhall bee apparaunte vnto all men as vppon a ſtage, that it may bee a notable aſſuraunce too ſtore vp their fayth. For the word Gamal among the Hebrues ſignifyeth more than to reworde, & importeth as much as to beſtow a benefit, according as we haue ſaid in other places.

The Contents of the. Cxliij. Pſalme.

Although Dauid had to doo with wicked enimies, which oppreſſed him no leſſe wrongfully than cruelly: yet notwithſtanding forasmuche as he acknowledgeth it to happen by the iuſt iudgement of God, to the ende he may reconcile him ſelf vnto God, he reſorteth humbly to ſuing for pardon. Afterwarde when he hath complayned of his enimies crueltie, and auouched that no beauyneſſe could euer make him to forget God: he requireth as well too be ſet in good caſe agayne, as alſo to be gouerned by Gods ſpirit, that he may imploy the reſt of his life vnto godlineſſe.

The. Cxliij. Pſalme.

A Pſalme of Dauids. Lorde, heare my prayer, hearken too my ſupplication, aunſvvere mee in thy truthe, and in thy righteouſneſſe.

2 And enter not into iudgement vvith thy ſeruaunt, for in thy ſighte ſhall none liuing bee iuſtified.

3 For

3 For the enimie hathe pursued my soule, hee hathe smitten my lyfe dovvne too the grounde, hee hathe layde mee in the darke as the dead of the vvorlde.

1 [Lord heere my prayer &c.] Seeing that Dauid bewayleth his miseries so sorowfully and carefully: it appeereth that the crueltie of his enemies was extreeme. And this preface sheweth how hee was touched with no light greef. Why he ioyneth righteousenesse & truth togither, the cause is declared heeretofore. For wee must not vnder the word [Righteousenesse] imagine deserte and reward, as some vnskilfully doo: but by gods righteousenesse is ment his goodnesse, wherby hee is led too defend those that bee his. To the same purpose also maketh the word [Truth] bycause that the best tryall of his faithfulnesse, is neuer to forsake them whom he hath promised to help. God then by helping hys seruants sheweth himselfe to be as well righteouse as soothfast: first bycause hee disappoynteth not their hope, and secōdly bycause that by benefiting them, he vttereth a tryall of his owne nature. And therfore Dauid iustly setteth them bothe before him too imbolden himselfe vnto praying.

2 [And enter not &c.] Why hee commeth too crauing of pardon, I told you alate. For from whence soeuer aduersitie commeth, wee must take it too be the scourge of God wherewith hee prouoketh vs to repentance. For seeing he hath no delight at all in our miseries: it is certeine that our sins giue him cause to handle vs the roughlyer. Therfore although Dauid haue too deale with wicked men, in respect of whom he was well assured of his owne cleernesse, yet doothe hee humbly and vnfeynedly acknowlege his fault afore God. And we must hold this for a generall rule, that if we desire to haue God mercifull vnto vs, we must beseeche him to pardon our sinnes. For seeing that Dauids only Ankerhold was desire of forgiuenesse: whiche of vs dares preace into Gods presence vpon trust of his owne righteousenesse and innocencie? Neuerthelesse Dauid not only instructeth ẏ faithfull by his owne example after what sort they ought too pray: but also auoucheth that no man shalbe found righteouse if hee bee called to pleade his case. And this place conteineth a most plentifull doctrine. For (as I touched euen now) wee be taught that God will not otherwise graunt vs fauour when wee come vnto him, onlesse he may lay aside the person of a iudge, and reconcile vs to himselfe by releasing our sinnes freely. Wherevppon it foloweth, that all mennes ryghteousnesses fall too the grounde, assoone as they come once too his iudgement seate. And albeit that all men at one worde confesse the same, yet scarse one among a hundreth acknowledgeth it in earnest. For whyle one beareth with another, all of them carelessely abide the hazard of Gods iudgement, as if it were as easie for them too make satisfaction, as too bee quite by the voyces of men. But to the ende we may vnderstand the whole matter, first wee must consider what it is to be iustified. This place sheweth playnely, that hee is iustified which is reputed and taken for righteouse afore God, or whom the heauenly Iudge him selfe acquiteth as vngiltie. Dauid then excluding all men from the prayse of this vngyltinesse, doth vs too wit, that if there bee any righteousnesse in the Saincts, it is not so perfect as that it can goe for payment before god, and so he pronounceth that al men are in gods danger, and can not be acquite, but by cōfession of their ful giltinesse. Truely hee might iustly haue boasted himselfe to be one of the perfectest, if any had bin found perfect in the worlde: and hee knew what maner of soundnesse the soundnesse of Abraham and the rest of the holy fathers had bin. Now seeing he spareth neither himselfe nor them, hee concludeth that there is but one way for all men too pacific god, & that is by fleyng to his mercy. Whervppon wee gather how diuelish fury possesseth the minds of them whiche at this day prate still of perfecte righteousnesse, too the ende that the remission of

sinnes

ſinnes may bee quite diſplaced. Surely they woulde neuer braſt out into ſuche preſumpteouſneſſe, if they were not full fraughted with the contempte of God within. They extol regeneration mightely, as though Chriſts kingdome conſiſted altogither in pureneſſe of life. But inaſmuche as they aboliſh the cheefe article of the euerlaſting couenaunt concerning free attonemente, whiche the faythfull are commaunded too ſeeke daylye, and puffe vp bothe them ſelues and others with brayneliche and more than drunken pride: they doo but bewray their owne beaſtlyneſſe. Therefore like as they could finde in their harts too ſpit in Gods face, ſo let vs abhorre and deteſte them. Yet this alone ſufficeth them not, for euen the Papiſtes confeſſe, that if God ſhoulde take vpon him too play the iuſte iudge in examining mens lyues, all men are ſubiect vnto iuſte damnation. And in this behalfe they bee more ſounde, modeſt, and ſober than theſe monſtruouſe Gargantuas, of whom wee haue ſpoken. But although the Papiſtes claymie not full and ſubſtantiall ryghteouſneſſe to them ſelues, yet notwithſtanding foraſmuch as they vrge their owne merites and ſatiſfactions, they bee farre off from the example of Dauid. They acknowledge alwayes ſome defaulte in their workes, and therefore too obtayne grace, they call mercy too their reſkue. But too bee iuſtified by woorkes, and too bee iuſtified by fayth, are matched one againſt another in the Scripture as contraries, and betweene thoſe two there is no meane. Foolyſhly therefore doo the Papiſtes furniſe a thirde righteouſneſſe, whiche partely ſhoulde bee purchaſed by their owne woorkes, and partely imputed by GOD of his tender loue. And truely Dauid heere in affirming that no man liuing ſhoulde bee able too ſtande before GOD if his woorkes ſhoulde bee called too iudgemente, fancyeth not the ſayde double righteouſneſſe, but calleth vs ryghte foorth too this conſequence, that God wyll not bee at one with vs but in reſpecte that hee is mercyfull. For whatſoeuer ryghteouſneſſe men thinke them ſelues too bring, it vaniſheth away afore him.

3 [For the enemie. &c.] After that Dauid hath confeſſed him ſelfe too ſuffer iuſte puniſhment for hys ſinnes. Now hee commeth downe too his enemies, at whom too haue made his beginning it had benne a prepoſterous order. And their crueltie is expreſſed in this, that they can not bee ſatiſfied, but by the death of ý holy mã. May rather he ſaith he is alredy bereft of his life if God ſuccour him not apace. For hee compareth not him ſelfe ſimply too a dead man, but too a rotten carkaſſe: for by [the dead of the world] he meaneth thoſe that were diſpatched out of the worlde long ago. And by theſe woords he teacheth, not only how he truſteth that god wil be his phiſitian in ſome deadly diſeaſe, but alſo that although his life were buried and forgotten long ago, yet is it in Gods hand to ſende him a reſurrection, wherby to reſtore his duſt to life agayne.

4 And my ſpirite is troubled vppon mee, my harte is amaſed vvithin mee.

5 I bethought mee of the dayes of olde, my minde ran vpon al thy doings, my minde hath runne vpon all the vvorke of thine hands.

6 I ſtretched out my hands vnto thee, my ſoule *longeth* after thee as a Lande vvithout vvater. Selah.

7 Make haſte, aunſvvere mee O Lorde, my ſpirite faynteth: hyde not thy face from me, for *then* shal I be like them that go dovvn into the pitte.

4. [And my ſpirite. &c.] Hauing ſpoken of his outwarde miſeries, now he confeſſeth the infirmitie of the minde, whereby wee gather that hee was not ſtonp

stonyharted, but that when hee was ouerwhelmed with sorowe as farre as flesh could perceiue, he kept himselfe vppon his feete, onely by staying himselfe vppon faith and the grace of the holye Ghoste. By whiche example wee bee taught, that if at anye time afflictions weaken vs, yea or welneere leaue vs for dead: yet must wee not leaue wrestling, bycause God will graunte vs at length to wade out, so our hart hang vpon him in our anguishes. And in the next verse Dauid declareth that he had buzely sought for remedie too assuage his sorrowes. For it is no maruell that diuers doo quayle by yeelding wilfully vnto cowardlynesse, considering how they regard not to gather corage by calling Gods grace to rememberãce. True it is in deede that now and then our miseries are made sharper by calling too mind how kyndly God hath delt with vs, bycause the comparison quickeneth and sharpeneth our wits the more. But Dauid hath set him vp another marke: namely, that hee might get corage by the former benefits of God. And truely the best meane to alay sorowe, is to haue an eye to Gods former benefits, euen when we be at the poynt too quayle. Neyther dooth Dauid meane those benefits only which he himselfe had had experience of frõ his childhod: for (in my iudgement) they deale too strictly ẏ interprete it so, seeing that the word Kerem hath a larger scope. Therefore I doubt not but that with his owne priuate experience, hee matcheth the old stories, wherby it was easie too behold Gods continuall goodnesse towards those that be his. Let vs also learne by his example, not only too consider the benefits that G G D hath bestowed vppon our selues: but also to call too rememberance how often hee hath ayded his seruants, and too apply the same wholly too our owne behoof. And then though the bitternesse of our greef asswage not out of hande: yet will profite ensue of it afterward. For howsoeuer Dauid complayne heere, that his cares and troubles were not releeued out of hand by this comfort: yet proceeded hee in hys mindfulnesse, vntill it might at length shew thee frutes in due season. The worde Shuk (as I haue told heretofore) signifieth as wel to vtter a thing with the tung, as too muze vppon it with the mind. And therfore some translate it, I haue intreated of thy works. But forasmuche as the worde Hagach also signifieth too mind a thing: I think there is all one thing repeted twice, and that, to the end to betoken his incessantnesse. For it happeneth oftentimes that when our minds haue glaunced lightly at Gods works, anon they fling another way. Wherof it is no maruel if there redounde no settled comfort. Wherfore that our knowledge may not vanish away, it must bee helped with continuall heedfulnesse.

6 [I stretched out &c.] Heere appeereth the auaylablenesse of Dauids beethinking himselfe. For it raysed vp hys mind too feruentnesse of praying: according as it must needs folowe, that our minds shalbe rauished to seeke God for the sweetnesse of his goodnesse, when wee earnestly consider what a one hee hath alwayes shewed himselfe too hys seruants, and also what a one wee haue found him our selues. For although prayer spring of faith: yet notwithstanding in asmuche as the trials of Gods mightie power and goodnesse doo confirme the faithe it selfe: therwithall also they be very good helpes to releeue our faintnesse. Furthermore hee declareth his earnestnesse by a goodly similitude, comparing his soule too a droughtye ground. For in extreme droughts wee see the ground chappe as though it opened hir mouth too looke for drink from heauen. Dauid then meaneth, that hee commeth vnto God with feruent desire, as though liuely moysture fayled him: which thyng hee expresseth more clerely in the next verse. And here agein there appereth no trifling tokẽ of faith, in that he feeling himself to faint, & drawing toward his graue, doth notwithstanding not gaze about hither and thither with wauering minde, but abyde still settled in God alone. And although he had a hard & sore encounter ageinst ẏ infirmitie of his own flesh: yet notwithstãding ẏ fainting of his spirit which he speaketh of, was a sharper spurre too

pricke him vnto earnest praying; than if hee had vanquished his feares, sorrowes, and greeefs by stoicall sturdynesse. But it is alwayes too bee noted, that too the intente he may tye him selfe too God alone, he weedeth al other hopes out of his mynde, and also filleth the very necessitie it self to his purpose, making a chariot of it to mount vp vnto God in.

8 Make mee too heare thy louing kindnesse betymes, for in thee is my truste: shevv mee the vvay vvherein I may vvalke, for vnto thee haue I lifted vp my soule.

9 Lorde delyuer mee from myne enemies, I haue hydde *mee* vntoo thee.

10 Teache mee too doo thy vvill, for thou arte my God, let thy good spirite leade mee into the right lande.

11 Lorde thou shalt quicken mee for thy names sake, for thy righteousnesse sake bring my soule out of distresse.

12 And for thy mercies sake thou shalt scatter mine enimies, and destroy all them that persecute my soule, bicause I am thy seruant.

8 [Make mee too here. &c.] In this verse agayne he desireth to haue Gods grace manyfest vnto him: yea and that with effect. Wheras he sayth, make mee to heare, it seemeth an vnproper speech, bycause Gods goodnesse is rather felte than heard. Howbeit forasmuche as it shoulde doo vs small pleasure too receyue Gods benefites, excepte wee did finde fauour in them by the tast of faith: Dauid hathe doone well too beginne at hering. For we see how the worldlings cram them selues with them, without perseuerance of his goodnesse, bicause they giue no eare to his word, nor haue any faith shining afore thē to shew them that god is their father. Some ful coldly restraine the word [betimes] vnto the sacrifices, for we know how they were wont too offer sacrifices twyce a day, morning and euening. Others vnderstande it more curiously, that God is sayd to fashion the day a new, when he dealeth gently with his seruaunts. Other some will haue it too bee a metaphor, and too betoken prosperous and ioyfull state: like as a sorowfull and miserable time is often betokened by darknesse. But I maruell why so straunge meanings should be sought for in this worde, wherein he doth but simply reherse ẏ which he had sayd afore, namely [hye thee, or make hast.] Betimes therfore importeth as muche as in due season or speedely. He alleageth [his hope] vnto God (as he doth often else where) for by hope we after a sort do call God vnto vs, like as he also by offering him selfe frankly vnto vs, and promising to become our father, indenteth with vs after the maner of men. It is therfore a kinde of Obligation. But yet by our so doing, wee be so far of frō bringing any worthinesse or desert, that our truste is rather a witnesse of our emptinesse and vtter lacke. Whereas hee desireth too haue the way opened that he may walk in it, it is referred too his troubles and incomberaunces. For his meaning is, that he sticketh in a quamyre, so as hee can not stirre a foote, except God make way for him: as if he should say, Lord all the desires of my harte ame at thee, and therfore in matters of such perplexitie deuise mee thou some shift too ryd mee out.

9 [Deliuer mee. &c.] Too the same purpose welneere tendeth this prayer. For the importunatenesse of his enemies had foreclosed all issues. Moreouer, some translate the worde casiti too hope, but the proper signification of it is [to hyde,] from which I would not digresse. Notwithstāding, some lay it out thus: that Dauid perceiuing himself to be abandoned to a thousand deaths, recouereth him selfe too the couerte of the shadow of God, and shrouded him selfe vnder

vnder his tuition. Which exposition me think is allowable: and truly I rather imbrace that, than this other which lyketh many by reason of the fineneſſe of it, namely that Dauid wandred not hither and thither, but helde him ſelf contented with the record of god alone, and called vpon him princely by him ſelfe.

10 [Teache me too do &c.] Now he mounteth higher. For hee not only deſireth too bee deliuered from outward troubles: but alſo (which is cheef of all) to be gouerned by Gods ſpirit, ſo as hee maye turne neither too the right hande nor too the left, but hold himſelfe in the true rightneſſe. Whiche wish muſt by and by come too our remembrance, as oft as temptacions diſquiet vs any thing ſore. For nothing is more hard, than ſo to ſubmit ourſelues vnto God, as wee may ſeeke no vnlawfull remedies. Seeing then that cares, feare, anguiſh, weerineſſe, and greefs do oftentimes moue manye menne too attempt they care not what: let vs after the example of Dauid deſire God too caſt a bridle vppon vs leaſt by compulſion of the fleſh wee bee driuen whither we ought not. But the manner of ſpeaking is to be marked aduiſedly. For his deſire is not only to bee taught what Gods will is, but alſo to be taught and framed to obedience, that hee may doo it. For the firſt manner of teaching ſhold be to ſmall effect, bicauſe that when God ſheweth what is right, wee folowe not by and by thither as hee calleth vs, vntill hee haue drawen our affections vnto him. And therfore wee had neede of God to bee our ſchoolemaſter and teacher, not with the dead letter only, but with the ſecret inſtinct of the holy Ghoſt. Nay rather hee executeth the part of a maſter towards vs, three wayes. For firſt hee teacheth vs by his word: ſecōdly he enlightneth our minds by his ſpirit: and thirdly he pointeth his doctrine in our harts, that wee may obey it with true and earneſt conſent. For the hearing of the word ſhold of itſelfe boote nothing: neither ſhoulde the vnderſtanding of it auayle vs, onleſſe willing obedientneſſe of the harte were matched with them. Neyther ſayth hee, teache mee, that I may doo it, as the Papiſtes dreame, which think the grace of God too auayle no further than too make vs inclynable vnto goodneſſe, but he pitcheth downe the preſent effect. The ſame thing confirmeth he in the next member, when he ſaith, [Let thy good ſpirit lead me.] For he wiſheth to haue the holy ghoſt too bee his guide, not only ſo far forth as he enlightneth mēs minds, but alſo in that he leadeth vs to conſenting as it were by the hande, by borowing our herts effectually. Moreouer the circumſtaunce of the place admoniſheth vs too take diligent heed that prepoſterouſe affections carie vs not awaye, when wee haue contention with wicked folk. And foraſmuche as wee haue not diſcretiō or abilitie of our ſelfes too bridle them and reſtrein them: wee muſt alwayes wiſh that the holy Ghoſt may be our guyde, to ſubdue the headineſſe of them. By the way, wee bee taughte generally what free will can do: from which, Dauid taketh heere all free choyſemaking, vntill the heart bee framed by Gods ſpirite vnto holy obedience. And the worde [Leade] confirmeth that which I touched euen now: namely that Dauid fayneth not a myddle grace (as the Papiſtes babble) that leadeth men in a mammering: but expreſſeth a farre greater efficacie, according alſo as Paule teacheth. Philip. 2. 13. It is GOD that worketh in vs bothe the will and too perfourme, according too hys good pleaſure. I take [the ryght hande] metaphorically for [Rightneſſe.] For Dauids meaning is, that aſſoone as wee ſtep aſide from Gods good pleaſure, wee bee led away into errour. Moreouer the proper Adiectiue that is ioyned too the worde Spirite, is couertly matched againſt the naughtyneſſe that is bred in vs by nature: as if Dauid had ſayd the thoughts of all men bee all ſinneſull and crooked, tyll the grace of the holy Ghoſte correcte them by the rightc rule. Whereuppon it followeth, that fleſhely reaſon telleth vs nothing that is whole or ſounde. I graunte in deede, that the Reprobates are carried away by Gods euyll Spirite, bycauſe God executeth hys iudgementes

by the Diuels. But I thinke not that Dauid spake so lightly in thys place: but rather that hee condemned hys owne naughtinesse, & peeled the prayse of goodnesse, ryghteousnesse, and vncorruptnesse too the spirite of GOD. Furthermore whereas he sayth, [thou arte my God,] hee sheweth how hee fetcheth not assurance of obteyning from elsewhere, than from the free adoption and promises. For it is not at our appoyntment too make him our God, vntill he preuent vs of his owne free accorde.

11 [Lorde thou shalt. &c.] He confirmeth better by this saying, that he fetcheth not assurance of welfare out of any other fountayne than Gods mere bounteousnesse. For if he brought any thing of his owne, then shoulde not the cause rest in God onely. But he is sayd to healpe vs for his names sake, when finding nothing in vs that maye purchase his fauour, hee is induced by his owne only goodnesse. And too the same purpose pertayneth the word righteousnesse. For GOD hathe ordeyned the welfare of the faythfull to bee the matter wherby to set foorth his ryghteousnesse, as I haue sayd heretofore. Therwithall also hee repeteth that whiche hee had sayde of the greate hugenesse of his afflictions. For in desyring too bee quickened, he confesseth that he is after a sorte withoute soule, or as good as deade, yf GOD (in whose hande the issues of deathe bee, Psalme. 68. 21.) recouer hym not by some secret Resurrection.

12 [And for thy mercies sake. &c.] In this verse also hee beateth vpon the same thing that hee hath spoken loure or fyue tymes afore: namely that hee hopeth for ayde by the mere goodnesse of GOD. For althoughe GOD seeme rygorous in destroyinge the wycked: yet dooth Dauid affirme, that the vengeaunce whyche God taketh of them shall be vntoo him an assuraunce of hys fatherly good will towardes him. And truely for the moste parte Gods rigoure and his mercie encounter one an other. For when hee myndeth too reache out his hande too saue his seruauntes, hee darteth oute the thunderbolttes of hys wrathe agaynst their enimies. Too bee shorte, hee marcheth armed too reskue his seruauntes, accordyng as hee speaketh in Esay. 63.4. The day of vengeance is in my hart, and this is the yeare of my deliueraunce. Moreouer when hee calleth himselfe Gods seruaunt, hee boasteth not of his seruices: but rather commendeth Gods grace, too whome hee oughte too thinke himselfe beholden for it. For this dignitie of beeing taken for one of Gods seruauntes, is not atchieued by our owne labeure and politicie: but hangeth vppon his free election, wherethorough he vouchesafed too register vs intoo the number and degree of his seruauntes, euen before we were born: accordyng as the same Dauid expresseth more playnely in another place. I am thy seruaunt, thy seruaunt and the sonne of thy handmayd, Psalme 116.16. For it is all one as if hee had made himselfe Gods clyent, and should put hym in truste wyth the defence of his lyfe.

The Contents of the. Cxliiij. Psalme.

This Psalme is a medlie of thankesgiuing and prayers. For Dauid extolling mightely the largenesse of Gods gifties wherewith hee had ben adorned, (whether it were bycause hee sawe the whole course of mans lyfe in hazarde of many inconueniences, or whether it was bycause he had yet muche too doo with frowarde folke) maketh sute therewithall, that God shoulde continue the same graces, euen vnto the ende. It differeth from the eyghtenth Psalme, bycause that there he doth but onely triumph in his pacifyed Kingdome and in his affayres flowing prosperously: but here

here he ſprinkleth in ſome marks of vnquietneſſe and feare, by reaſon that the remnaunt of his enimies did as yet holde him tacke ſtill.

The.Cxliiij.Pſalme.

Auids. Bleſſed bee the Lorde my ſtrength, vvhich teacheth my hands to fight, and my finger too make vvar.

2 My goodneſſe, and my fortreſſe, my tovvre and my deliuerer, my sheelde, and in vvhom I truſte, vvhich ſubdueth my people vnder mee.

3 Lorde vvhat is man that thou shouldeſt knovv him? or the ſonne of man that thou shouldeſt thinke vppon him?

4 Man is lyke vanitie, and hys dayes are as a shadovve that paſſeth by.

1 [Bleſſed bee the Lorde. &c.] It appeareth playnly, that ſeeing Dauid adorned Gods grace with ſo glorioule titles, he had not only enioyed the kingdome, but alſo obteyned notable victories. In calling God his ſtrength, hee confeſſeth that whatſoeuer ſtrength hee hathe, it was giuen him of God, not onely bycauſe that of a rude ſhepheard hee was made a ſtoute warriour: but alſo bycauſe it was the ſingular gifte of God that hee continued ſo. And thys woorde [ſtrength] ſeemeth too fit the place better than the woorde Rocke. For immediatly after hee addeth in way of expoſition, that he was trayned too the warres by the inſtruction of God. For truly by thoſe woords he acknowledgeth that although hee were of a warlike minde, yet had hee not ben throughly fit for the wars, if he had not ben made a new man. For what a hanſell gaue he in Goliath? truely that attempt of his had ben a playne mockerie, if he had not ben ſo armed with the ſecret power of God, as hee needed not the helpes that men vſe.

2 [My goodneſſe. &c.] It is a harde phraſe to Latin eares in the paſſiue ſignification, according as it is taken among the Hebrues. Like as alſo in an other place, where he termeth him ſelfe Gods king. Pſa. 18. 51. not that he hath authoritie ouer God, but bicauſe God had created and ordeined him king. For aſmuch then as he had felt God ſo many wayes good to him, he termeth him his goodneſſe: meaning that whatſoeuer good things hee is owner of, they flow all from God. Although the thronging togither of woords & ſolow mighte ſeeme ſuperfluous, yet make they much to the confirmation of fayth. Wee know how ſlipperie mens minds bee, and ſpecially how eaſely they fall from the conſtancie of fayth, when any great ſtorme lighteth vpon them. Therefore if God promiſe vs helpe in this infirmitie too ſtay vs vp, a word or twayne will not ſuffiſe vs. May rather, although he put many props vnder vs, yet not onely do wee ſuffer many ſtaggerings, but alſo forgetfulneſſe of his grace ſtealeth vpon vs, which in a maner caſteth down our corages. Wherfore we muſt vnderſtand that Dauids gathering togither of ſo many titles in the cõmendation of gods grace, is not onely too teſtifie his owne thankfulneſſe: but alſo to arme the godly at all poynts agaynſt all the aſſaults of Sathan & the worlde. Moreouer not without cauſe doth hee reckon it among one of Gods cheefe benefites, that hee keepeth the people in obedience vnto him. Whereas ſome will haue Gnami too be put for Gnamim, and tranſlate it Nations: I marueil why ſo conſtrayned an interpretation ſhoulde delight them, ſith that Dauid meaneth ſimply, that the ſtate of his realme was not brought in order ſo much by his own wiſdome, ſtrength, politicies, and authoritie, as by

Gods secrete grace. And fitly hathe hee vsed the woorde kadar, whiche signifieth [too spred out.] For whereas some vnderstande by this spreading oute of the people, that the people sat merye and happie at their ease, it seemeth farre fetcht. Neuer a whit more doo I admit that other would haue the people to haue ben caste downe, as it were too bee trampled vnder foote: for such violente dommion among Gods cleane people, and in his holy heritage, had not ben so well too bee lyked of. But when the people obey lawes gladly and willingly, and euery man quietly becometh conformable, gods blessing shineth forth the better. And fitly (as I sayd) is such an indifferentnesse called a spreading out, wherein is no troubledneesse or confusion. After then that Dauid hathe thanked God for the victories that hee hathe obteyned against his forreyn enimies: he therewithall also giueth him thankes for ordering the state of hys realme. And truely considering how he was no noble man borne, and also that hee was hated for the slaunderous reports that went of him: it was scarse to be beleued that euer he should haue had any quiet reigne. Then, that beyõd hope the people sodẽly submitted themselues vnto him: so woonderfull alteration was the singular worke of God.

3 [Lorde what is man &c.] He amplifieth gods grace by comparison. For hautag shewed how singularly well hee had ben delte withall, hee turneth hys eyes into him selfe, and making exclamation, demaũdeth, who am I, to whõ God voutsaueth too let himself downe. In deede the wordes are spoken generally of all mankind. Neuertheless this circumstaunce muste bee marked, that Dauid considering how base and bare-garded hys owne estate was, commendeth Gods grace the more. In other places he alleageth ỹ things that might humble him selfe alone: but heere hee holdeth him self within the vew of common nature. May rather whereas by discussing mans nature he might haue reported other things also, for whiche they are vnworthy of Gods loue and regarde: he doth but breefly touch, that they bee lyke too a smoke or a shadow. Whereupon it foloweth, that God vttereth the richesse of his goodnesse towardes them withoute their deserte. Wee bee warned by the way, that as ofte as wee forget our selues, so as we thinke our selues to bee somewhat, the onely shortnesse of life ought too beate downe all our ouerweening and stately nesse. For when the scripture intreateth of the frayltie of mankinde, it implyeth therwith the things that are of necessitie annexed. For seeing that our lyfe vanisheth away in a moment, what is there too bee founde steedie in vs? It is too bee learned moreouer, that wee neuer wey Gods grace throughly ynough, except wee bethinke vs of our owne estate. For then is Gods due yelded vnto him in deede, whẽ we acknowledge that he doth vs good vndeserued. The reste let the Readers fetche out of the eyght Psalm, where there is almost the like saying.

5 Lorde, bovv thy heauens and come dovvne, touche the mountayns and they shall smoke.

6 Caste foorth the lightening and scatter them: shoote out thyne arrovves and destroy them.

7 Sende thine hande from aboue, plucke mee out of the great vvaters, and out of the hande of the straungers children.

8 For their mouthe hathe spoken deceite, and their righte hande is a righte hande of falsehood.

5] Lorde bow thy heauens &c.] After he hath extolled Gods former graces according too their deserte, he desireth succor for the preseruation of his kingdome according to the present nede. And like as hee had gloried in God with princely corage: so holdeth hee on with like stateliesse of wordes in his prayers also, requiring him to bow the heuens, to make the mountaynes too smoke, too

trouble

trouble the apze with thundering, and to shoote out his arowes. By which maner of speeches, doubtelesse he discusseth all the impediments which are to harde foz vs to wade out of, too the ende that we may cõprehend Goos infinit power by fayth. In the .xviij. Psalme he commendeth the helpes that he had felte at goos hande, almoste in the same fozmes of speech: meaning therby that God had preserued him by wonderfull & vnwonted meanes. Foz although there appere not alwayes some such signe as ofte as God succozeth him, yet notwithstanding he dothe but righte too aduaunce aboue the cõmon ozdinary of nature, the thinges that had happened beyonde hope. But here he had another purpose: that is too wit, that fozasmuche as many deathes prealed vpon him, which wold haue ouerwhelmed his mind with despaire, he might conceiue goos incredible power, wherunto al the impediments of the world must needes giue place. Certesse it was to a good end that he inserted thus in his ouerreaching speeches, least hee mighte inclose his welfare in worldly meanes. Foz nothing had ben more auke at suche a time, than to measure Goos mightie power by ozdinary meanes.

7 [Send thy hande &c.] Now at one word we understand too what purpose the former figures tende: namely that sith earthly helpes fayled, God shoulde reache his hande out of heauen, bycause the greatnesse of the perill required an extraozdinarie manner of helping. And therfoze hee compareth his enemies too great and deepe waters. Wheras he calleth them [straungers] it is referred, not so muche too the ozigmall of their birth, as to their disposition and behauioz. Foz it is pll doone too drawe it to the vncircumcised, seing that Dauid dooth rather touche the baltardly Jewes that boasted falsly in the flesshe. And a little after hee dooeth vs too wit, that hee hath too deale, not so muche with forreiners that foughte against hym with force of armes and open defyance, as with inward enemies. By the [right hande of falsehod some vnderstãd rash attempts: whiche Dauid hoped should bee disappointed. Otherfome restreine it too the ozdinarie maner of taking an othe, as if he had called them periured. Otherfome expound it, that they as well execute their wicked deuices with the hand, as also lye with their tungs. But fozasmuche as in making promises, it hath bin an ozdinarie custome to strike hands (accozding as Salomon sayeth, Prouerb. 11. 21. Hande to hande, oz hande in hand,) I dout not but he meaneth falsharted, treacherous, and deceitfull persons. Foz ouer well agree these two thinges togither, that is too wit, a false tung, and a guylefull hand: as if hee had sayde, whatsoeuer they promise, yet is there nothing too bee hoped foz at their hande, bycause their faire speaking and their giuing of their hande is but too deceiue men.

9 I vvill sing a nevv song vnto thee O God: vppon the Vyole and the Psalterie vvill I sing vnto thee.

10 Which giueth vvelfare vnto Kings, and reskueth Dauid his seruaunt from the hurtfull svvorde.

11 Reskue mee, and plucke mee out of the hande of the straungers children, vvhose mouthe hath spoken deceit, and their right hand is a right hande of falsehood.

9 [I will sing &c.] Taking hart again vnto him, he addresseth himselfe to giuing of thanks, not doubting but god will maintein his benefits euen too the end. I haue told heeretofoze, that by a new song is ment a rare and singular song. Wherupon it foloweth that Dauid had hoped foz more than mans reason could conceiue. Foz in respect of the greatnesse of the helpe, hee promiseth an extraozdinarie kinde of song, the whiche hee separateth from the dayly Sacrifices, by a notable addition. As touching the [Vyole and the psalterie] I haue tolde you heretofoze how they were a part of the trapamẽt vnder

the law. But cheefly the argumente or matter of the Song is too bee marked: that is too wit, that Dauid had not only ben defended, but also reskued by god the preseruer of kings, by whose authoritie and commaundement he had bin created and anointed king. Wheras heere semeth vnto some too bee a couert matching of contraries, betwene kings and common persons, as if Dauid should say that not only the inferior sort of me, but also euen the puissantest sorte of all which seeme ouer sase by their owne power and strength, are preserued by the hande of God: I cannot tell whither it be pithye inough. I like rather this other reason, that although God maynteine al whole mankind, yet he extendeth his care after a peculiar sort too the preseruacion of the state of princes, and cõmon weales, as wheruppon dependeth the vniuersall welfare of all men. It is all one therfore as if hee had called him the ouerseer & preseruer of kingdomes. For inasmuch as the name of souereintie is hatefull, and no mã wold willingly be at another mannes becke, nor any thing is more contrarie too nature than subiection and bondage: all men shaking off the yoke wouldе ouerthrowe kings thrones who might ouerthrowe them fastest, if they were not shelded by gods secret defence. By the way Dauid sholeth out himselfe from other kings, like as in another place he is called the firste begotten of all kings. Psalme 89.28. Or at leastwise placing himselfe in the chefe roome bycause hee was anoynted with the holy ople aboue all the rest, hee sayeth, that Gods grace exceeded towards him. And for honors sake he chalengeth too himselfe the speciall title of Gods seruant. For although all kings bee Gods handseruants, and that Cyrus by a prerogatiue is called gods seruaunt in Esay. 45.1. yet notwithstanding forasmuche as no heathen king did euer acknowlege Gods calling, and Dauid was at that time alonly in ỹ whole worlde indued with lawfull authoritie, to reigne with certein assuredneese: this mark of difference is worthely put vnto him. I doubt not but that vnder [the hurtfull swoord] hee comprehendeth all the perils whiche hee had passed through of so many peres togither, so as it might be truly sayd of him, that hee came too the seege royall by sundrye deathes, & was stablished in his throne euen in the deathes them selues.

12 For our sonnes are are as the Plantes that haue growen vp in their youth: and our daughters as the corner *stones* that *bee* poolished after the likeneese of a palace.

13 Our corners bee full, passing from sorte too sort: our ewes increase into thousands, and into tenne thousands in our streetes.

14 Our Oxen can away with the burthen, *there is* no breaking in, no going out, nor no crying in our streetes.

15 Blessed are the people that are in suche case, blessed are the people whose God is the Lorde.

12 [For our sonnes. &c.] Some vnderstande these three laste verses in the maner of wishing. Other some thinke that Dauid reioyceth on the behalfe of him selfe and of the whole Realme, bicause all kynde of good things flowed luckely vnto them at that tyme, by the blessing of GOD. And truely I doubt not but Dauid together with hys thanksgiuing declareth how bounteously GOD had delte with hys people. Neuertheleese it agreeth not amisse, that hee shoulde also therwithal pray for the continuance of Gods benefites, the race whereof was like too haue ben broken off by wicked folk and housholde enimies, if the troubles and hurlyburlies had not ben redressed by God. His drifte then is this, that God should not suffer his so goodly blessings wherewith hee hathe loden his people, to decay and fade away. And first he beginneth

ginneth at their childzen, in whom hee minding to commend wel nurturednesse compareth the sonnes vntoo [Plantes that be wel growne in their youth.] For if trees barnish not betymes whyle they be yet tender, scarsly will they euer grow to be faire & high timber trees. He sayth that the yong wenches are like [Cozner stones wel & cunningly hewen] to make a beautiful buylding withal. Now then that gentle and wel nurtured issue shold haue the first roome among gods earthly benefites, it is no wonder: of whiche matter I haue intreated moze at large heretofoze. But seing that Dauid speaketh in the person of the whole realme, and intermedleth his own case with the state of the cõmons: heerby we gather, that he was nowhit addicted to his own priuate commodities.

13 [Our cozners. &c.] Others translate it [stozehouses,] the whiche I reiect not. Neuertheless seing that the hebzue wozde is deriued of the same roote that the wozd Zoe is, whiche we had in the laste verse, that which I haue sette down alredy: (namely [that our cozners be full]) semed to agree better with the originall. Some take the participle Mephikim trãsitiuely, and translate it [bzinging foozth:] but the meaning is in maner all one: namely that abundance of all good things springeth out of al cozners. Moreouer, where as it is sayde Mozan Elizan, I thinke rather that here is betokened a manyfold and sundzy varietie of all good things: than that (as some interpreters wold haue it) there flowed so plentiful increase, that ỹ special kinds were intermedled togither, and a confused heape made of the vnmeasurable abundaunce. For it needeth not too flee to so hard ouer reaching: and the wozds sound an other thing. For if it had ben a confused heape: he shold haue sayd simply Zanzan. The effecte therefoze is, that the realme was so enriched, not onely with grayne, but also with all kynde of fruites: that euery cozner was ful of all soztes of them, euen so much as suffyzed to accloy them.

14 [Dure oxen. &c.] Sabal among the Hebzues signifieth [to beare oz carry:] wherupon som take Mesibalim foz strõg: bicause that onelesse Oxen were well sinowed, they were not mete foz cariage, oz foz the ozaughte of burthens. Notwithstanding other some vnderstand it that they bee loden with fatnesse. In whiche poynte I will not contende, bycause it skilles not greatly to the effect of the matter. This rather is woozth the noting, that Gods fatherly louing kindnesse is praysed in this respecte, that hee disdayneth not to loke to the least things of all that bee foz mens ease oz commoditie. Therefoze lyke as in the fozmer verse he ascribed the frutefulnes of their cattell and sheepe vnto Gods grace: so now he sayth that Oxen are fed by him, to the ende we may knowe howe he neglecteth no parte of oure lyfe. Howbeit fozasmuche as it shoulde be little to oure behofe to swim in abundance of all thinges, except we might enioy them: he addeth also that by the benefite of God, the people are in quiet and tranquillitie. And fyrst by [breaking in,] I doute not but there is beetokened the inuasion of enemies: as if he should say, that the enimies breake not in vppon them with fozce, by bursting open their gates, oz beating downe their walles. I meruell why many take [going out] foz exple: as if he had sayd, the people are not caught and carped away out of the bozders of their countrey. For in my iudgement, he ment to declare playnly that there needed no salpes to be made to repulse the enimies, seeing no men offered them harm oz trouble. To the same point perteyneth the [crying in the strectes,] whiche ryseth of a sodeyn alarme. The meaning then is, that the cities are not troubled with any vnquietnesse, bicause G O D keepeth their enimies farre from them.

15 [Blissed is the people. &c.] Hee concludeth in this wyse: that Gods fauour towards those that be his, is sufficientlye auouched and manifested. If any manne obiect, that he fauoureth nothyng but grosseneſſe and of the earthe, when hee esteemeth mannes happinesse by transitorie commodities: I answer that these two things must be red ioyntly together: namely, That they be blissed which by their abundance perceiue

themselues to stande in Gods fauour: and whiche so taste of his grace in hys earthely blessings, as beeing assured in themselues of his fatherly loue, they labour still for the true inheritance. Neyther is it agaynste reason too saye, that they bee happie whome God blesseth in this worlde, so that they be not blynd in the fruition and vse of them, or so bloccish and witlesse, as too neglecte the author of them. For where as God suffereth vs to be destitute of many helpes of this lyfe: surely this his so liberall prouidence is a notable myrror of his rare loue. And what is more too be wished than to bee regarded of God? specially where mennes myndes be not so settled, but that they can gather howe God is their father, seeing he giueth them so liberall fynding: for at this marke muste all things be leuelled. Otherwise it wer better for vs to starue for hunger out of hande, than to bee pampered lyke brute beastes, and not to holde this for a cheefe poynte, That those are blessed or happie whome God hath chosen to be his people. By the way it is to bee considered, that although God giue vs some smatch of happynesse too taste of in meate and drynke: yet are not those faithfull ones wretched, that haue muche a doo to liue hardly with penurie and want. For god supplyeth their lacke (whatsoeuer it is,) with better comforts.

The Contents of the Cxlv. Psalme.

The Prophet weying with himselfe Gods wonderfull wisedom, goodnesse, and iustice, fyrst in the gouernmēt of the whole world, but chiefly in mainteyning, cherishing, and ruling mankinde, is caried to setting foorth of his prayses. And after he hath reckened vp the cōmendacions of his prouidence in generall: at length he commeth downe too the peculiar grace whiche hee vouchsaueth vppon his faithfull ones.

The Cxlv. Psalme.

1 DAuids prayse. I vvill extoll thee O God my king, and I vvill blisse thy name for euer and euer.
2 Dayly vvill I blisse thee, and I vvill prayse thy name for euer and euer.
3 Greate is the Lord and much to be praysed, and there is no serching out of his greatnesse.
4 One generation shall prayse thy vvorks vnto another, and they shal declare thy povver.
5 I vvill think vppon the beauty of thy gloriouse maiestie, and vppon the vvords of thy vvonders.
6 And they shall declare the povver of thy dreadfull actes, and I vvill shevv foorth thy greatnesse.

1 [I will extoll thee. &c.] Dauid not onely sheweth what hee wil doo, but also stirreth and exhorteth bothe himselfe and others too this godly dutie of offering altogither vnto God the sacrifices of prayses which he hath deserued. For hee declareth, that the ende for whyche God is so beneficiall to mankinde, is to bee worshipped with godly thankfulnesse. Also he commendeth perseuerance of indeuer. For seeing that God continueth his benefites, it is neyther right nor reason that we should bee weary of praysing him. Therfore like as he offereth his faithfull seruantes new matter of prayse from tyme to tyme, so spur-

reth

reth he them vnto thankefulneſſe, that they ſhould occupie themſelues in it duryng all the race of their lyfe. For in as muche as he ſayth [dayely:] there is betokened a continualneſſe. Afterward he addeth, that if he ſhould liue many hundred yeares, [he woulde do ſo ſtill euen to the laſte end.] And the repetition auayleth not a little to beetoken the vehementneſſe. Moreouer foraſmuche as it is a likelyhod that this Pſalme was made at ſuche tyme as Dauids kingdome flouriſhed: it is a circumſtaunce worthy the noting: That in calling god his King, hee compelleth him ſelfe and all other worldly Princes to ſtoupe too his lure, to the end that no earthly highneſſe may darken Gods glorie. Whyche thing hee confirmeth better alſo in the nexte verſe, where by crying oute that Gods greatneſſe is infinite, he admoniſheth vs that then onely we prayſe God aryght, when wee be as it were aſtonayed at the vnmeaſurableneſſe of hys myghtie power, or elſe be rauiſhed oute of oure wittes at it. But of that fountaine of admiration will afterward flow the due praiſing of God accordyng to the meaſure of our abilitie.

4 [One generatiō &c.] Here he ſheweth that all men in generall are created and ſuſteined in this life, to the end they ſhould implop their indeuer too the ſetting foorth of Gods prapſes. And there is a couert matchyng of contraries, betweene the eternal name of god, & the immortalitie of fame, that greate mē ſeeme too purchace by their noble deeds. For although mens vertues bee renowmed by ſtories: yet is the caſe farre otherwiſe with God, who daylye reneweth the remembrance of his workes, or rather continueth it with preſent frute, and maketh it to flouriſh in our harts, ſo as it may neuer fade. In the ſame reſpect alſo he ſayeth, that the brightneſſe or [beauty of his maieſtie is glorioufe,] to the intent he may lift vp himſelfe and others the better too woonder at it. I take [the words of] Gods [wonders,] for the incomprehenſible order of his woorkes, becauſe that all of them (as many as ther be of them,) are miracles that ſwalowe vp our vnderſtanding. And herby we gather, that gods greatneſſe lyeth not hyd in his ſecret beeing (the cunning ſcanning wherof without hauing reſpect too his woorks, is but a cold trifling:) inaſmuche as the true religion requireth not a ſpeculatiue or cōtemplatiue knowledge, but a practizyng knowledge. And after he hath ſayd [I will vtter, or I will think vpon: for (as we haue ſeene in other places, the word Aſhicha, may be taken bothe wayes: by turning his talke vnto others, he dothe vs to wit, that there ſhall alwayes bee in the worlde ſome publiſhers of Gods goodneſſe and iuſtice: and alſo that gods vertues deſerue to haue their fame ſpred foorth in the tungs of all men with one conſent. But howſoeuer others forſlow the matter, and defraude GOD of his due honour: yet notwithſtanding he declareth that he wyll be ſo diligent on his owne behalfe, that hee will ſing Gods prayſes cheerefully when all others hold their peace. Some thinke that [by the power or ſtrength of Gods terrible actes] the ſame thing is repeted that went afore. Howbeit ſpecially here are thoughte to bee noted the iudgementes that God executeth agaynſte the worldlings that deſpyſe him.

7 They ſhall breake out into the mention of thy greate goodneſſe, and ſing aloud of thy righteouſeneſſe.

8 Graciouſe and pitifull is the Lord, ſlovve too vvrath, and greate in mercy.

9 The Lorde is good vnto all menne, and his mercyes are ouer all his vvorks.

10 All thy vvorks ſhal prayſe thee O Lorde, and thy meeke ones ſhal bleſſe thee.

11 They ſhall ſhevv the glory of thy kingdom, & ſpeak of thy power.

12 To

12 To make his powver, and the glorioufe renovvme of his kingdom knovven vnto men.

13 Thy kingdome is a kingdome of all ages, and thy dominion *endureth* throughout all generations.

7 [They ſhall &c.] Becauſe ſ̄ word Nabang ſignifieth properly [to ſpring as fountaines do:] when it is trãſferred to ſpeaking, ſome will haue it too implye a couert vehemencie, ſo as it ſhould bee, not ſimply to ſpeake, but too haue full vtterãce at will, like as water floweth abundantly out of a ſpring: and the latter word Yerennu (whiche ſignifieth too crye out or too ſing a loude,) anſwereth therunto. Moreouer, [too blaze the memoriall of Gods goodneſſe,] is as much to ſay as to call to remembrance Gods goodneſſe, according as it is knowen vn too vs by our owne feeling and experience, too the intent wee maye blaze it abroade. For howſoeuer wee be conſtreyned to graunt that God is prayſeworthy in all his vertues: yet is there nothing that toucheth vs more than his goodneſſe, whereby he commes downe vnto vs, and ſheweth himſelfe our father. And therfore it is the ſweeteneſſe whereby Dauid allureth vs too come willingly and cheerfully to the prayſing of God, or rather too breake out into it, according as the metaphor in the firſt verb ſoundeth.

8 [Gracious and merciful &c.] Now he enlightneth Gods foreſayd goodneſſe with mo words, ſaying that God is forewarde vnto grace: for ſo doth the word Chenon properly ſignifie: and alſo that (being as it were ſorie with vs for our miſeries) hee gladly ſuccoureth vs. But it is to be noted, that Dauid tooke theſe titles of commẽdation out of that notable place of Moyſes, Exod. 34.6. And ſeeing that the Prophetes drew their doctrine out of the fountaine of the lawe: it is no maruell though they make ſingular account of the viſion that is reported there: for Gods nature is noo where expreſſed more euidently and familiarly than there. And therefore Dauid purpoſing too betoken briefly what thing it behoooueth vs to knowe chiefly concerning God: borroweth woordes from thence. Yea and it is not the leaſte popat of his gracious goodneſſe that he allureth vs vnto him with ſuche ſayre woordes. For if he ſhoulde alledge his myghty power, that would rather ſtrike vs downe with feare, than lifte vs vp. But yet ſo doothe Papiſtes: who deſcrybe G D D terrible and driuing all men out of his preſence, where as the ryght knowyng of him allureth vs to ſeeke vntoo him. Wherevppon it followeth that the nearer any manne is knit vntoo G D D, the better hathe hee profyted in the knowledge of hym.

Nowe if God not onely be willing too gratifie vs (if I maye ſo terme it) but alſo is layd to bee touched with a ruing of our miſeries as well as ourſelues, ſo as hee beecommeth ſo muche the gentler towards vs, as wee bee more miſerable: what a lacke of wit were it, not to runne to him out of hand? Howbeit foraſmuch as we keepe away his goodneſſe from vs, and ſhut ourſelues out of his preſence by our owne ſinnes: in vayne ſhould the Prophets intreate of his grace and mercy, onleſſe his goodneſſe ouerleaped that let. And therefore it was neceſſarie that that whiche foloweth ſhould be added: namely that foraſmuche as he is [great in mercie,] hee pardoneth ſynnes, and beareth with mẽs faults, ſo as he is gracious to them euen without their deſerte. Nowe althoughe G D D dooe alſo pacientely forbeare the wicked: yet bycauſe they be not capable of forgiueneſſe, this is directed peculiarly too the faithfull only, whiche receiue Gods goodneſſe by the liuely feeling of Faith. For vntoo the reprobates it is ſayde: What haue yon to doo with the day of the Lord? That daye is darkeneſſe and not light: ſorowe and not ioye. Amos. 5.18. And wee ſee howe boyſtouſly the prophete Nahum thundreth againſt them euen at the firſt puſh. Nahũ. 1. 3. For after he hath reherſed theſe commendatiõs out of Moſes:

tes: least they might take harte at them: hee by and by inferreth on the contrarie part, God is rough and cruell, a terrible and an vntreatable Judge. It remayneth then that they whiche haue prouoked Gods wrath by their sinnes should sue for his fauour ageyn by faith.

9 [The Lord is good &c.] This sentence hath a larger scope than the former had. For heere Dauid declareth, that God not only pardoneth sinnes mercifully of his fatherly louingkindnesse: but also is beneficiall to all men without exception: according as hee maketh his Sunne to rise vppon the good and bad. Math. 5.45. Althoughe then that the treasure of forgiuenesse of synnes bee shet vp from the reprobates: yet is their malice and naughtines no let vnto god, but that hee powreth out his goodnesse vpon them also, howebeit in suche wise as they deuoure it without feeling of it. In the meane while, only the faithfull knowe what it is too enioy the fauoure and goodnesse of God: accordyng as it is sayde in an other place: Go vnto him and be enlyghtened, and your faces shal not be ashamed: taste yee, and see howe swete the Lord is. Psalm.34.6. Where as it is sayde anon after, that [Gods mercie extendeth it self vnto al his workes, it muste not seeme eyther auke or harde. For seeing that oure sins wrap all the worlde in Gods curse: there is roome for Gods mercy euery where, so as it maye comme euen too the brute beastes.

10 [All thy woorkes. &c.] Dauid concludeth that althoughe manye ouerwhelme Gods prayses with wicked silence: yet they shyne forth euery where of them selues, and meete menne of theyr owne accorde, and as it were make a noyse in the dumbe creatures. Afterwarde hee addeth a speciall commendation too the faythfull, who bothe haue eyes to consider Gods woorkes. and also knowe, that there is nothyng whyche they shoulde rather doo, than exercyse themselues in setting out Gods benefytes. As for that whyche followeth immediately, (that is too witte, [They shall shewe the glorye of thy Kyngdome]) I referre it onely to the faithfull. Neuerthelesse if any man liste rather to drawe it generally to all gods creatures: I will not striue with him. But the distincte manner of teachyng whereof Dauid maketh mention here, agreeth not but too the Saintes. And therefore I keepe still the future tense in the verbes, whiche others turne into the manner of wishing. Howebeit, vnder the woorde [Kingdome] Dauid meaneth, that the manifestation of gods woorkes tendeth to this ende, that the whole worlde should bee broughte vnder awe of him, and submit themselues too his gouernement. And he commendeth the excellencie of his kingdome, to the intente menne may knowe that all things are peruerse and confused, onlesse God alone beare the sway. Afterwarde, he cryeth out that this kingdom is not transitorie as all worldly kingdomes be, but standeth stedfast for euer. And to the intent that euerlastingnesse may be considered the more attentiuely. He crieth out for wonder, and directeth his talke vnto God himselfe.

14 The Lord is he that vpholdeth all that fall, and he that lifteh vp all that be stouping.

15 The eyes of all trust vnto thee, and thou giuest them their meate in his season.

16 Thou openest thy hand, and of thy good pleasure fillest euery liuing thing.

14 [The Lorde vpholdeth &c.] Hee reckeneth vp certein examples of Gods goodnesse and mercy, by which it appereth that God reigneth not ouer mē, but to the common welfare of all mankynd. By suche as be [falling and stouping] he meaneth metaphorically all suche as be oppressed with aduersitie, and shoulde by and by goe to wrecke, if God did not reach his hande to thē to stey them [illegible] The effect is, ẏ god hath an eye to mens miseries, to succour them at their neede

Wher-

wherupon it followeth, that he deserueth not only that all men shoulde reuerentlye honour him reigning in heauen: but also that they should bee glad and fayne too yeeld themselues vnto his gouernance. And by the way he dooth vs to wit, that as many as seeke comfort of their miseries at Gods hand, shal not be disappointed.

15 [The eyes of all. &c.] Dauid alledgeth an other proofe of Gods goodnesse, that in ministring food to al liuing thinges, he sheweth himself a houshelder towards them. Some interpreters being led by the word [trust] restreyne this seking for sustenaunce at the heauenly fathers hande, vnto men only whiche bee indued with reason and vnderstanding: bycause the brute beasts seke theyr food but only by sighte and smelling. Neuertheleſſe although ther be no reason bred in them by nature, to make them depend vppon Gods prouidence: yet notwithstanding for asmuche as very necessitie by a certaine priuie instincte compelleth them to seeke foode: they are fayde (not without cause) to trust vnto God. Like as in the Psalme. 147. 9. the Rauens birdes are sayd to call vppon him. As for them that restreyn it vnto men, they can not by this meanes escape absurditie: For the wicked are no more attendant vppon Gods fatherly prouidence, than Oxen and Asses. Seeing then that the order of nature is so disposed, that all things liuing haue an inclinatiō toward their maker: it agreeth not amisse that the effection is put heere for the deede it selfe. And in the next verse all doubtfulnesse is taken away: for there it is sayde, that euery liuing thing is suffysed. And he sayth that [their meate is giuen them and in his season,] bicause the varietie it selfe doth the more enlighten Gods prouidence, inasmuch as euery of them hath a dyuers maner of feeding, and sundrye sortes of foode are distributed and applyed to their sundry vses. In whiche respect Dauid termeth them their meates. The pronoun relatiue [his,] which is put before the worde [season,] is not of the plurall number, and therefore it can not be verifyed of the liuing things. Therefore by [his tyme,] is ment due season. For euen in this behalfe also god commendeth his owne woonderfull dispensation, in that he hath appoynted for haptyme, harueſt tyme, and Grapetime, euery one in his certain season, and hath so disposed the courses of the peare, that catteil are fed one whyle with grasse, an other whyle with haye or strawe, yea and some with Akornes also, and with other frutes. For if hee should lashe out his store all at once, the gathering of it would be very vnhandsome. And therfore the due season deserueth no small prayse in the yearely increase of fruites and fodder.

17 [Thou openest. &c] It is a trim representation. For in asmuch as moste men shet their eyes against the wonderfull goodnesse of God, whiche shynethe apparantly in this most beautifull order of nature: Dauid bringeth in God reaching oute his hande, and distributyng foode to all liuing creatures. We fondly stay vpon the earth out of whiche foode groweth vntoo vs, and vppon naturall meanes. Dauid therefore to correct this errour, poynteth out Gods hande open afore our eies, as if he wer casting meat into the mouthes of vs. In the seconde member, some take the worde Retsan for [a desire:] as if he had sayd, God giueth foode to eche kynde of liuing thing, according to their owne lyking or desire. And truly a little after it shall be taken in the same sense. Neuertheleſſe, other some had leauer referre it vnto GOD: that he fedeth liuing things, of his own mere grace and liberalitie. For it were not inough too beleue that foode is ministred vnto vs from heauen: onelesse we take this seconde member with it, that God is bountiful of his own mere good will, and not moued by any outwarde cause, to prouide so abundantlye for all liuing things. So shall the cause be put here for the effecte. For foode and sustenences are the effects of this good pleasure, lyke as the giftes of grace are the effects of grace. Now wheras both mē and beasts are oftentimes pinched with hunger and famine, it must bee ascribed to the corruption of Nature. For since the fall of Adam, that moste beautifull order of Nature, whiche God had appoynted

poynted at the beginning, doth oftentymes fayle by reason of our sinnes: and yet this bounteousnesse of Gods, whiche Dauid commendeth, appeareth alwayes in the maymed remnauntes of it. For euen when Corne is most scarse there is no yeare so hungry and barein, wherein God openeth not his hand.

17 The Lorde is ryghteous in all his vvayes, and mercyfull in all hys vvoorkes.
18 The Lorde is neare vntoo all them that call vppon him, vntoo all that call vppon him in truthe.
19 Hee vvill fufill the desyre of suche as feare him, hee vvill also heare their crye, and saue them.
20 The Lorde preserueth all that loue him, and hee vvill destroye all the vvycked.
21 My mouthe shall speake the prayse of the Lord: and all flesh shal blisse his holy name for euer and euer.

17 [The Lorde is righteouse &c.] Now he intreateth not alonly of Gods bounteousenesse in giuing foode dayly vnto all liuing things: but hee comprysеth other parts of his prouidence also: as that he chastizeth mens sinnes, bridleth the wicked, tryeth his seruants pacience with the crosse, and finally ruleth the gouernement of the world by iudgements vnknowen to vs. Now althogh it seeme too be but a common commendation, bycause it flyeth in euery mans mouth: yet is it a poynt of rare wisedom to hold this principle, that God is righteouse in al his works, so as the prayse therof may always remayne whole vnto him fast settled in our harts, howsoeuer the world be tossed vpside downe. For after that all menne haue confessed God too be righteouse, the most part of them findeth fault with his ouergreate rigor assoone as they bee afflicted, and if he folowe not their desires out of hand, they quarell with him: and finally nothing is more ordinarie with them than to murmur at his Justice. And therfore not without cause is this righteousenesse (whiche is euery where nipped by the maliciouse foreiudgements of men) defended ageinst so greate vnthankfulnesse: as if hee should saye, although the worlde deface Gods glory with theyr quareling speeches: yet standeth it fast & remayneth vnimpeached for euer. And he purposely expresseth [in all his wayes and in all his works.] For we defraud God of his due prayse, if wee acknowlege not that his righteousenesse holdeth on, all after one rate through the course of his works. But nothing is more difficult than to keepe downe affections of the flesh that they heaue not vp ageinst Gods iudgements, in time of aduersitie when he seemeth either to forsake vs or to persecute vs wrongfully: according as there is a notable storie reported of the Emperor Mauris: who when hee sawe his children put too death by the falseharted and wicked traytour Phocas, and should himselfe to the slaughter by and by after, cryed out oftentimes. Righteouse art thou O lord, and rightfull are thy iudgements. Now then like as that good man did set this sheeld ageinst his most cruell temptacions: so also let vs learne too bridle our mindes, that Gods righteousenesse maye euermore retein his due prayse. Howbeeit, Dauid proceedeth yet further, that god (euen when he seemeth most rigorouse) is so farre of from crueltie, that he tempereth euen his sorest iudgements with equitie and mercye.

18 [The Lorde is neere &c.] Thys doctrine perteyneth most properly to the faithfull, whom God inuiteth vnto him by a singular priuilege, promising to accept their requestes. And truly faithe shoulde lye ydle or rather dead, without prayer, whereby the spirit of adoption vttereth

bettereth and sheweth itselfe, and whereby we testifie ourselues too be certeyne and assured of all his promises. The effect then is, that Gods inestimable fauoure towards the faithfull is seene in this, that hee sheweth himselfe a father to them. Furthermoze forasmuche as many doutings creepe vppon vs as oft as we haue any petition too make vnto God, and so wee either come to him in a mamering, oz faint for lacke of corage and harte, oz else our faithe quaketh through dismayednesse: therfore Dauid auoucheth that God is easie too bee intreated of all menne without exception that call vppon him. Howbeeit forbycause the moze part of the worlde doo marre and defyle theyr calling vppon God with their owne leude inuentions: in the other member there is prescribed the true manner of praying, that is too wit in Truth. Where as menne resort vnto God coldly, oz rather swelling eyther with pride oz displeasure quarrell with him in their praying: yet they find fault with him that hee heareth them not: as who wold saye, there were no difference at all betweene praying and prating, oz betweene the witnessing of ones faith, & hipocrisie. The moze part being wrapped in their owne vnbeleef, do scarsly think that God is in heauen: Some could find in their harts to pluck him thence: Others wold he should bee beholden vnto them: and othersome deuise some fashion by themselues how to pacifye him slightly: and so the common manner of prayer, is nothing else but a peeuish and vayn ceremonie. And where as the whole world almost cõmes running to god in their necessitie: scarce one among ten bringeth with him one drop of faith oz repentance. But better it were to leaue Gods name vnspoken of, than to make it subiect vnto suche mockeries. Not without cause therfore is truth required in prayer, that it maye proceede from an vnfeyned hart. And of the vntruth which is contrarie to thys vnfeynednesse, the speciall kinds are diuerse and in maner innumerable. For vnbeleef, misbeleef, doubting, grudging, counterfeat humilitie, corrupt desyres, and suche other like, are all vntruthes.

And forasmuche as this is a doctrine of no small importance: Dauid confirmeth it again in the next verse by way of exposition. And the repetition is too bee marked aduisedly: for our nature is inclinable vnto vnbeleefe, so as fewe oz none beleeue stedfastlye that they praye not in vayne at the callynge of GOD. Hereupon it commeth, that vntowarde turmoylyng tosseth theyr wandering myndes too and fro. Lyke as in the Popedome they haue deuysed themselues many patrons & spokesmẽ, bycause they made in a manner none accounte at all of imbracing with doubtlesse faith the promyses of God whereby he allureth vs vntoo him. Too the intente then that the gates maye stande wyder open, the holye Ghoste beateth into oure heades by the mouth of Dauid, that GOD graunteth all the desyres of all godly folke. Whiche saying howe effectuallye it oughte too pierce into oure myndes, it can not bee expressed by woordes. For what is man that GOD shoulde folowe his will: sithe it woulde rather becomme vs to reuerence hys hyghnesse, and humblye to obeye his commaundemente? But yet of his owne accorde he abaseth him selfe too thys condition of followyng oure desyres. Howbeeit this libertie muste bee ruled wyth a brydle. For wee haue not libertie gyuen vs to craue what wee liste, so as the Godly should malapertlye aske and haue whatsoeuer thing luste leadeth them vntoo: but before suche tyme as GOD affirmeth, that hee will graunte their requestes, he byndeth their affections too the lawe of obedience and modestie: accordyng as Iohn sayeth: We know that he will denye vs nothing, if wee aske it accordyng too his will. 1. Iohn. 5. 4. And for thys cause hathe Christe indited vs this fourme of praying, Math. 6. 10. Thy will be done: to bounde vs about with lystes, that wee preposterously preferre not oure owne willes before Gods good will, oz without choyce maymaking craue what soeuer commes at our tõgs end. Furthermoze, by naming precisely [them that feare God,] Dauid doth fyrst commend vnto them awe and reue-

reuerence, and seruisableneſſe, ere he offer them Gods louinge kindeneſſe, least they might thinke it lawfull for them too with more than hee alloweth and graunteth by his word. That which is added concerning crying out, is a kind of correction. For God appereth the alwais so easie to be intreated, that hee performeth out of hand ỹ which is asked of him. And therfore in this triall of faith ther is nede of perseuerance, that our desires may bee confirmed wyth crying out. Also the last parcel (namely [he shall saue them]) is a kind of a correction: to the end we may knowe how far and to what end God fulfilleth his seruants desires: namely, that the very deede itselfe may shewe him to be a faithfull maintenyner of their welfare.

20 [The Lord preserueth &c.] He proceedeth with the same Doctrine that GOD is neere his Seruantes too helpe them in their necessities. For wheresoeuer God is present, whatsoeuer daungers beetyde men, yitnotwithstanding they are sure to skape alwaies safe and sound through his grace. And whereas in steed of feare, hee putteth now [loue,] it is a thing worth the marking. For in adoyninge the faithfull with this title that they loue GOD, hee sheweth that the roote of true godlyneſſe is to submit themselues too GOD with willing affection: which very thing to do springeth of faith. For vntill such tyme as God shal haue drawen vs with the sweetnes of his grace, this gentle submission will neuer folowe. Notwithstanding peraduenture this louing wherof Dauid speaketh, hath a larger skope. For the faithfull not only addict themselues vnto God too obey his cōmaundmēt: but also forasmuch as they knowe how nothing is more too bee desyred than too bee linked vnto him. they labour for this felicitie with al their hart. Neuertheleſſe it is not to be dowted, but that by the way heere is betokened ỹ cheefe point of true holineſſe and righteousneſſe like as also in Moyses Deut. 10.12. And nowe Israell, what elſe requireth the Lord thy GOD of thee, but that thou loue him &c. As for this frute of godlyneſſe that we dwel safe and sound vnder gods protection, Dauid amplifieth it by a contrarie member, auouchyng that all the vngodly shal come to an ill end by the iust vengeance of God. Finally that the knitting vp may agree with the beginning: he affirmeth that he himselfe will publish Gods prayses, and by hys owne example he exhorteth all men to doo the same. For whereas some translate it, euery liuing thing shal bleſſe, I like it not. When Moyses speaking of the flud sayth ỹ al flesh perished wherin was the breth of lyfe: I confeſſe that vnder the woord flesh are comprehended all brute beastes: but wherſoeuer the word [flesh] is put alone without any addition, it is referred only vnto men. And yit Dauid sheweth heere not what they wold doo, but what they should do: as if he should say, Gods vnmeasurable and vnconsumable goodnes byndeth al men to prayse him continually without ceasing.

The Conteintes of the Cxlvj. Pselme.

After that Dauid hath incouraged himselfe, and others by his owne example to praise God: he correcteth a maladie that is natural welnere in all men, that they should not begwyle themselues by dispising their hopes heere and there. And therwithall he sheweth the remedie, that all their hope and truſt should be settled vppon God. And too the end they may hye themselues too him the more cherfully: he toucheth breefly certein testimonies of his power and grace.

The Cxlvi. Pſalme.

Prayse yee the Lord. Prayse thou the Lord ô my soule.

2 I vvill prayse the Lord in my lyfe, I vvill sing vnto my God as long as

I shall haue any beeing.

3 Put not your trust in Princes, in the sonne of man in vvhom there is no helpe.

4 His breth shall depart, and he returne to his earth, in that day shall his thoughtes perish.

5 Blissed is he whose help is the God of Iacob, and vvhose trust is in the Lord his GOD.

PRaise yee the Lord &c.] Theis fiue last Psalmes are closed vp & the same word ẏ they begin withall. And after hee hath willed all men generally too praise God: hee turneth his tale to himself or (which is all one) to his soule: sauing that vnder the term soule he speaketh vnto all his senses more vehemently. In the second verse, beeing redy prepared to the performing of his dewtie, he harteneth al men by his owne example. Wherby we gather, that his motion was not a light & geerish braid (as many mens is, which blame their own default in that behalf, and yit byanby fal into it agein) but a stedy and constant affection, the whych was both matched with diligence, and also tryed by effect, to be vnfeyned. And it seemeth that when Dauid sawe his godly enterprises hindered or forslowed by Satãs wylynesse: he first quickened vp his owne feruentnes by spurring it foreward, ere he wold professe himself a gwyde and scholemaister vnto others. For althogh he was rightly and earnestly mynded: yit wold he not be acknowen of it, vntill he had gathered greater feruencie. Now if Dauid needed to pricke himself forth too the praising of God: how sharply had we need too bee spurred to so hard a matter as is the mindinge of heauenly lyfe, with the deniall of our selues? In the meane tyme wee must know, that we shal neuer be liuely ynough vntoo this exercyse of Godlynesse wherof mention is now made, onlesse we be stout controllers of our selues. Furthermore for asmuch as Gods nourishing & susteyning of his seruantes in this world, is too the end they should occupy themselues in praising him al their life long: Dauid doth well in tasking himself to it euen vnto his lyues end.

3 [Put not your trust &c.] In very good season is this sentence put in. For the cause of mens blinding is this, that they entangle their mindes from time to time in many inuentions, so as they are the lesse able to come looce & vnencombered to the praising of God. To the intent then that God may obteine his praiseful and whole, Dauid correcteth and putteth away all ouerthwart hopes whervnto we be otherwyse ouer forward. And although it be his purpose to withdraw vs generally away from al men, yit he speaketh of princes by name, who be more too be feared than other comon people. For what helpe could poore soules behight, and such as stand in neede of other folkes help themselues? But the great men, and men of welth allure vs deceitfully with their gloriousnes, as though there were no such matter, as to be shrowded vnder the shadow of them. Now then for asmuch as the simple sort gase at theyr prosperitie: he addeth that euen the mightyest princes of the world are but the sons of men. Wherby our foly is sufficiently disproued, when we worship them as halfe Gods: according also as Esai speaketh 31.

3. The Aegiptian is man and not God: flesh and not spirit. Howsoeuer then that Princes be furnished with puissance, treasure, traines of men, and other helpes: yit doth Dauid tell vs, that we do amisse too put our trust in a mortall and fraile man, & that we do foolishly to seeke help where it is not too bee found. Which thing he expoundeth yit better in the next verse, wher hee declareth how short and flightfull the lyfe of men is. For although GOD giue Princes the bridle looce, yea euen too assaulte Heauen by attemptinge what they list: yit the departure of their soule, (as though some blast of wynde passed by,) turneth

turneth all their deuises & practizes so deerely vpside downe. For asmuchas the bodye is the house of the fowle, the thing that is spoken heere wilnot bee vnderstoode amisse of the fowle. For GOD calleth it back to himselfe by death. Neuertheles a man may vnderstand it more simply of the liuely breath: and it will fit the text better, that assoone as a mans breth is gone out of his bodye, he becometh a carkesse subiecte too rottenesse. Wheruppon it foloweth, that as manie as trust in men, doo but hange vppon a vanishing blast. And wheras he sayeth that in that day all his thoughtes passe or flowe away: by so saying he pleasantly taunteth ahe vndiscreetnesse of princes, which haue end or measure of their hoping and coueting, insomuch as they in a manner heape hilles vppon hilles too clymb vp into heauen: like as that franticke Alexander of macedonie did, who when hee herde that there were manye worldes, wept bycause hee had not yit conquered one of them, and yit within a whyle after was fain to content himself with one Coffin. And experience it selfe shewes that princes deuyces are greate mazes. Therefore least our trust myght bee intangled in them amisse, Dauid auoucheth that euen in princes also the passage of life shalbee swift and of small continuance, and that all their deuyces shall vanish away therewithall.

5 [Blisfed is hee &c.] Forasmuch as it had not bin prough to reproue the vice: he addeth the remedie wherevppon trew amendment dependeth: namely ỹ mans trust is then only stedfast & well grounded, when it leaneth vntoo God alone. For sometime euen the worldlings come to this point, that they acknowledge him too bee mightie, which groundeth his hope vppon flesh. And therefore they oftentymes fall out with themselues for trusting so vnadisedly for help at mens handes: and yit for all that, omitting the remedie, they wynd not themselues out of theyr errour. The Prophet then hauing cõdemned the vanitie which we sayd too bee naturall in all men: addeth wysely, that they be blisfed which trust in God. The same order keepeth Jeremie 17. 5. and 7. Cursed is he that trusteth in man, and maketh flesh his arme & afterward. Blisfed is the man whose trust is the Lord. Moreouer when hee auoucheth those too bee blisfed whome God helpeth: hee restreyneth the whole blisfednesse of the faithfull to the present meening, as though they were not otherwyse blisfed, onlesse God shewe himself their helper openly and in outward dede: but he groundeth their hapines in this, that they bee throughly perswaded in themselues, that they stand not but by ỹ grace of God. Furthermore by naming him the God of Jacob, he sholeth hym self out from the rable of the false Gods in whome ỹ vnbeleuers gloried at those daies. And worthely: for although it be ỹ purpose of all men to seeke GOD: yit doth scarce the hundreth person hold the ryght way. And like as he poynteth out the trew god by his right marke: so sheweth he also how it commeth not too passe but by the assured beleefe of adoption, that any of vs leaneth vnto him. For to the end that his helpe may bee redy for vs, it behoueth first that we stand in his fauour.

6 VVhich made heauen and earth, the sea, & all things that are in them: which kepeth truthe for euermore.

7 VVhich rendereth right to them that be wrongfully oppressed, which giueth bread to the hungry, the Lord that loozeth prisoners.

8 The Lord giueth sight too the blind: the Lord lifteth vp them that stoope dowue: the Lord loueth the righteous.

9 The Lord kepeth the straungers, releueth the fatherlesse and the widowe, and will destroy the way of the vngodly.

10. The Lord shall reigne for euer, thy god ô Sion *endureth* from generacion to generation. Prayse yee the Lord.

6. [Which made heauen. &c.] By all theis tytles he cõfirmeth the former doctrine. For although that at the first blush it seeme far from the matter to make mẽtion of the creation: yit doth it most aptly agree that gods myghtie power should succour vs as oft as any perill hangeth ouer our heads. For wee know with how lyght skirmishes Satan moueth vs too distrust: and how we our selues are fearfully tossed to and fro at euery lyght push. But if we beare in mynd, that god is the maker of Heauen and earth: we must of good ryght yeelde him this honour, that the gouernance of the world which hee hath created, is in his hand. Therefore in the first tytle there is a commendacion of his myghtie power, which must swalowe vp all our fearfulnesse. Howbeeit forasmuch as it were not ynough that GOD can helpe vs, if there went not a promis with it whereby to assure vs that hee is also willing & will doo it in deede: Dauid auoucheth in the second place, that hee is faithful and trew of his woord, so as now there can bee no rome for dowting, seeing that his will is knowen vnto vs.

7. [Which rendereth &c.] He reckeneah vp other perticuler points as wel of gods myght as of his goodnesse, which are all of them assurances too ground our trust vppon. And all things ame at this mark, That gods helpe shalbee offered and in a redinesse euer for the most despysed sort of all: and therefore that our miseries shalbe no let, but that he wil help vs, or rather that his own nature wil inforce him foreward to help euery man according to eche mans necessitie. First hee sayth, he rendereth ryght to the oppressed: to the intent it may come to our remembrance, that although (to our fleshly vnderstanding) he wink at our wrongs: yit will he not ouer slip that which perteyneth properly to his dewtie, which is too drawe the naughty-packs to an account of theyr wrong dealing. To be short, bycause gods will is to trye his seruantes patience by the crosse: hee speaketh heere precysely to the persecuted, that they should not shrinke for theyr miseries, but quietly wayt for their deliuerer, who maketh the lesse haste of his comming, too the intent hee may bee seene too bee the iust iudge of the world. It foloweth that hee giuith bread too the hungerie. Whervppon also we gather: that hee dealeth not alwayes so liberally with his seruants, as too fill them with full abundance: but now and then withdraweth his blissing, too the ende too succour them euen when they be at the point too starue. If the Prophet had sayd that the faithful be full fed, and as it were pampered at gods hand: who woold not bee out of hart byanby in tyme of famin and penurie? Not without cause then is Gods grace extended yit further, euen to the feeding of the hungerie: Too the same purpose also make the residew, [that GOD loozeth the prisoners, and giueth syght too the blynd.] For inasmuch as it happeneth from tyme too tyme, that the faythful are pinched with sorowfulnes, or pressed with mans tyrannie, or brought too extremitie, as if they were shet vp in most streit prisons: therfore it was necessara that this comfort should be set down: namely, that as oft as wee bee falne into such distresses, it is easy for the Lord to bring vs out of them. To giue sight to blynd, importeth as muchas to giue them light out of darknesse. Therefore as oft as wee bee destitute of counsel, and sticke fast in perplexitie, and finally lye confoũded and amazed as though the darknesse of death lay vppon vs: Let vs learne to giue God this honorable tytle of driuing away dimnesse and of opening our eyes for vs. So also seeing hee is sayde too lift vp them that stoope, wee may lerne too plucke vp a good courage, if at any tyme we grone vnder our burthen and be redy to faint. For god ment not only to haue his prayses set forthe heere: but the cause why he after a sort reacheth out his hand to such as be blind, in prison, and persecuted, is that they should cast their cares & grefes vpon him. Neither is it more than

needes

needs ỹ he repeteth thrice ỹ name of [lord.] For by that meanes hee stirreth and pricketh men to seeke him, who oftentymes in chasing vpon the bit had leuer too rotte in their miseries than to repaire too this sure sanctuarie. Wheras last of all God is sayd to loue the righteous, it seemeth too bee a spyce of restreint. For it is well knowen, ỹ many, although they be hardly pinched, groning in great anguish, & lying in darknesse: yit feele they no comfort at Gods hand: verily bycause that euen then also they prouoke God the more by their stubbornnesse, and scarce the hundredth person calleth for his grace, by reason wherof they receyue e'ne inst reward of their vnthankfulnes. Not wythout cause therfore whereas the Prophete had said generally that God succoreth them which be in misery, now he restreineth it too the righteous, to the end that as many as desire too feele him their deliuerer, should giue themselues wholly vnto him with vnfeined affection.

9 [The Lord keepeth &c.] Vnder the straungers, the fatherles, & the widowes, the Prophete by the figure Synecdoche comprehendeth all such as are destitute of worldly help. For inasmuch as euery man fauoreth his acquaintance and kinsfolk, we know that straungers are comonly in daunger of takinge wrong. There be not many too bee found that will offer themselues too defend & maintein the widowes and fatherlesse. For it seemeth too bee but lost labour where appereth no likelyhod of recompence. Therfore vnder theis examples the Prophet declareth, that what troubles so euer we bee greeued with all, we our selues beno blame if God (who alureth all wretches vntoo him so sweetly) reach not out his hand and deliuer vs. On the contrary part hee sayeth flatly that all things shall fall out amisse and vnluckely vnto the wicked despisers of God. I told you in the first Psalme that by the name of way, is ment ouer the whole course of mans lyfe. God then will destroy the way of the wicked, bycause he will curse al their deuices, al their doinges, what soeuer they attempt, and whatsoeuer they go in hand with, so as nothinge shall fall luckely on their side. Although then that they haue wit at will, yea or rather bee politike and wyly, and that all welth and abilitie bee at their pleasure, yit shal God ouerthrowe al their hopes. For I like as in reachinge out his hand too those, that be his, hee leadeth them ouer al lettes or rather through places where no way is, so agein he will cut of the reprobates euen in the open and leuell way.

10 [The Lord shall reigne &c.] He turneth his talk to the church to thentent he may the better perswade al the godly, that they shall find God too be such a one in very deede, as hee hath heretofore described him. Moreouer when he calleth God an euerlasting kinge, wee must also consider therwithall, too what end he reigneth. And the definition must be fet out of the former allegations. Wherupon it followeth, that as well in death as in lyfe, wee shalbe safe vnder the tuicion of that king which regyneth altogither too our welfare. If he had said no more, but the Lord reigneth for euer, a man might reddily haue made exception, that we be far vnlikant from his incomparable glorie. And therfore he purposely declareth, that he is bound vnto his chosen people by his owne sacred couenant.

The Conteintes of the Cxlvij. Psalme.

This Psalme also alloureth the faithfull to the praising of God for two considerations: that is to wit, bycause his power, wisedome, goodnesse, and other vertewes shyne foorth in the generall gouernement of the world and in all the seuerall partes of heauen and earth. But specially bycause that with his peculiar grace, hee cherisheth and mainteineth his Church which hee hath chozen freely, yea and both setteth it vp agein when it is falne, and also gathereth it togither when it is scattered.

Praise ye the Lord, for it is good to sing vnto our god, for it is a pleasant thi ng, and praise is comly.

2 The Lord is he that buildeth Ierusalem, and he shall gather togither the dispersed of Israel.

3 Healing the broken harted, and cinding vp their sores.

4 Nomberinge the multitude of the Starres, and giuing euerye one of them their names.

5 Great is our Lord, and great in power, and of his wysedome there is no nomber.

6 The Lord is he that releeueth the miserable, and casteth the vvicked downe to the ground.

PRaise ye the Lord &c.] Although he reherse here the benefites that God bestoweth vpō al mankind yt is there no dout but he telleth his tale peculiarly to the faithful, who only haue eyes to espy Gods workes, whereas the faithlesse are bereft of vnderstanding, through the blindnes and dulnesse of their owne mynd. And hee not only intreateth of Gods common benefites: but also commendeth cheefly his grace which was apparant in his chozen people. Wherefore to the intent the Church may addresse hir self the more cherfully to sing Gods praises, he saith that the same kinde of exercyse is good, pleasant, and sweete, wherin he ouerthwartly nippeth the leawdnesse welneere of all men, to whom it is irksome to here any mention made of God: but a singular pleasure to forget god & themselues, to ỹ end thei may folow their own lwndge the more licentiously: therfore to the intent mē may lerne to take pleasure in this exercyse of godlynes: the Prophet telleth them that praise is comly or amiable, for the word [Neua] may be takē both wayes.

2 [The lord is &c.] He beginneth at gods speciall grace which hee bestowed vppon his church when it was his will to adopt one Nacion setting all the rest a side: and also too chooze a place certein wherein hee would bee called vpon. For whereas he is called here the builder of Ierusalem: it is not referred so much to the outward fozm & fashion of ỹ houses, as to ỹ spirituall seruing of god. And it is a comon metaphoz to vse the terme of [building] for Temple when the Church is intreated of. The effect is, that the Church is not builded by mans labour, but by the Heauenly power of God. For neyther it is the worthynesse of the place that maketh Ierusalem to bee Gods only dwellingplace vpon earth: neither hath Ierusalem gotten so great honour by the wysedome, pollicie, labour, or help of men: but bycause it pleased God to halow it vnto himself. Trew it is in deede that he vsed the labour and seruis of men when he reered himself a sanctuarie there: but yt there is no reason that his so doing shuld darken his grace, which alonly distinguished that holy Citie from all other Cities. What the Prophet calleth God the builder and workmaister of his Church to this purpose, that we may knowe how it is his working that maketh the same to stande in stedfast state, or which repayreth it when it is decayed. Wherevpon also hee gathereth, it is in his hand, and at his appointment to gather them togither that be dispersed. For the prophet ment heere too comfort the miserable outlawes that were cast a funder heere & ther: that they might hope to be gathered togither ageine out of their dispersement, so as they mpght grow togither agein into one body, bicause God had not adopted them for nought. Then inasmuch as he had cōmaunded a Temple & an aultar to bebuilded vnto him at Ierusalē: the prophet chereth vp the Iewes that were as outlawes from their owne countrie, with good hope of returne: as if hee should say, it was no lesse the peculiar work of God too set vp the Church agein whē it is defaced & ouerthrowē, thā it was to lay the foūdations of it at ỹ beginning.

It was not then the Prophets purpose simply to commend gods free goodnesse in the first setting vp of the Church: but to reason vppon the originall of it, that inasmuch as god forsaketh not the work of his own hands, he wilnot in any wise suffer his Church too decay vtterly, the which he hath once bwilded to the intent to mainteyne it vntoo the end. And this comfort must encoũter vs at theis daies in the sorowful dismẽbring of the church which is too be seene euerywhere, so as we may hope that all the elect which are graffed intoo Christes bodie, although they bee miserably dispersed like torne members, shall notwithstanding be gathered togither into the vnitie of faith: and that Chrystes mangled body which is rent dayely in peeces, shalbee restored to perfect sowndnesse agein, bycause god wilnot suffer his woorke too decay vtterly. In the next verse also hee continueth the same doctrine. For heer vnto tendeth the similitude, that although the Church bee payned with sore diseases, yea or brought to the pitts brim, and although she be stabbed through with many wounds: yit will god easly heale hir. Whereby it appeereth, that in theis dyuers maners of speaking ther is but one thing repeted: namely that although the state of the Church doo not alwayes florish: yit shall it alwaies continew safe and sound, bycause God will pitifully heale it as a body that is ful of sores and botches.

4 [Nomberyng the &c.] Bycause the gatheryng toogyther of the people that the prophet hathe intreated of, myghte seene incredyble: they that thynke the same to be confirmed in this verse, haue probable reason too leade them. Thus therefore doo they knit the Prophetes woords togither: That foralmuch as it is not a harder matter to gather men togither that be scattered and dispersed asunder, than too nomber the starres in the skie: ther is no cause why the wandering and banished Israelites should despaire of returne: so bee it that they resort with one consent vntoo God as their only head. No lesse likely coniecture were it also, that the prophet alludeth too the promis in Gen. 15. 5. behold the Starres of the skie, and see if thow can nomber them: euen so shall thy seede bee. Notwithstanding forasmuch as immediatly after, the Prophet intreateth of the vniuersall order of nature: in my iudgment it wilbee more playne too expound this verse also of the woonderful woorkmanship of the Skye, wherein Gods incomparable wisdome shineth forth, when hee so gouerneth the variable, manifold, and interwynding courses of the Starres, as that they go not amisse one heire bredth. He giueth to euery of them his certein & seueral charge, so as nothing is confused for all ẏ great nomber of them. Woorthely therefore cryeth he out byanby, [That GOD is great, and infinit as well of power as of wisdome.] Wherby also wee bee taught, that ther can be no greater ouerthwartnesse, than too haue a will too measure the workes of God wherein hee oftentymes vttereth his incõprehensible wisdome and power, by the small capacitie of our owne wyt.

6 The Lord is he &c.] This cõmendacyon auayleth properly too the confirmacion of our hope inaduersitie, that our hartes may not faint in the triall of the Crosse. Wheruppon also we gather, that although the fathers were cherished more tenderlye vnder the lawe: yit were they not vtterly pryuiledged from the warfaire wherin God exercyseth vs at this daye to the end wee should seeke the trew rest elsewher than in ẏ worlo. Then if in tyme of sore persecution, we begin to cast douts where that helpe is which God hath promised to be alwaies redy for vs: Let vs call too mynde this sentence, how we bee therefore brought lowe, that wee may afterward bee lifted vp aloft by the hand of God. Also if spytinge at any tyme doo hartburne vs or sting vs when wee see the vngodly take their pleasure: let vs remember what the Prophet sayth heere, how they bee hooysed vp aloft, that they may fall headlong down. For when he saith that they shalbe cast downe to the ground, there is no dout but hee couertly taunteth theyr pryde, wherby they aduance themselues themselues aboue the clowds, as though they were not of the nomber of men.

7. Sing vnto the Lord in praise: sing vnto our God vpon the Harp.
8. VVhich couereth the Skie with Clouds, and prepareth Raine for the earth, making grasse to growe vpon the Hilles.
9. VVhich giueth too Cattel their foode, and also too the Rauens birds that cry vnto him.
10. He wil haue no pleasure in the strength of a Horse, nor delyght in the legges of a man,
11. The Lorde delighteth in them that feare him, whiche put their trust in his mercy.

7. [Sing vnto the Lord. &c.] Again he exhorteth too the setting foorth of Gods prayses, and therewithall declareth that there wanteth no matter, inasmuche as new proofs of his power, goodnesse, and wisdome doo from time too time preace before our faces. First he sayeth that [he couereth the skie with Clouds] whiche alteration ought too quicken our wits if we were not too too blockishe. Surely howsoeuer the innnmerable miracles of God shine in the Heauen: yit if the wether should remaine alwaies a like cleer his worcking should not be so eudent, as when hee sodenly ouercasteth the skie with Clouds, withdraweth the brightnes of the Sonne, and setteth as it were a new countenance vpon the world. Afterward he telleth them that by that meanes God prouideth afore hande for all liuing creatures: bicause that thereby bothe grasse groweth vp, and moisture is ministred to make the earth frutefull. And so God toogither with the auauchemente of his power, setteth before our eyes an assurāce of his grace and fatherlye loue towardes mankinde: nay rather hee sheweth that God neglecteth not euen the wild beasts & cattell. And this is a thing right worthie to be marked, that there falleth not a droppe of raine vpon the earth, but by the commaundemente of God. Indeede the Philosophers finde out the originall of the raine in the Elements. Neither is it to be denyed but that the Cloudes are engendered of the grosse vapors whiche the earth and the sea breatheth vp. But the meane causes make not so darken Gods prouidence, but that hee may giue vnto the earth moysture necessarye too bring foorth frutes. Finallye like as the earth gaping through drought dooth after a sorte declare hir drought with open mouth: so also on the other side GOD dreepeth downe drink by rayning. Truly he could giue freshencesse to it by other secrete meanes that it shoulde not fayle: but the watering of it is as it were an euident sight of the continuall care which he hath ouer vs.

9. [Which giueth to cattel.] By setting downe one perticuler hee openeth more plainly that whiche hee had sayed afore: namely that God prouideth foode for all liuing things. And wheras he saith that cattel are fed rather than men: that maketh to the enlarging of the matter. Certeine it is in deede, that the worlde was created and garnished with his frutefulnesse and forson for mans sake: and the neerer that we approch vnto GOD, so muche the more dooth hee manifest his bountiousnes towardes vs. Howbeeit if he disdeine not to extend the same euē vnto brute beasts also: therby it appeereth plainly, that hee is a very father & nurce vnto vs. The cause why hee nameth the [Rauens] a moste despised kind of birds is to teach vs that Gods liberalitie perceth intoo all partes of the worlde. And wheras he sayth that [the Rauēs birds do cry vnto God] no doubt but hee alludeth vnto the crocking of them. Notwithstanding hee putteth vs in minde by the way, that they confes their want, if god reache them not foode from out of Heauen. For whereas the Iewes doo fable that the olde Rauens forsake their yung birdes as soone as they bee hatched, and that wormes are breede in the barks of the trees to feed them with: they do but after their olde wont. For they make no conscience nor shame to deuise what they list without coloure of truthe, as ofte as they meet with any doubtful thing.

But

But let it suffyce vs, that the whole order of nature is so guyded by God, that not euen ỹ Rauens birdes are destitute of food: who by their crocking doo confesse themselues to bee hungrie, and that their want were remediless, except God succoured them.

10 [Hee will haue no, &c.] After that the Prophet hath shewed howe no part of the worlde is voyde of Gods liberalitie: hee auoucheth by expresse woordes, that men haue no strength at all more than god himself breatheth into them from heauen. And this addeth hee for the nonce, too reproue the pryde wherewith welneere all men are naturally puft vp, so as they leane too their owne strength. The meening of the woordes is: Let man come furnished with all his strength, and let him bringe all his helpes with him wherein hee thinks himselfe too excell most, and yit shall hee bee but a smoke and a leasing. May rather, if hee chalendge neuer so little vnto himselfe: euen the same little wilbee a blocke in hys way too hinder and keepe of Gods grace by whiche alonely wee stande. Under the strength of a horse, hee betokeneth (by the Figure Synechdoche) euery kynd of defence: Not that the helpes whiche God gyueth vs, doo mislike him of themselues: but bycause wee had neede to bee drawen away from the leawd trusting in them.

For nothinge is more ordinarie with vs, than too bee mad drunke with pryde, assoone as wee haue any thing too serue our turne withall. And therfore against ỹ puissance as well of men as of horses, he matcheth the feare of god & the trust ỹ leaneth vnto his mercie: as if hee should say, this point of modesty is chefly requyred at our handes, ỹ in worshipping God deuoutly & holily, we should depend vpon his grace.

12 Prayse the Lord ô Ierusalem: Prayse thy God, O Sion.

13 For hee strengthneth the barres of thy gates, and hee blisseth thy children in the middes of thee.

14 VVhich setteth thy borders in peace, and satisfyeth thee vvith the fatnesse of Corne.

12 [Prayse the Lord, &c.] After hee hath intreated of Gods benefytes in generall, hee turneth his talke ageyn to the faythefull, whom only we told you afore to bee endewed with perfecte taste too receyue with trewe thankefulnesse the benefytes which ỹ world swalloweth whole. Moreouer he speaketh to the whole church vnder the name of Ierusalem, bycause the faythfull in those dayes kepte their holy assemblyes there, and repayred thither as it were vnder Gods standerd. And bycause hee will anon after make mention ageyn of Gods vniuersal gouerning of the worlde: yit as nowe hee commendeth the grace of God which he vttereth onely toward the faythfull: namely in defendinge his Churche, in graciously cherishing it, in bountifull enrichinge it with all good thinges: and finally, in preseruing it safe from all anoyance and trouble. For in sayinge that [the barres of hir gates are strengthened by God:] hee meeneth that the holy Citie is singularly fortified by Gods protection, so as shee needeth not to bee afrayed of enemyes. Too the same purpose also maketh the other phrase of speeche which followeth: that is too wit, [that all hir borders are set in peace:] which is as much to saye, as hir enemyes are kept of by the hand of God, so as they can put hir to no disquietnesse and trouble. Not that the Church hath peace and reste on all sydes, and suffereth no inuasions: but bycause God setteth his hande manifestly agaynst them, to beate backe theire assaultes, so as shee maye without feare despyse all hir enemies round about hir.

Onlesse perhappes any man list to extend the woord [Peace] more largely, accordyng as dyuerse tymes it is taken for a prosperous and happie state. Howbeeit, forasmuch as there is mention made of [borders:] the former exposition seemeth to fit the place better. Afterward is added gods inward blissing, wherby it cõmeth to passe that hir Citizens haue a prosperous and happie dwelling in hir, and therwithall are fed abundantly, euen till they saye ho. Not that Gods childrẽ alwayes haue delicates, which would marre them, by reason that ỹ flesh is so ouerforward vnto

wantonnes: but bicause that in their dayly foode they espye Gods liberalitie more manifestly than the vnbeleeuers doo, who eyther blynde themselues with ouerpampering, or martyr themselues with miserable sorowfulnesse when they want, or else burne alwayes in vnsaciable couetousnes. But specially in old tyme God vttered his fatherly loue vnto the fathers vnder the old Law in abundāce of vittel: bycause it behoued them as then too bee led hygher by such trayneuentes.

15 VVhen hee sendeth foorth his commaundement too the earth, hys woord ronneth very swiftly.
16 VVhich giueth snow as wooll, and scattereth the hore frost like ashes.
17 Hee casteth foorth his yce like morselles, who is able too stande before his cold?
18 Hee will send his woorde and melt them, his breth shall blowe, and the waters shall flowe.
19 Hee sheweth his woord vntoo Iacob, his statutes and his iudgements vntoo Israell.
20 Hee hath not delt so with euery Nacion, neyther hath hee manifested his iudgementes vntoo them. Prayse yee the Lord.

15 [When he sendeth, &c.] Agein he toucheth certein perticulars of Gods woorks that shyne euery where in the order of nature. Howbeit forasmuch as the world surmysseth, that the alterations of the earth & of the ayre (which ought to be recordes of his power) doo happen by casualtie: before the Prophet intreate of Snow, horefrost, and yce: hee declareth expressly that ỹ earth is ruled by his commandement & becke.
For the sending foorth of his commandement is nothing else than the secret mouing whereby he moderateth & tempereth all things. For were it not that he so commaundeth & ordeyneth it, there should bee no stirring in the elementes: neyther should they bee carved too & fro of their owne instinct, excepte his priuie commaundement went afore. And he sayeth that gods word ronneth swiftly, bycause ỹ assoone as god sheweth what hee will haue doone, all things ronne togyther redye to obey him. Whith principle onelesse we hold vs vnto, sift wee out the meane causes neuer so curiously, all our sharpsyghtednes will vanish away. As for example. Aristotle sheweth great wit in his Meteores, as he disputeth most exactly of the naturall causes: and yit hee leaueth out this cheefe poynte, wherin euery of the rudest idiotes (at least wyse beeing indewed with trew Religiō) goeth beyond him. For more than vnwyse muste hee needes bee, whome so lodeine snowes & horefrostes informe not of this swiftnesse of Gods woord. Therefore except we purpose to set the Cart afore the horse in argewing vpon Gods woorkes: we must alwayes begin at this principle, that all the partes of the world are attendant vnto Gods pleasure, so as the whole course of nature is nothing else but a redye fulfilling of the things that hee hath commaunded. For surely when the waters fryze, when the hayle is scattered through the ayre, when horefrostes darken ỹ skye: thereby it appeereth, howe effectually hee speaketh. But if the most part of ỹ world bee astonyed at these so many woonders: the very sharpnesse of the cold that benommeth our bodyes may compel vs to wonder at Gods myghtie power. For truely, seeinge that the heate of the Sunne scorcheth vs in sommer: and ageyne the Winter comming after, clingeth all thinges togyther: this alteracion (whiche were incredible without experience), cryeth out alowd, that there is some Diuine power reigning in Heauen.
19 [He sheweth his Woord, &c.] Here is mention made of somwhat another maner

of

of ſaying than was before. For GOD is ſayd after an other ſort too cõmaund the ſenſles creatures, whõ he guydeth ſecretly vnto his obeyſance by a hidden inclinaciõ: than he commaundeth men endewed with vnderſtanding, whõ he teacheth by playne ſpeeche, that they may wittingly and willingly folowe whither ſoeuer hee calleth. Although then that the benefytes, which he reckened vp erewhyle, are wooꝛthie no ſmall eſtimaciõ: yit dooth this far paſſe all the reſt, that in ſetting fooꝛth the doctrine of Religion, which is ẏ thꝛeaſure of euerlaſting welfare, hee voutſaueth to execute the office of a Scholemaſter towardes his choſen people. For how little ſhould it auaple the Churche too ſwim in all tranſitoꝛie goodes, and to be defended from the foꝛce of enemyes, if hir hope mounted not aboue the woꝛld? Then is it the greateſt token of his fauour that can be, that he offereth vs the lyght of lyfe in his woꝛd. And therfoꝛe not without cauſe is it added heere as the vpſhot of trew & ſubſtantiall happines. And heerby wee may lerne, not only to entertеine Gods doctrine with reuerent and Godly obeyſance: but alſo too imbꝛace it louingly, bycauſe nothing cã be deuyſed moꝛe ſweete, oꝛ moꝛe amiable, thã that GOD ſhould take vppon him the charge of our welfare, yea & teſtify ẏ ſame by leading vs vntoo him by the hand. For the mark ẏ this doctrine aimeth at, is this, that in the thik darknes of this woꝛld, and amõg ſo manie outraunginges, wherwithall Satan hurꝛyeth mankynd about, our moſt deere & good father ſhineth afoꝛe vs vntill wee be gathered intoo the heauenly inheritance. And it is to be marked, ẏ the thinges which Moſes and the Pꝛophets executed by the commaundment of God, be aſcribed to God him ſelf. For then verely is the doctrine of godlines honoꝛed as it ought to bee, & eſteemed as it deſeruеth: when wee lift vp our mynds vnto God, who in ſuch wyſe vſeth the ſeruis of men, as that hee in the meane whyle diſplaceth not him ſelf frõ the office of only cheef teacher. Then is the Maieſtie of the woꝛd auouched vnto it heere by the perſone of ẏ authoꝛ of it. And at length the Pꝛophet enlargeth the ſayd grace by a compariſon, declaring that all other Nations had not bin delt ſo withall. For if the cauſe be demaunded, wherfoꝛe God pꝛeferred ẏ one people befoꝛe all other: ſurely their verye pꝛerogatiue will leade vs ſtreyt to ẏ foun tayne of their free election. For wee ſhall fynd that the chyldꝛen of Iſrael differ from the reſt of the woꝛld, not foꝛ their owne vertew, but bycauſe God (ouerhipping ẏ reſt) voutſauеd to adopt them.

The Conteintes of the Cxlviij. Pſalme.

To the intent hee may the better and more effectually expreſſe how much God is too bee prayſed in his woorkes, hee calleth all creatures aboue and beneathe too the ſetting foorthe of his prayſes. For although hee begin at the Angelles, yit hee byanby extendeth his talk too the brute beaſtes and dumb elementes, meening that there is no part of the world, wherin Gods prayſes ſound not, bycauſe hee vtterеth euerywhere a cleere and manifeſt witneſſe of his power, goodneſſe, and wiſdome. At length hee ſteppeth downe vntoo men, whom GOD himſelf hathe ordeyned too bee the lawfull publiſhers of his prayſes in this world. Howbeeit, foraſmuch as the vnbeleeuers are both too blinde to conſider Gods woꝛks, and alſo too dumb to ſet fooꝛth his prayſes: the Prophet in the end of the Pſalme calleth too the Iſraelites, as peculiar witneſſes, too whom GOD had diſcouered him ſelf more neerely.

The

The C. xlviii. Pſalme.

Prayſe yee the Lord. Prayſe yee the Lord from out of the Heauens, prayſe yee him in the hygh places

2. Prayſe yee him all yee his Angelles, prayſe yee him all yee his hoſtes.
3. Prayſe yee him yee Sonne and Moone, prayſe yee him all yee bryght Starres.
4. Prayſe yee him yee Heauens of Heauens, and yee vvaters that bee aboue the Heauens.
5. Let them prayſe the name of the Lord: for hee commaunded, and they vvere created.
6. And hee hathe ſtabliſhed them for euer and euer: hee hathe ſet them an ordinance, and they ſhall not paſſe it.

PRayſe yee the Lord, &c.] Hee ſeemeth to cõprehend here as well the Starres, as the Angelles, yea and the very ſkye itſelf and the aire, and whatſoeuer is engendered there. For immediatly after there followeth a partition, wherin hee exhorteth firſt the Angelles, and then the Starres and the Heauenly waters. As touching the Angelles, cõſidering that they were created too be continually occupyed in this exercyſe of Godlines, it is no maruell though they bee placed in the firſt rank, whẽ ỹ ſetting foorth of gods prayſes is intreated of. And therfore in ỹ notable viſion, which is written in Eſay. 6. 3. the Cherubins crye: Holie, holie, holie Lord God of hoſtes. And in manie other places the ſcripture bringeth in ỹ Angelles prayſing G O D with ſuch commendacions. What needeth thẽ ſuch cheerfulnes to haue any ſpurring? Or if they were to be quickened vp, yit what is leſſe ſeemly, thã that wee (who are benommed with ſo greate ſlothfulnes) ſhould take vpõ vs ỹ charge of encouraging? Dauid then, who not only matched not the Angelles in zele, but alſo came far ſhort of them, could in no wyſe bee a conuenient encourager of them. But neyther was ỹ his purpoſe, (for hee ment rather ſimply to teſtifye that nothing was more acceptable, nor more deſyred of his part, thã to ioyne with the elect Angelles in deuout conſent of prayſing God:) neyther was it ageinſt reaſon, that hee (to the intent hee might addreſſe himſelf the more cheerfully to the diſplaying of Gods prayſes) ſhould call the Angelles to cõpanie, who ronne to it of their own accord, or rather ſhewed him the way to it. In the ſecond part of the verſe he termeth them the [hoſtes or armies] of God, bycauſe they be euermore preſt to receyue gods cõmaundmentes. For (as it is written in Daniel, 7. 18.) millions of millions ſtand about his throne. This name [of hoſtes] is tranſferred vnto Starres alſo, both bycauſe they bee diſtinguiſhed in marueloufe order, & alſo bycauſe they execute Gods cõmaundmentes with woonderfull ſwiftnes. But here the Angelles are called gods armyes in the ſame reſpect that they be in an other place called Principalities and Powers, Coloſſ. 1. 16. namely, bycauſe God vttereth his power by the handes of them.

3. [Prayſe yee him, yee Sonne and Moone. &c.] This place conſenteth not with Platons dotage, who ſurmiſed that the Starres are indewed with reaſon and vnderſtanding. For the Prophet placeth not them in the ſame degree that hee placed ỹ Angelles euen now: but only dooeth vs too vnderſtand, that Gods glorie ſhyneth euerywhere, as though they did ſound out his prayſes with a loud voice. Wherby alſo is ouerthwartly taunted the vnkyndnes of men. For would a man giue care to this melodie but a little, he ſhould be attentiue to the conſidering of Gods woorkes.

For

For, the Sun, as wel with his brightnes as with his heat, and with other singular giftes, dooth hee not magnifie his Creatour? The Starres when they goe thorough with their course, & both beautifie the skye and also enlyghten the earth, doo they not also sound out Gods prayses like a trumpet? But forasmuch as wee bee both blynd & blockish, the Prophet dooth very well to call them to witnesse, ỹ they may correct our lazinesse. Furthermore, whereas hee calleth them [The Heauens of heauens:] without doubt it muste bee referred to the Spheres. For the Eclipses and other syghts shewee openly, as well that the fired starres are aboue ỹ planetes, as also that the Planates themselues are situate in seuerall compasses.

This excellencie of woorkmanship dooth the Prophet (not without cause) cõmend in terming them expressely the heauens of heauens: not that in very deede there bee many heauens, but bycause Gods woonderfull wisdome whiche hee vsed in creating the heauens, cãnot be aduaũced roppally ynough: consideringe howe hee mingled not the Sunne, Moone, & Starres confusedly togyther, but assigned too eche of them his proper situation and dwelling place, and also ruleth their manifold courses. Furthermore, whereas vnder the name of heauens he comprehendeth also ỹ Aire, or at leastwyse whatsoeuer space is from the middle of the aire vpward: Hee calleth the waters, the waters that are aboue the heauens. For there is no reason, why some should imagine that there bee waters abydingaboue ỹ fower elements. And the Prophet betokeneth plainly the falling of the rayne, when hee sayeth, that those waters are from aboue. Too slaunderously also doo they vnd themselues too the lettre, whiche surmyse that there is a cereein sea in the skyes as though the waters were alwayes remaynyng ther, whẽ as wee knowe that Moses and the Prophetes (to the intent to applye themselues to the capacitie of euery of the rudest sort) are wont to speake after the maner of the comon people. And therefore it were an vntoward dealing too examine their sayings by the rules of philosophie. Like as in this place, that God holdeth the waters hanging in the ayre, the Prophete commends it for a miracle, bycause it semeth to be against nature that they should mount aloft, & then stande still in an empty place, being of themselues gyuen too flyeading. And therfore in the psalm 33.7. it is sayde that they be hid there as it were shut vp in bottles or bladders. In the meane season the Prophet hath borowed his manner of speaking out of Moses Genesi. 1.2. who sayeth that the waters were seuered from the waters.

5 [Let them prayse. &c.] Bycause he speaketh to senselesse creatures, hee passeth to ỹ third persone. Wherby we gather that his speaking hitherto in ỹ second persone, was to moue men the more (for he hath requyred none other prayse, than such as maye teach vs that neyther ỹ starres haue their beginning of themselues, nor the rain was created by casualtie) bicause that although there stand so manifest euidences of Gods mighty power dayly before our eyes: yit we ouerslip the woorkmayster of thẽ with fowle blockishnes. Therfore ỹ pronowne [He] importeth a vehemencie: as if ỹ prophet should say, the worlde is not beginninglesse as heathen men dreame, nor clusperd togither of motes: but this moste goodly order which we see, had his being sodeinly by the commaundement of God. Moreouer, hauing spoken of the creation, hee addeth a thing that is more to bee obserued: namely, that hee gaue them a lawe which cannot bee broken. For manye, although they graunt the worlde to bee made by the power of God: doo notwithstanding slip away to colde imaginacions, as though the order of nature stood nowe by itself, and God were asleepe in heauen. Iustly therfore dooth the Prophet stand vpon this poynt, that the heauenly creatures, not only were once created by god, but also are now ruled by his gouernemẽt: and not only that a secret power was once put into them: but also that when they do their offices, they yeeld their labour and seruice vnto God in the vses that they are ordeyned for.

7 Praise ye the Lord from the earth, ye dragons and all depthes.

8 Fyre

8 Fyre and hayle, snow and yce, & windy stormes that do his cõmandmẽt
9 Mountaines and all Hilles, frutebearing trees and all Ceders,
10 Beastes and all cattell, kreeping things and fethered fowles.

7 [Prayse yee the Lord, &c.] Nowe hee commeth down to the lower partes of the worlde, howbeit that keeping scarsly exact order, hee intermedleth the things that be ingendred in ỹ ayre, as lightenings, snow, frost, and stormes. For these things ought rather to haue bin placed amonge the former sorte: but hee had a respect to the common capacitie of men. The effect is this, that which way soeuer wee turne our eyes, the testimonies of Gods mightie power encounter vs euerywhere. And hee beginneth with [whales.] For inasmuch as immediatly hee addeth [depthes:] I dout not but that by the woord [Tinimim, that is to say Dragons.] hee meeneth the Fishes of the sea, such as whales and Porpentynes bee. Neyther is it agaynste reason, that matter of Gods prayses should be fetched out of the sea, which is replenished with so many woonderfull thinges. Afterward hee mounteth vp agayne too Hayle, Snow, and stormes, which hee saieth doo the cõmaundement of God, bycause that neyther the sky is ouercast with clowds, nor a drop of rayne falleth from ỹ clowds, nor thunders are stirred vp, by chaunce: but all these altercacions are gouerned by gods secret appointment, whither it please him to testifye the sweetnesse of his goodnesse by moysting the earth: or else to chastize their sinnes by stormes, hayles, and other inconueniences. For this lesson serueth to many vses: to ỹ end we may know that, when derth is at hand, although the earth bee parched and seared vp with continuall drought, God hath rayne in a readinesse, to take away the drythe assoone as he gyueth his assent. And if the seede rot in the ground, or the corne come not too hys ryppenesse by reason of cõtinual rayne: then also muste fayre wether bee sought for at Gods hand. Furthermore, if the thunder abash our hartes, the prophet warneth vs to call vpon God, in whose hand it is too quyet all stirrings, as well as too thunder vpon vs in his anger. For this doctrine must not be taken so coldly, as though the creatures should vtter the operation that was put into them at the beginning, and God should spoyl himself in pleneste, as heathenish folke prattle: but it is to be beleeued cheefly, that GOD ouerseeth his creatures, and nothing moueth but by his present appointment, like as in the psalme 104, 4. we sawe how the wyndes are his messengers & his ministers a burning fire.

11 Kings of the earth and all people, Princes and all Iudges of the earth:
12 Yong men yea and maydes, old men and children:
13 Let them prayse the name of the Lord: for his name onely is hygh, his prayse is aboue all the earth and the heauens.
14 And hee hathe exalted the horne of his people: *which is* a prayse to all his meeke ones: *euen* too the children of Israell, the people which is neere vnto him. Prayse yee the Lord.

11 [Kings of the earth, &c.] At the lẽgth hee turneth his talke vnto men, in respect of whome hee eracteth the publishinge of GOD S prayses, as well at earthly creatures as at heauenly creatures. And forasmuch as Kinges and Noble men bee blynded with the glitteringnesse of theire owne Dignitie, in somuch as they proudly despyse GOD, thinking the worlde too haue bin made for no mennes sakes, but themselues: Hee exhorteth them peculiarly too theire dewtie, and makynge his enterance at them, rebuketh their vnthankefulnesse, that whereas they bee bounde vntoo GOD aboue all others, yit they defraude him of hys dewe prayse. For truely, considering that the State of all men is equall by the Creation: The hygher that anye Man is aduaunced, and approcheth neerer vntoo GOD,

so

so muche with the stronger bonde is hee bound to setfoozth the prapse of his grace. So much the lesse thē is the malicioulsnes to be abidden, when kinges & greate men, which ought to be leaders & schoolmasters vnto others, exempt them selues from the comon cace. Truly he could in one woozd haue exhozted all mē, accozding also as he speaketh generally too all people. But by repeting the woozd [Princes] thzyce, hee meeneth they are slacke and slowe too this dewtie, if they be not thzust fozeward. Afterward foloweth a partition of sexes and ages, that all without exception may percepue, how they were created too the same end, and therfoze ought to implop their labour & indeuer about it all alike togither. As concerning Old men, the further that God hath prolonged their life, so much the moze becommeth it them too be occupped in publishing his prapses. But pit he matcheth poong men with them, bycause that although they haue not so much experience foz lacke of longer cōtinuance: pit are they not to be excused, if they percepue not the power of Gods grace in their owne lustines. Where hee speaketh of [Maydens,] the particle [Gam] (that is too say, [euen, oz yea and]) is not superfluouse. For it is put in foz too amplify the matter: as if hee should say, that euen poong wenches also (which are not taught so largely as menchilderen, bycause they seeme to bee bozne but foz howsehold seruices) fayle of their dewtie, if they perfozme not their part in prapsing God with the rest of the church. Wherupon it foloweth, that all folk from the least to the moste are bound in this comon statute.

14. [And hee hath exalted. &c.] Bycause wee haue seene in the last Psalme, ỹ Gods wozking is moze euidently apparāt in the Church, than in the vniuerfall wozkmanship of the wozld: therfoze ỹ Prophet hath put too this clause, ỹ the Church is sheelded by Gods hand, yea & armed wt power against all enemyes: so as euē in ỹ middes of daunger, she dwelleth notwithstanding in safetie. It is well pnough knowē, that bi ỹ hozne is betokened strēgth oz dignitie. The Pzophet therfoze meeneth, ỹ Gods blissing is manifestly seene in his Churche & chosen people, inasmuch as it thzyueth & flozisheth not but by his operacion. And there is a couert comparison betwixt gods Churche, & all aduersarie powers, bycause it must needes be foztifyed by his defence, seeing it is assayled on all sydes else. Heerupon the Pzophet inferreth, that God is a pzapse to all his meeke ones: namely, foz ỹ they haue cause to reioyce in them selues & to praise his name, foz his singular grace which he boutsaueth vpon them. Mozeouer, by calling the childzen of Israell [the people that is nere vnto God,] he putteth them in mynd of the free couenant ỹ God had made with Abzaham. For wherof cōmeth this neernesse, but bycause God pzeferred a base & despysed soicourner, befoze all people. For the cause of wozthinesse is not to be sought elswhere, thā in gods only loue. And wheras God had as good right to the whole wozld, as vnto them: he vttered himself familiarly too the childzen of Israell, & made them nere vnto him, who were no lesse straungers to him thā all the offpzing of Adam. Wherupō is this saying of Moses, Deuter. 32. 8. When the moste highest sholed out ỹ Nacions, & dissecured the peoples, he cast his meetelyne upō Jacob. Then sheweth he that the cause why God garnissheth that one small & despysed people with so many excellent giftes was foz that he had adopted them to him self.

The Conteintes of the Cxlix. Psalme.

If a man list too confer this Psalme with the former psalmes and with the next ensewing, which shall bee the last, he shall fynd none other difference but this, that wheras the prophet (whosoeuer was the Author of the psalme) hath heertofore intermeddled Gods peculiar grace, wherby he defendeth and cherisheth his Churche, with his generall prouidence, wherby he mainteyneth the whole world: now he intreateth but only of the benefytes wherwith he plyeth his Churche: and in the next psalme he maketh mention but only of his power in generall.

The

The C. xlix. Psalme.

Prayse yee the Lord. Sing vntoo the Lord a new song: let his prayse bee in the congregacion of the meeke ones.

2. Let Israell reioyce in his maker, let the children of Sion reioyce in their King.

3. Let them prayse his name vppon the Flute: let them sing vntoo him vvith Timbrell and Harp.

4. For the Lord hathe pleasure in his people: and hee vvill glorifye the poore vvith deliuerance.

SIng vnto the Lord. &c.] This enterance proueth that which I sayd a late: namely, that this exhortacion is restreyned only to ỹ faithfull, bycause the rare liberalitie which hee vseth toowardes them alone, yeeldeth them moze plentifull matter of prayfing. And it is a likely coniecture, ỹ this psalme was made at such tyme as the people were in captiuitie, oz else after they were returned from the captiuitie of Babylon intoo their countrie. Foz wee shall see the restitutiõ of their decayed state promised them in the text. And (in my opinion) the Prophet ment too giue the faythfull cozage to hope foz full deliuerance, wherof the hanselles had sodeinly & beyond all hope appeered alreedie in the promis of deliuerance. Foz inasmuch as the Church was not restozed out of hand, but rather had much adoo too gather strength agein by long continuance of tyme: this cõsolacion was exceeding necessarie foz them. Also it was ỹ holie ghostes intent to remedie mischeeues that were too comme. Foz scarsly had the Churche begonne too take breth, when it was vexed agein with sundry new inconueniences, & also oppressed with the cruell tyrannie of Antiochus, wherupon folowed an horrible spoyle. Wherfoze not without cause dooth the Prophet encozage ỹ godly too hope foz the accomplishment of Gods grace, too the end they may beleeue ỹ they shall bee sheelded by the hand of God, vntill at length the Messias step vp too gather all Israell togither. Foz as we haue seene heertofoze, a new song is set ageinst the common and ozdinarie songes, wherwith Gods prayses are daply setfoozth among the faythfull, like as it is their continuall exercyse so too doo. Wherupon it foloweth, that hee speaketh of some rare & vnwoonted benefyte of God, which wozthely chalendgeth a notable and speciall thanksgiuing. And whosoeuer was the authoz of the Psalme, mee thinkes hee alludeth vntoo that place of Esay, 42.10. Sing vntoo the Lord a new song: where he preacheth of the restitution of ỹ church that was too comme, and of Christes euerlasting kingdomme. In the second member there is a couert promis oz prophesie. Foz although hee proceede in exhozting ỹ faithfull vntoo mutuall tunablenes in singing Gods prayses among them selues: yit notwithstanding hee sheweth how the tyme will comme, that the Churche shall growe toogither agein into one bodie, too aduaunce Gods prayses in solemne assembly. Foz wee knowe that the Israelites were so scattered, that they left singing of their holie songes, like as also in an other place they complayne, that they were prouoked too sing in way of mockage, whervntoo they answered: How shall we sing the Lordes songes in a straunge land? Psal. 137.3. Therfoze he exhozteth them too put them selues in a ridines too keepe holie assembiyes agein, foz all that sozowfull dispersing of theirs.

2. [Let Israel reioyce. &c.] Hee standeth still vppon the same matter: namely, that the faythfull should certeinly assure them selues, how it is not foz nought that their stocke is chosen out of the whole woozld: but that God will alwayes bee myndfull of his couenant, that the graces oz free benefytes, which hee hathe bestowed vppon them, may not decay, oz bee quenched.

Although

Although then that the possession of the Land of Chanaan, which was the pledge of their adoption, were taken from them for a tyme: yit dooth the Prophete call God their [maker, and the kinge of the children of Syon,] to the intente too put them in remembrance, that when they were adopted to haue prerogatyue aboue all other Nacions, it was a spyce of a new creation. So in the Psalme 95. 6. the Israelites are called the woorke of gods handes, not onely bycause they were created by him as the residewe of men were, but bycause he had made them new agein, and garnished them with a newe dignitie, that thei should bee seperated from whole mankynd. The name of king hath a larger scope. For the Prophete dooth vs to wit, that God not onely did once make this people, but also made them too thys ende, that they should alwayes bee ruled by his gouernement. The Musicall instrumentes whereof hee maketh mention, belong to the tyme of their first traynment, whiche thing wee muste beare in mynd, least wee by foolish counterfetting myght drawe those thinges too our vses, which were peculiar to the people of olde tyme. And the Prophet confirmeth that which I sayd euen now, namely, that the holie assemblyes which had bin abolished for a tyme, would bee restored agein within a whyle, there to call vppon GOD his name after the ordinances of the Lawe.

4 [For the Lord hath, &c.] Concerninge the woorde [Recta,] wee haue seene in other places: heere it expresseth a free fauour. As if the Prophete should saye, it was Gods own mere good pleasure, that led him to chooze this people too himselfe. Out of this fountaine springeth ✠ which foloweth in the seconde member, namely, that God will grue a newe honour of deliuerance to such as are afflicted. For the Hebrewes call the poore and afflicted, [Guaneum] but yit afterwarde they put ouer this name vntoo suche as bee meeke, bycause that like as fulfeeding ingendreth ouerlustinesse: so are afflictions woont to tame the prowdnesse of the flesh. With seasonable comfort therfore dooth the Prophet assuage the heauinesse of their present miseries, that the faythfull which are cast downe with aduersitie, may neuertheless by hope looke for the glorie that is not yit seene. The effect is, that bycause God hathe louingly imbraced hys choozen people: It is not possible, that he should leaue them in so greate mysereyes for euer.

5 The meeke ones shall tryumphe in glorie, they shall singe alowde in their beddes.

6 The aduauncinges of God shall bee in their mouth, and a twooedged swoord in their hande.

7 Too execute vengeance vppon the Heathen, and corrections amonge Nacions.

8 Too bynde their Kinges in cheynes, and their Noble men with fetters of yron.

9 Too execute vppon them the Iudgement that is vvritten: Thys honour shalbee gyuen too all hys meeke ones: Prayse yee the Lorde.

5 [The meeke ones shall, &c.] Heere in speaking of myrth, lowd singing, and royall aduauncing of God, hee proueth more manifestly by the effecte, that hee intreateth not of any common benefyte. For except the people had bin preserued by miracle, there had bin no cause of so greate gladnesse, yea and also of triumphe. By whiche woordes hee putteth them further in mynde, that the people was not brought backe from captiuitie, too the end, they should byanby slip away agein,

but that they should florishe in all kind of blissing. And he therfore maketh mention of their [Beddes] that the faithful might hope for continuall rest vnder the protection of God. Also he telleth them that they shalbe armed with weapon & power, not onely to keepe of their enemies, but also to chace them a great way of, euē vntil they haue subdued the Kings and Nations to whom they themselues had bin vassayles afore. And by [two edged swords] he meneth swords that cut bothe the wayes: for in those dayes their swords were commōly backswords but with one edge.

7. [To execute vengeance. &c.] Truely this was an incredible thing, as well in the time of their captiuitie as after their returns. Neither was it fulfilled afore the comming of Chryste. For howsoeuer the Machabees and their posteritie didde lay their yoke vpon the bordering Nations: yit was the same but a shadowish foreflorishe to leade the mindes of the godly to a further thing. But like as Haggeus. 2. 10 cryed out at that time, that the glorye of the second Temple shuld be greater than the glory of the firste: so is heer promised a happyer state than had bin in all ages afore. Then albeeit that the Iewes were minished, and their estate sore appayred. yit dooth the Prophete assure them that they shall reign ouer all the Nations that had bin troublesome and enemies vntoo them. Therefore seeing they were vnder tribute, and dwelled in Ierusalem but as tenants of Courtesie: it behoued them to imbrace that thing by faith, which according to fleshly reason might seeme too bee but a fable: and to lift vp their minds vnto Gods infinit power, which easly ouercommeth all impediments of the worlde. By the vengeance which he speaketh of, vnderstande thou the reuenge whiche the Israelites should take, not by impulsion of their priuate greef, but by the commaūdement of God: and let not any man gather heereby, that it is lawful for vs to reuenge our owne wrongs. The next verse where mentiō is made of Kings and Noble menne, conteyneth an inlarging of the matter. For had he spokē of none but the Nations & Heathen folke, it might haue bin restreyned to the baser sorte and to the raskalles. But this is a more glorious thing, that euen Kinges and other cheefe states are drawen to execution in cheines and fetters. Moreouer yee must alwayes beare in remembrance that which I sayd euen now: namely that vntil Chryst appeered, there was neuer seen the one halfe of that so great gloriousnes. For althogh the welth of the Realme was not a little increased vnder the Machabees: yit is it scarce too be made any account of, sauing so farre foorth as God by that shift mainteyned the Realme from decay vntoo the comming of Chryste. For, that prophesie of Iacobs Gen. 49. 10. The scepter shall not depart from Iuda, vntil Silo come, must be borne in minde. But the Machabees were descended of another Trybe, wherupon it foloweth that the lawful succession was then displaced, and the happy state of the people could no more be groūded vpon those victories, than if a manne shoulde hang a building in the Aire. And God seemeth to haue taken away the souereintie as then from Iuda of sette purpose, least the sayd prosperitie might sotte the minds of the godly: like as the more part wexing proud of those notable victories, neglected the true and substantial redemption. Inasmuche then as the Prophet intreateth heere, of the perfect happy state of the people: it foloweth that hee hath an eye to the Messias, that the hope and desire of him, might neyther by prosperitie nor by aduersitie fade out of the harts of the godly.

9. [To execute vpon them. &c.] He mitigateth the former sentences, wherby he seemed to haue armed Gods people vnto cruelnes. Truely at the first blushe it seemed ageinst reason, that they who a little erst were called meeke ones, are now sent out w̄ swords drawen to make slaughter euerywhere, and to shed mans bloud: for how agreeth that with meeknesse? But whereas GOD him selfe is the Author of it, it is ryghtfull Iustice, and not crueltie. Therfore wheras heere is mention made of [Iudgmēt that is written,] the Prophet dooeth vs too wit, that the Iewes were armed by the commaundement of God, for the mayntenance of their owne libertie, wherof they were wrongfully depryued by forreiners & Tyrantes: and

and so could they not be blamed for executing the Iudgement that was enioyned them. For coldly is this place expounded, when the Prophetes meening is not perceyued too bee this: namely, that hee calleth backe the Iewes vntoo Gods commaundment, and casteth a bridle vppon them too restreyne their heate, least they myght attempt anie thing vpon their own head. As if hee should say: There is none other reuendgment permitted vnto Gods children, than such as is agreable to their calling: bycause that when euery man ronneth at his own swindge, there is no room for modestie. There may also an other question bee obiected. For like as in Mathew 12.20. Christ is sayd too haue come without noyse, or buskling, insomuch as hee brake not a crased reede: so maketh he his people too bee the same that hee was. Neuertheleſſe, the solution is easie: namely, that Christ is also armed with an yron mace, wherwith to breake all rebelles in peeces. And in Esay 63.2. he is described bluddye, & such a one as hauing euerywhere slayne his enemyes, is notwithstanding not satisfyed with slaughter. Neither is it any maruel, that ỹ mercie, which is vnwoorthely reiected, is turned intoo rigorousneſſe, considering that the whole worlde is full of stubbornneſſe. Furthermore, this doctrine may conuenientlie bee applyed too our vse in this wyse: That the thing which is spoken of the twoo edged swoord, belongeth peculiarly too the Iewes, and can not bee properly applyed vntoo vs, who haue not the like commission giuen vs in theis dayes: sauing that Princes and Magistrats are by Gods commaundement armed with the swoord to punish all violence: but their calling is speciall. As in respect of the whole bodie of the Church, wee haue an other swoord put now into our hand: namely, ỹ swoord of the woord & the spirit, with which wee may slea them in sacrifyse vnto God, that heertoofore were his enemyes: or else deliuer them vp too euerlasting damnacion, except they amend. For looke what Esay 11.4. prophesyeth of Christ, (namely: he shall destroy the wicked with the swoord of his mouthe, and slea him with the breth of his lippes) the same extendeth itself vntoo all his members. If the faythfull keep them selues quietly within theise listes of their vocation, they shall at length perceyue how it was not promised in vayne, that they should bee reuendged of their enemyes. For as I sayd euen now, God by calling vs backe to the written Iudgment, hampereth as well our hartes as our handes, that wee should not aduenture further than he hathe giuen vs commission. In the end of the verse, when he sayeth, that this honour shall redound too all the meeke ones in generall: hee not only exhorteth vs too the indeuer of Godlineſſe, but also giueth vs a comfort, ỹ wee should not think our meeknes & patience too turne too our losse: accoording as the more part of men doo therfore boogle out in cruelnesse, bycause they think, there is none other way too maynteyne their ryse, than by dooing as other men doo. Although then that the faythfull bee neyther sturdye as Gyantes, nor dare stirre a finger without Gods commaundment, but are quiet in their myndes: yit dooth the Prophet declare, that all their miseries shall come too a honorable and glorioule end.

The C. L. Psalme.

Let the Conteintes of this last psalme bee fetched out of the latter psalme afore.

Prayse yee the Lord. Prayse yee God in his Sanctuarie: prayse yee him in the firmament of his power.

2. Prayſe yee him in his myghtie power, prayſe yee him according too the multitude of his greatneſſe.

3. Prayſe yee him in the ſound of the Trumpet, prayſe yee him vppon the Viole and the Harp.

4. Prayſe yee him vvith Timbrell and Flute, prayſe yee him vvith Virginalles and Organs.

5. Prayſe yee him vvith ſounding Cymballes, prayſe yee him vvith loud ſounding Cymballes.

6. Let euery thing that hathe breth prayſe the Lord. Prayſe yee the Lord.

PRayſe yee the. &c.] This pſalme commendeth in generall the ſpirituall ſeruis of GOD, which conſiſteth of ꝧ ſacrifyſe of prayſe. There is no doubt but that by the Sanctuarie in this place is betokened Heauen, as in dyuerſe other places. For the ſecond member is an expoſition, wherin the ſame thing is repeted. But in ſted of the Sanctuarie, there is put [Rachiang] which ſignifyeth the ſpredding out, or the cope of the heauen: whervntoo is added the tytle of power, or puiſſance, becauſe Gods inestimable power ſhyneth foorth there, ſo as wee muſt needes be rauiſhed with admiracion of him at the ſyght of the Heauens. For whereas ſomme expound it thus: Prayſe yee him, yee Angelles that dwell in the Heauens, and yee men that dwell vnder the cope of Heauen: it is conſtrepned and far of, conſidering that the Prophet (too the intent hee may the better waken men, who elſe are cold in ſinging Gods prayſes) biddeth them lift vp their eyes vntoo the heauenly Sanctuarie. Finally, too the end that GOD S Maieſtie may haue dew reuerence in the worlde, the Prophet bringeth him in ſitting ouer them in his Heauenly Throne: and continueth the ſame ſentence in the ſecond verſe, magnifying Gods myghtie power and greatneſſe, which hee had ſetfoorth in the Heauen as in a glaſſe. Therfore, if wee deſyre too haue our myndes throughly inflamed vntoo this exercyſe of Godlineſſe, let vs call too remembrance Gods vnmeaſurable power and greatneſſe, and they will eaſly ſhake of all drouſynes from vs. For although our myndes bee not able too compreheno ſo greate vnmeaſurableneſſe, yet will the only taſte of it quicken vs in earneſt. And GOD will not reiect the prayſes which wee offer according too our ſmall abilitie.

3. [Prayſe yee him. &c.] As for the Hebrew woordes, that ſignifye the inſtrumentes of Muſik, I buſye not my ſelf about them. Only let the Readers beare in mynd, that heere bee reckened manye ſortes of them, wherof the vſe was eſteemed in the Lawe ſeruis, therby the better too exerciſe, that Gods children ought no leſſe too beſtir them ſelues now, than they did then in the ſettingfoorth of GOD S prayſes: as if hee ſhould bid them cheerfully beſtowe all that they haue about this exercyſe of Godlineſſe, and occupy them ſelues wholly in the ſame. Neyther is it for nought that GOD in old tyme exacted thoſe manifold ſinginges vnder the Lawe, that hee might reclayme the myndes of his ſeruantes from the vayne or rather froward delyghtes (whervntoo men are ouermuch giuen of them ſelues) vnto holie and profitable mirth. For our fleſh friſketh with wonderfull loocenes, inſomuch as many of vs inuēt euē certein monſters too make our ſelues ſport withall: & yit in the meane whyle our cheef pleaſure is too ſuppreſs the remembrance of God. This crabbednes could not God correct otherwyſe, than by holding ſhort his weake and

rude

rude people with many bridles and continuall exercyses. Wherfore the Prophet mynding to exhort the faythfull to power out all their mirth vppon the prayses of God, gathereth toogither all the instrumentes of Musik that were then in vse: aduertysing them, that they ought all of them too bee imployed too the seruis of GOD.

6. [Let euery thing. &c.] Bycause the woorde [Neshima] signifyeth a brzeth, or blast, and also whatsoeuer thing hath lyfe, or brzeth: it myght be extended to all kynd of lyuing wyghtes, as wee haue seene in the formor Psalmes, how the publishing of Gods prayses is attributed vnto sensles creatures. But like as vnder the name of flesh are often betokened but only men, so is it no whit ageinst reason, that the talk is here directed vnto men, who (although brute beasles haue the brzeth of lyfe as well as they) doo notwithstanding obteyn the name of [breathers, or liuing wyghtes,] aboue all the others. That I should take it so, this is the reason that moueth mee: The Prophet hauing hithertoo exhorted the people that were inured too the Ceremonies of the Lawe, too the singing of Gods prayses: dooth in the end turne him self vntoo whole mankynd: couertly declaring, that a tyme shall come, when those songes, which as then were not herd but only in Jewry, shuld sound abrode euerywhere. And in this Prophesie we be ioyned in one tune with the Jewes, that GOD may bee woorshipped with continuall sacrifyses of prayse among vs, vntill wee bee gathered intoo the Kingdome of Heauen, there too sing prayse vnto the Lord, with the chosen Angelies.

FINIS.

All Prayses, Honour, and Thankes bee vntoo GOD.

AMEN.

¶ A TABLE DECLARING THE PRINCIPAL matters conteyned in these Commentaries vppon the Psalmes.

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¶FINIS.

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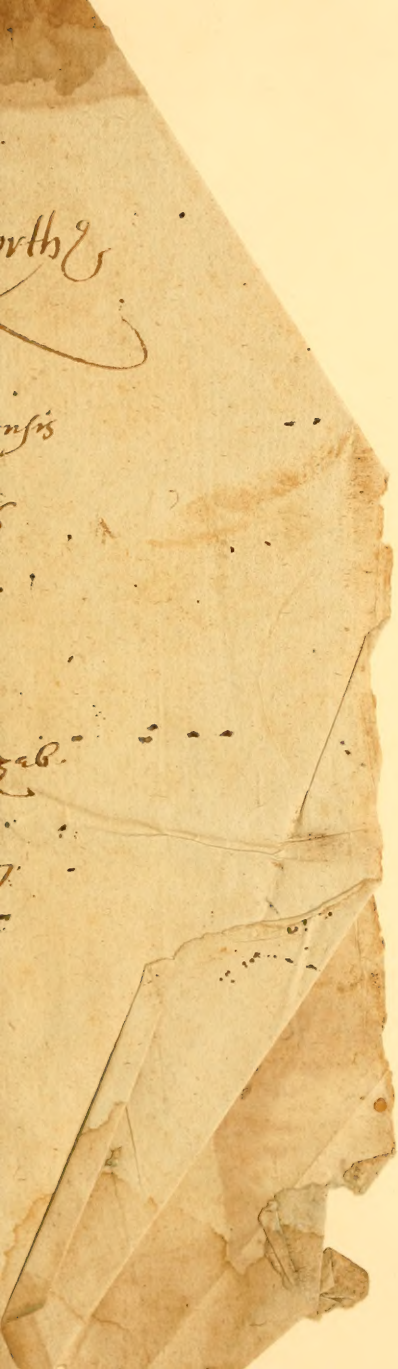
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